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THE CATHOLIC ENCYCLOPEDIA

93

AN INTERNATIONAL WORK OF REFERENCE ON THE CONSTITUTION, DOCTRINE, DISCIPLINE, AND HISTORY OF THE CATHOLIC CHURCH

TREATING ART, BIOGRAPHY, EDUCATION, EXPLORATION, HISTORY, LAW, LITERATURE, NATIONS, PHILOSOPHY, RACES, RELIGION, SCIENCE AND SOCIOLOGY

EDITED BY

EDWARD A. PACE, PH. D., D. D. CONDÉ B. PALLEN, PH. D., LL. D.
THOMAS J. SHAHAN, D. D. JOHN J. WYNNE, S. J.
ASSISTED BY NUMEROUS COLLABORATORS

SUPPLEMENT I

VOLUME XVII

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ARTHUR J. SCANLAN, D. D.
CENSOR

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PREFACE

The Catholic Encyclopedia was completed in 1913; the Index Volume, with supplementary articles, in 1914. Since then the editors have published "The Catholic Encyclopedia and Its Makers," containing biographies of the contributors and others engaged in producing the work, and a volume containing the revisions in the New Code of Canon Law. This, therefore, is the first Supplement in the real sense. It was impossible to issue one sooner, owing to war conditions. With great difficulty the volume is published now, owing to the delays in correspondence, and the impossibility of getting in touch with many former contributors. This volume shows that The Catholic Encyclopedia is a work of permanent value that in substance many of its articles on Art, Education, Law, Literature, Philosophy, Religion and social questions need scarcely any revision, that additional or supplemental matter is needed chiefly in biography and geography, to cover the changes that have come about in territorial boundaries and in the establishment of new nations, in the constitution of new dioceses and the opening up of new missions; the origin of new social, political and religious organizations and movements and the development of those that were already in progress. The articles on these subjects bring the whole work up to date, making it actually more valuable than ever as a work of reference.

In size, form and style, editorial and typographical, this volume conforms in every particular with the original volumes of the Encyclopedia and we trust its readers will find it as useful as a source of information as well as a record of progress.

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The Catholic Encyclopedia

SUPPLEMENT
AND
YEAR-BOOK

A

Aachen. See COLOGNE.

Abbess (cf. C. E., I–7b).—A nun is ineligible for the office of abbess unless she is of legitimate birth, and is at least forty years old; ten years, moreover, must have elapsed since her first profession in the order. These are the only requirements laid down by the Code, which, however, confirms whatever more rigid qualifications are prescribed by the Constitutions of the various orders. The Council of Trent was less rigorous, as it fixed the years of profession at eight, and authorized lowering the age to thirty and the period of profession to five years, when no suitable candidate possessing the stricter qualifications could be found.

Abbir, a titular see in Proconsular Africa, formerly Abbir-Cella or Abbir Majus, to distinguish it from Abbir Minus in the same locality. It was a suffragan of Carthage. One of its Bishops, Felix, is mentioned in the lists of African prelates as having taken the Catholic side in the great Carthaginian conference of 411 between Catholics and Donatists. Its ruins exist to-day at Henchir-en-Naam, about forty miles southwest of Tunis.

Abbot (cf. C. E., I–15d).—An abbot is the superior of an autonomous community of monks comprising as a rule at least twelve religious. There are two chief classes of abbots: regular abbots *de regimine,* that is, superiors having jurisdiction only over the persons lay or ecclesiastical, attached to their abbey, and abbots *nullius* (i. e., of a territory belonging to no diocese) whose jurisdiction extends also over the faithful and churches of a district around the abbey entirely separated from any diocese. The territory thus ruled is called an abbey *nullius* and has its own clergy, who are not necessarily members of the monastic institute and its own parishes. If it has less than three parishes it is governed by special laws, just as the religious chapter of the abbey is governed by its own laws and constitutions. The erection, circumscription, division, union and suppression of abbeys *nullius* are reserved to the Holy See. An abbot *nullius* must have the qualifications required for the episcopacy. He is nominated and instituted by the pope, unless the right of election or presentation has been granted to a particular organization or person, in which case he must be confirmed or instituted by the pope. At the election he is chosen by an absolute majority of the valid votes cast, unless there is a special law requiring a greater percentage. If the canons or the constitutions of his order require him to be blessed, he must receive the abbatial blessing, from a bishop, whom he is free to select, within three months after receiving his Apostolic letters, unless he is legitimately prevented; otherwise he is by the very fact suspended from jurisdiction.

Abbots *nullius* are included under the term *ordinary* when it is used in canon law, unless they are expressly excluded; they are also included under the term *bishop* when the circumstances or the context do not show a different intent on the part of the lawgiver. After their appointment they may not interfere for any reason in the government of their abbey personally or through another before taking canonical possession of it; if they interfere they incur a canonical disability, and persons who admit them before they have shown their Apostolic letters are by the very fact suspended from the right of electing during the pleasure of the Holy See.

Abbots *nullius* have the same ordinary powers and obligations as a residential bishop in his own diocese. Even though they have not been consecrated, they can, if they have received the abbatial blessing, consecrate churches and fixed altars when necessary, and within their own territory and during their term of office they may impart all the blessings reserved to bishops, except the pontifical blessing; they can consecrate chalices, patens, and portable altars, with holy oil blessed by a bishop; grant indulgences of fifty days; administer confirmation, and confer first tonsure and minor orders on their own subjects, even secular, and on others who have the requisite dimissorial letters, but orders conferred by them in any other case would be invalid.

As long as they possess local jurisdiction abbots *nullius* can give dimissorial letters to seculars, even for the reception of major orders. They can impart the papal blessing with a plenary indulgence while within their own territory, but only on one of the more solemn feasts each year (bishops on the other hand may grant it on two days, one being Easter Sunday); they can designate and declare a daily perpetual privileged altar in any church of their territories if there is none there already, but they cannot do so in public or semi-public oratories, unless these are united to a parochial church or subsidiary to it, nor in a private oratory. Abbots *nullius* in their own territory, even when they are not bishops, use the pontifical insignia with throne and canopy, and may lawfully hold Divine services there according to the pontifical rite; they may wear the pectoral cross, the ring, and the violet zucchetto, even when they are outside their territory.

Abbots *nullius,* the abbot primate and abbots superior of monastic congregations have a right to assist at œcumenical councils and the right to a decisive, not merely to a consultive, vote. Abbots *nullius,* furthermore, must attend the quinquennial meeting of the local ordinaries of their province. On being promoted they must make a profession of faith according to the formula approved by the Holy See, in presence of an Apostolic delegate; if they fail to do so without a just cause, they are to be warned, and if the warning is fruitless they are to be punished, even by deprivation of office and dignity, and of the enjoyment of its fruits for the time being. On the death of an abbot *nullius,* the religious chapter succeeds to the government, unless the constitutions of the abbey provide otherwise; within eight days it must designate a vicar capitular to rule the abbey until the new abbot is elected; if it fails to do so the metropolitan is to appoint one, unless other provision is made in the constitutions.

A regular abbot *de regimine* lawfully elected is to receive the blessing of the bishop of the diocese where his monastery is situated within three months after his election. Abbots who are not exempt are blessed by the authority of their own bishops, whereas for the benediction of exempt abbots the consent of the pope is required. Since the Benedictines are exempt, being engaged in many distant

lands, it has not infrequently occurred that the abbatial blessing has had to be deferred for a long time while awaiting the mandate from Rome authorizing the bestowal of the blessing. Consequently on 19 June, 1921, Benedict XV granted a general mandate in virtue of which the benediction may be imparted to any abbot of the confederated Benedictines by the diocesan bishop without a special mandate, or by any bishop in communion with the Holy See if the diocesan bishop is dead, or if there is written proof either that he has given his consent or that he is legitimately prevented from bestowing the blessing. If a regular abbot *de regimine* is a priest and has received the abbatial benediction legitimately, he can confer tonsure and minor orders on his own professed subjects; under any other circumstances, ordination conferred by him would be void, unless he possessed the episcopal character, all privileges to the contrary having now been revoked. Regular abbots *de regimine,* like abbots *nullius,* may pontificate and have a throne and canopy; they may wear a pectoral cross and a ring, but not the violet zucchetto. In conclusion, it may be noted that no one may now become an abbot under the age of thirty.

In 1921 there were eighteen abbeys *nullius:* Monte Cassino, Subiaco, Monte Vergine, Cava dei Tirreni, and St. Paul-without-the-Walls (all in Italy), New Nurcia (Australia), Our Lady Help of Christians (Belmont, North Carolina), Santa Maria de Monserrato (Rio de Janeiro), Martinsberg (an archabbey, Hungary), Einsiedeln (Switzerland), Saint Peter (Muenster, Canada), all ruled by Black Benedictines; Monte Oliveto Maggiore (Italy) under the Olivetans; St. Maurice-en-Valais (Switzerland) under Augustinians; Wettingen-Mehrerau (Vorarlberg, Austria), under Cistercians; Nonantula, which is perpetually united to the Archdiocese of Modena; San Martino al Monte Cimino and Saints Vincent and Anastasius near Rome, formerly under Cistercians, Miridite or St. Alexander de Oroshi (Albania), formerly under Benedictines, are now governed by secular abbots. In 1920 Benedict XV made the sanctuary of Santa Maria di Polsi in Calabria, Italy, formerly belonging to the Basilian monks, a titular abbey *nullius.* Its rector, who is removable at the will of the Bishop of Gerace, is *ipso facto* a titular abbot *nullius,* with limited special powers and privileges, including authorization to administer Confirmation during his term of office.

Abbreviators (cf. C. E., I–28c).—In the reorganization of the papal chancery under Pius X the college of abbreviators of the greater presidency disappeared. As the abbreviators of the lower presidency had been suppressed in the reforms of Pius VII, the last chapter in the history of ecclesiastical abbreviators has now been written.

Abduction (cf. C. E., I–32b), is viewed in the canon law either (a) as a crime or (b) as a diriment matrimonial impediment. (a) The crime of abduction is committed when a man with a view to marriage or to the gratification of his lust carries off any woman by force or fraud against her will, or a female minor who consents, but does so without the knowledge of or against the orders of her parents or guardians. The law now explicitly requires for the crime of elopement or abduction by seduction that the woman should be minor. Formerly the crime of abduction was punished among other ways by excommunication incurred *ipso facto* and perpetual infamy; now there is no excommunication, but the abductor is excluded from legitimate ecclesiastical acts and is to be punished otherwise according to the gravity of his offense. (b) There can be no marriage between a man who abducts a woman with a view to marrying her, as long as she remains in his power; if the woman, however, after being separated from him and restored to liberty in a place of safety consents to wed him, the impediment ceases. The Code extends the Tridentine legislation by enacting that the same impediment arises also when a man with a view to marriage detains a woman by physical force in a place where she lives or to which she had gone of her own accord.

AYRINHAC, *Penal Legislation* (New York, 1920), 293–96; IDEM, *Marriage Legislation* (New York, 1919), 158–163.

Aberdeen, DIOCESE OF (ABERDONENSIS; cf. C. E., I–41d).—The fourth bishop, Rt. Rev. Æneas Chisholm, d. 13 January, 1918, was born at Inverness in 1836, studied at Blairs College, Aberdeen, and at the Gregorian University, Rome, being ordained in 1860. After serving in various missions in Scotland he was made rector of Blairs in 1890, the new buildings being erected during his incumbency. He was consecrated Bishop of Aberdeen in 1899. He was succeeded by the present incumbent, Rt. Rev. George H. Bennett, b. in Antigua, B.W.I., 1875, ordained 1898, consecrated 1918.

The Catholic population of the diocese is about 12,000. It has 43 churches, 39 missions, 16 stations, 1 abbey (Fort Augustus), 7 convents for women, 47 secular priests, 26 monks, 16 lay brothers, 1 seminary with 120 seminarians and 9 professors. The congregations of women include the Religious of the Sacred Heart, the Sisters of Nazareth, the Sisters of Mercy (3 houses), the Franciscans and the Sisters of St. Joseph. St. Mary's College, at Blairs, Aberdeen, is under the conduct of diocesan clergy. There is a school for girls with higher and junior grades with 8 teachers and an attendance of 100. There are 17 elementary schools with 50 teachers and an attendance of 1931. Under the Education Act of 1918 all the elementary schools are now taken over by the local education authorities and supported by the public funds. Nazareth House, Aberdeen, is an industrial school for girls, with four teachers and an attendance of 100. There are likewise a home for old men and women, an orphanage for boys and one for girls.

In September, 1911, the centenary of the death of Bishop Hay, who did so much for the restoration of the Church in Scotland, was celebrated with great solemnity at Fort Augustus. During the World War three secular priests and several of the Benedictines served as army or navy chaplains.

Abjuration (cf. C. E., I–44c).—As schism, like apostasy and heresy, is now punished with excommunication reserved specially to the Holy See, the ordinary may not absolve from the censure if it is brought before him in the external forum unless the culprit has juridically abjured his schism, that is in his presence or in that of his delegate and at least two witnesses, as in cases of apostasy or heresy.

Abortion (cf. C. E., I–46d).—Those who actively and efficaciously bring about an abortion, the mother herself included, incur excommunication *latæ sententiæ,* that is inflicted by the law without the formality of a sentence, absolution from which is reserved to the ordinary; if one of the guilty parties is a cleric he is, moreover, to be canonically deposed. The Code, it may be remarked, in speaking of co-operation says that those who command or induce another to perform an action, or who aid him in such a way that the crime would not have been committed but for their assistance, share equally in the guilt with the principal culprit, and so incur the same penalty.

An irregularity, that is, a hindrance to the reception or exercise of orders in the Church, from which an ordinary cannot dispense, even in the case of his own subjects, is incurred by those who procure the abortion of a human fœtus, and their co-operators. The Code does not restrict the penalty to the case of an animated fœtus as was formerly the accepted doctrine. It should be noted that these penalties are imposed only for abortion, not for other operations even when they are sinful or criminal.

Abrytus, a titular see of Lower Mœsia, a country of ancient Europe loosely corresponding to modern Bulgaria, and suffragan of Marcianopolis. This city is first mentioned by the historian Dexippus as the place near which the Emperor Decius was killed in his pursuit of the invading Goths in 251. A bishop of Abrytus, Marcian, defended Nestorius at the Council of Ephesus (431). Some historians identify the ancient city with Aboba, seven miles northwest of Jenibazaar and north of Shumla; others with Abtaat in Dobrudja.

Abstinence (cf. C. E., I-67b).—The law of abstinence regards only the quality of food, while that of fasting is concerned now merely with the quantity of food that may be taken. The law of abstinence is binding on all those who have completed their seventh year; it forbids the eating of flesh meat or soup made from meat, but not the use of eggs, milk, butter, cheese, or of condiments even when made from animal fat. The prohibition against eating fish and flesh at the same meal has been abolished. Abstinence is now obligatory only on Fridays, Ember Days, the vigils of Pentecost, the Assumption, All Saints', and Christmas, on Ash Wednesday and the Saturdays of Lent; but the obligation ceases on Holy Saturday at noon, and also on all feasts of precept, except those falling on week-days in Lent; furthermore, if one of the vigils mentioned above falls on Sunday there is no abstinence on the Sunday, or on the preceding Saturday as was formerly the case. For ages the Holy See had persistently refused to abolish the Saturday abstinence, though in many places indults dispensing from it had been granted; but now abstinence, as noted above, is obligatory only on the Saturdays of Lent and the vigil of Pentecost. In some countries an indult has been granted to transfer Saturday abstinence in Lent to Wednesdays, excepting Ember Saturday. There is no mention in the Code of abstinence on Rogation Days nor of the Advent fast or abstinence as such. The regulations set forth in the Code do not affect special indults or obligations imposed by vow or by the rules of religious or of communities not bound by vow.

Local ordinaries may appoint a special day of abstinence for their own territories as an isolated occurrence. They and parish priests can in individual cases and for just reasons dispense from abstinence persons or families subject to them, even if they are outside of their territories, and also travelers, possessing a domicile or quasi-domicile elsewhere, who happen to be within their territories. An ordinary can dispense the entire diocese or a particular locality for reasons of public health or on the occasions of a large gathering of the people; superiors of exempt clerical religious have the same power as parish priests over their subjects and those living day and night in their houses.

In reply to a query concerning the doctrine that since the publication of the Code it is permissible to eat meat more than once on days of fast only, the Commission for the interpretation of the Code said that it could not be safely held in conscience (Acta Ap. Sedis, 1919, p. 480). In answer to another query the Sacred Penitentiary said that when in virtue of an indult certain meats are allowed to be eaten on days specified in the indult, persons who by reason of age or labor are not bound to fast may eat meat as often as they like on such days; many years earlier a similar reply was given in the case of people excused from fasting through illness. Apart from these instances, in virtue of a special indult in the United States "workingmen and their families are permitted to use flesh meat once a day on all fast days and days of abstinence throughout the year, with the exception of Fridays, Ash Wednesday, Spy Wednesday, the forenoon of Easter Saturday, and Christmas Eve."

Abuse of Power or Office.—The power placed in the hands of the clergy being so very great, we find the Church, as might be expected, insisting strongly that it shall not be misused. Anyone, therefore, who misuses his ecclesiastical office or power is to be punished in whatever way seems proper to his lawful superior, unless a definite penalty is laid down by the canons. Thus, vicars capitular and all others, whether members of a chapter or not, who, personally or through others, remove, destroy, conceal or substantially change any document belonging to the episcopal curia, incur excommunication reserved simply to the Holy See; in addition they may be deprived of their office or benefice by the ordinary. Again, should a person who is officially entrusted with the compilation or care of the records of the ecclesiastical curia or of the parish registers, presume to falsify, forge, destroy, or conceal any of them, he is to be deprived of his office, and if the circumstances demand it, he should be otherwise severely punished by the ordinary. If anyone betrays his trust in transcribing, transmitting or showing acts, documents, or books, when his services have been lawfully asked, he may be punished by the ordinary by privation of office, suspension therefrom, and by a fine, according as circumstances demand. Persons who en eavor to bribe curial officials or ecclesiastical administrators, judges, advocates, or procurators, are to be punished, and compelled to make restitution if they have caused any injury. Anyone who charges more than the lawfully approved fees for voluntary acts of jurisdiction, or for the administration of the sacraments or sacramentals, or the legal costs of a suit is to be heavily fined, and if it is his second offense he is to be suspended or removed from office, as circumstances demand, and in addition he must restore what he thus unjustly obtained.

A vicar capitular who grants dimissorial letters for ordination, without the consent of the chapter, when the see has been vacant more than a year, or if, when it has been vacant less than a year, he grants them to anyone except a person who is obliged to receive orders by reason of a benefice he has obtained or is to obtain or by reason of an office which the interests of the diocese require to be filled without delay, is by that very fact suspended from the exercise of his sacred orders. If a religious superior unlawfully presumes to send dimissorial letters for ordination to a bishop other than the ordinary of the diocese in which the house to which the candidate belongs is situated, or if he defrauds the diocesan bishop by sending the candidate to another house or deliberately delays granting the dimissorial letters unto such time as the bishop is away or is not ordaining, he is by that very fact suspended from saying Mass for a month.

If the superior of an exempt religious house or church, on being admonished, does not correct abuses that have crept in, the local ordinary must

immediately inform the Holy See. In houses not fully established, if abuses have crept in and scandalize the faithful, the local ordinary can in the meantime act by himself. Again, religious superiors who admit to the novitiate aspirants who have not the requisite qualifications or the proper testimonial letters, or who allow a novice to be professed when it is uncertain whether or not he is suited for religious life, should be punished, even by privation of office.

A superioress of nuns, even exempt, is to be punished by the ordinary, by privation of office if necessary, if she presumes to spend the dowry of a nun before her death, or if she omits to notify the local ordinary about the approaching admission of a candidate to the novitiate or to profession. A religious superior, male or female, who, without the visitor's consent, transfers a religious after a canonical visitation to another house, and all fellow-religious, whether superiors or not, who personally or through others, directly or indirectly, induce a religious to remain silent or to conceal the truth in any way, or not to be frank when interrogated by the visitor, or who under any pretext molest a religious on account of the information he or she has given to the visitor, are to be declared by the visitor incapable of holding any office entailing the government of others, and the superior is to be deprived of his position. If a mother superior violates the canonical rights of a subject to confess to a priest other than the ordinary chaplain, she is to be admonished by the local ordinary; if she repeats the offense, she is to be deprived of her office by the ordinary, who must thereupon inform the Sacred Congregation for Religious about the occurrence.

Abyssinia (cf. C. E., I–75b).—A kingdom in northern Africa with an area of about 350,000 square miles, and an estimated population of about 10,000,000. It is divided into the following nine provinces: Harar and dependencies, Wollo, Kassa and Magi, Gore, Tigre, Damot and Gojam, Equatorial provinces, Gondar, Gima or Jimma. Menelik, the ruler from 1889, died in December, 1913, and was succeeded by his grandson, Lij Yasu. On 27 September, 1916, Lij Yasu was deposed by public proclamation and Waizeru Zauditu, daughter of Menelik, was nominated empress, and Ras Taffari proclaimed regent and heir to the throne. The empress was crowned at Addis Abbaba on 11 February, 1917. The new government has been recognized by Great Britain. In August, 1919, Cabinet Government was introduced after more than a year's personal administration by the regent. There are reports, however, that the splendid work done by King Menelik in developing the country, and which would probably have continued under his chosen successor, Lij Yasu, has fallen into decay and that Abyssinia is relapsing into a state approaching barbarism. Under the Arms Convention of 1919, France, England, and Italy bound themselves not to supply munitions to the Abyssinians for fear that they would be used for slave raiding purposes. During the World War Abyssinian troops served with the British in the East African campaign.

There is a railway of meter gauge from the port of Jibuti in French Somaliland to Dire Dawa (about twenty-five miles from Harar), in the southeast of Abyssinia. In January, 1909, a new company was formed to complete the line from Addis Abbaba, taking over the portion completed on French territory; and the section to the Hawash River, 150 miles from Dire Dawa, and the same distance from Addis Abbaba, reached the capital in 1917.

EDUCATION.—Education, heretofore restricted to the secular and regular clergy, was extended in October, 1907, an edict being issued enjoining compulsory education on all male children over the age of twelve. This is, however, a dead letter. There is one school in Addis Abbaba, directed by a few Coptic teachers, introduced by the Abuna; it has 100 pupils, but the attendance is irregular.

AGRICULTURE.—The production of Harari coffee is on the increase, the supply being practically unlimited. In 1914, 3,810 metric tons were exported; in 1915, 5,121 tons; in 1916, 6,364 tons.

ABYSSINIA, VICARIATE APOSTOLIC OF (ABYSSINIÆ), is one of the three missionary divisions of Abyssinia in Africa. It comprises Tigré, Amhara and Gondar and is entrusted to the Lazarist Fathers, the present Vicar Apostolic being Rev. Edward Grusson, C. M., who was appointed in 1906. By latest statistics there are 2,000 Catholics in this territory out of a total population of 4,000,000; 6 parishes, 6 churches or chapels, 12 native secular priests, 5 European and 3 native missionaries, 16 native religious, 1 seminary with 9 students, 2 secondary schools for boys with 60 pupils, 1 for girls with 20 pupils, 4 elementary schools with 90 pupils, 1 mission, and 3 dispensaries. Owing to the almost constant persecution to which the missionaries are subjected, the progress of this vicariate is very slow. See GALLA, VICARIATE APOSTOLIC OF; KAFFA, SOUTHERN, PREFECTURE APOSTOLIC OF.

Accession (cf. C. E., I–95d), Latin *accessus*, a procedure in voting at papal elections, was abolished by Pope Pius X in his Constitution "Vacante Sede Apostolica," 25 December, 1904.

Accomplice (cf. C. E., I–100a).—The absolution of an accomplice in a sin against the sixth commandment is invalid, unless the accomplice is in danger of death; even if there is danger of death such absolution would be illicit on the part of the confessor except in case of necessity, i. e., if no other priest was present, or could be got, or if he could not act without danger of scandal or loss of reputation on the part of the guilty priest, or finally if the penitent refused to confess to any other priest. A priest absolving or pretending to absolve in violation of these provisions incurs excommunication reserved in a very special way to the Holy See; formerly the censure was reserved only specially.

Acerenza (ACHERONTIA), ARCHDIOCESE OF (cf. C. E., I–101a), in the province of Lecce and Potenza, Italy, is united with the diocese of Matera. The episcopal residence is maintained at Acerenza from May to October, and at Matera from November to April. The present incumbent is Most Rev. Anselmo Pecci, Benedictine, b. at Tramutola, 1868, ordained priest 1891, appointed Bishop of Tricarico 22 June, 1903, promoted to the see of Acerenza 18 September, 1907. In 1920 the Catholic population of Acerenza numbered 128,200; there were 28 parishes, 140 secular and 6 regular clergy, 28 seminarians, 20 religious, and 140 churches or chapels. At Matera there were 19,700 Catholics, 4 parishes, 25 secular priests, 26 seminarians, 28 sisters and 27 churches or chapels.

Acerra, DIOCESE OF (ACERRARUM), in the province of Caserta, Italy, suffragan of Naples. The first bishop recorded for this see is Concordius in 499, and after a lapse of centuries we find Bartholomaeus in 1179, but the list does not become regular until 1247, with Luca. The see was united in 1818 to that of Santa Agata dei Goti, but was again made a separate see, 30 November, 1854. It is dedicated to Our Lady of the Assumption. Its present bishop,

Rt. Rev. Francesco di Pietro, b. at Naples, 1844, was appointed 14 December, 1899. By 1920 statistics the diocese comprises 38,000 Catholics, 12 parishes, 98 secular and 15 regular clergy, 25 seminarians, 44 churches or chapels, and 28 religious women.

Achonry, Diocese of (Acadensus; cf. C. E., I–102d), in Ireland, includes portions of Mayo, Sligo and Roscommon, and is suffragan of Tuam. Upon the death of Most Rev. Dr. Lyster, bishop of this diocese, 17 January, 1911, the present incumbent, Rt. Rev. Patrick Morrisroe, succeeded him, being consecrated 3 September, 1911. Dr. Morrisroe, b. at Charlestown, County Mayo, 1869, ordained 1894, after a year of parish duty, became professor of the Classics and English at the diocesan college, Ballaghdereen (1895–96), and (1896–1911) was dean and professor of liturgy at Maynooth. He contributed numerous articles on liturgical subjects to the original edition of the Catholic Encyclopedia.

Within recent years a new diocesan college, costing about £20,000 and accommodating about eighty students, has been opened for boys. A parochial church has also been completed and dedicated in the parish of Straid. Among the clergy who have died were two prominent workers, Rt. Rev. Mgr. Loftus (d. 30 October, 1908), and Rt. Rev. Mgr. Staunton (d. 6 November, 1910). During the World War three of the clergy of this diocese served as chaplains.

In 1921 the total population of the diocese was 76,983, all Irish, and of this number only 1,927 are non-Catholics. There are 22 parishes, 43 churches, 55 secular priests, 8 convents of women, 1 seminary, 1 college for men, and 3 high schools. Among the charitable institutions are hospitals at Swinford and Tubbercurry. The college and three intermediate schools are aided by the government. The Apostolic Union, "Pia Unio Cleri," and two missionary societies are organized among the clergy, and the Sacred Heart League and Total Abstinence League among the laity. The Sisters of Mercy, of Charity, of the Sacred Heart, of St. Louis, the Marist Sisters and the Brothers of the Christian Schools are established here.

Aci-Reale (Jaca Regalis), Diocese of (cf. C. E., I–105a), in the island of Sicily, is immediately subject to Rome. The third bishop, Rt. Rev. Salvatore Bella, who succeeded Bishop Giovanni Battista Arista-Vigo (d. 27 September, 1920), in 1921, died 29 March, 1922, and the see is now vacant.

By present (1921) statistics it comprises 18 parishes, 300 churches, 1 monastery for men, 2 for women, 5 convents for men, 287 secular and 80 regular clergy, 1 seminary with 90 seminarians, 3 colleges for men with 670 students and 6 for women with 300 students. Among the charitable institutions are 2 homes under Catholic auspices; 10 societies are organized among the laity and 1 among the clergy and 2 Catholic periodicals are published.

Acoustics is that branch of natural science which treats of the phenomena of sound, and the term "sound," as used in physics, is vibration that may be appreciated by the ear. For the purpose of this article the subject will be confined to its relation to church edifices, as these buildings must possess the proper acoustical properties to render them thoroughly serviceable for Divine worship.

Many churches which are architecturally beautiful have failed to fulfill the expectations of the builders in their acoustical quality, this being due primarily to a general lack of knowledge of the science of architectural acoustics. However, a search through literature on the subject shows there have been learned writers and investigators in many countries adding valuable contributions to the subject, which made possible the classified knowledge existing to-day. A few of the more noted among the early investigators and writers have been Bulfinch, Strickland, Mills, Joseph and Jacques in America; Eichhorn, Haege, Orth, Strumhofel in Germany; Williams and Lord Rayleigh in England. In later years in America among the many physicists who have contributed to the further development of the science are Wallace C. Sabine, W. S. Franklin, G. W. Stewart, H. O. Taylor and Jacob Mazer. The foundation laid by these scientists and many others, combined with recent inventions of combinations of materials architecturally suitable, has brought the development of architectural acoustics within the scope of rational engineering problems.

The subject is necessarily complex; in order that hearing may be good in any church, it is necessary that the sound should be sufficiently loud, that the simultaneous components of a complex sound should maintain their proper relative intensities, and that the successive sounds in rapidly moving articulation, either of speech or of music, should be clear and distinct, free from each other and from extraneous noises. As an engineering problem it involves the shape of the auditorium, its dimensions and the materials of which it is composed, and this latter property is by far the one that most controls the acoustical conditions.

The researches above mentioned and the contributions of other physicists have made it possible and practicable to determine, given the plans of a church and the kind of materials of which it is to be constructed, the acoustical conditions in the finished building, and to make the necessary provisions to overcome faults.

Of acoustical defects, the most common is excess reverberation, including, as a special case, the echo. Sound being energy will, when produced in a confined space, continue until it is either transmitted by the walls, or transformed into some other kind of energy, generally heat. This process of decay is called absorption. Sound, following the same genefal law as light, is transmitted by the intervention of a medium capable of being set in vibration. Solids and liquids, as well as gases, transmit sound vibrations. If we take a membrane similar to a drum-head and expose it to the light, some of the rays will penetrate the membrane, some will be reflected from it, and others will be absorbed by it. So it is with sound waves when they strike any surface. Some are reflected, some are absorbed by it, and some will penetrate it and continue their motion to the other side. But as reverberation, due to multiple reflection, enters so largely into the subject of acoustics as applied to auditoriums, a closer study of this phenomenon will assist in the proper appreciation of the difficulties occasionally encountered in auditoriums or churches.

By the term "reverberation" is meant the continuation of sound in a room after the source that produced it has ceased to operate. This is due to the reflecting quality of the walls. The principal cause of the gradual diminution of sound is the absorption of the surface. The length of time that sound will endure after the source has ceased to function is also spoken of as the duration of audibility. The continuation of sound after it is produced is obviously essential to hearing, but produces indistinctness when the continuation is for too long or too short a period. If a speaker is to be heard distinctly, the syllable he has just spoken must not be too much in evidence when he utters the next one. On the other hand, there must be an amount

of reverberation which will produce a sufficient volume of sound.

That reflection, with its consequent reverberation, is necessary, is readily understood if one considers the difference in volume of sound produced indoors and out of doors. Reflection is essential; too much reverberation is detrimental. Just how much reverberation will produce the proper effects is not entirely a matter for scientific demonstration, but is rather a decision to be reached by those who have the correct taste. Inasmuch as the objection to excess reverberation is the resultant confusion, the element of rapidity of succession in the sounds to be differentiated enters into the question. Here we have a hint that the requirements of an auditorium depend upon its intended use.

Nearly all the investigators on the subject have arrived at the conclusion that the time of reverberation in an auditorium depends upon the volume of the room and upon the absorbing power of the surfaces. This will seem reasonable enough when one observes that if sound loses a part of its energy by reflection, then the fewer the number of reflections per second, the less the loss per second and the longer the sound will last. An increase in the volume of the room of course increases the length of the paths between reflections, thus decreasing the number of reflections and extending the time of reverberation. Again, the amount lost by a reflection will depend upon the absorbing quality of the surface. Consequently the greater the absorbing power of the surfaces, the less will be the time of reverberation. Professor Sabine gave a numerical value for the absorbing power of various materials.

In certain known instances the duration of audibility has been computed to be as long as twelve seconds, which means that the ear is capable of hearing the same sound twelve seconds after the source has become quiet. You can readily see how such a condition produces great confusion, indistinctness and discomfort. A deliberate speaker will utter about four average syllables per second. Nature has provided a "factor of safety" of about twice as many in the ear. That is, the ear can hear without confusion about ten syllables per second. Therefore, it can readily be understood that if an auditorium has a duration of audibility of more than two and one-half seconds, it is very close to the time where confusion of hearing will result.

The ideal duration of audibility in an auditorium varies greatly. It depends upon the uses to which the auditorium is put, and its size. The ideal time of audibility is slightly less for speech than it is for vocal music, and slightly different for piano music from orchestral, etc. Oftentimes it is found that an auditorium, when empty, has a long time of audibility which diminishes very rapidly as the size of the audience increases, and becomes practically normal when an average attendance is reached.

As the volume increases it is necessary to increase the duration of reverberation. Unfortunately, a reduction in the reverberation produces a corresponding reduction in the intensity. For this reason, in a room having a volume of say 400,000 cubic feet, it would not be advisable to reduce the reverberation below 2.7 seconds. This duration of reverberation is slightly excessive for an untrained speaker but necessary to insure sufficient intensity in the furthermost parts of the room. In a small room there is less need to augment the sound, for the auditors are situated near the speaker and also near to reflecting surfaces. In the average room used only for speaking, when the volume is approximately 150,000 cubic feet, the reverberation under average audience conditions should be not more than 1.9 seconds, nor less than 1.3 seconds. For most forms of music it is desirable to have the reverberation exceed 2.1 seconds. When a room is to be used for both speaking and music, as in a church, it is usual to compromise, having the reverberation slightly excessive for ideal speaking conditions, and slightly less than that demanded for ideal musical conditions. The solution can be varied, of course, to suit the special conditions presented by each case.

Besides the duration of audibility, or time of reverberation as it is often called, refraction of sound waves, diffusion, interference, a lack of resonance, concentration of sound energy due to curved surfaces, corners, pockets, etc., must be considered. However, it usually happens that if the duration of audibility can be reduced to a proper time all the other defects will automatically cease, since they are to a more or less extent its functions.

As in most instances a long time of audibility is directly due to the non-absorbing qualities of the interior surfaces of the room, and our present construction is tending toward harder and more rigid interior surfaces, which have a greater capacity for reflecting sound; it is necessary in order to obtain good acoustical results to replace or surmount some of the reflecting surfaces with surfaces which have the property of absorbing a great amount of the sound striking upon them. The surfaces to be replaced with absorbing materials must be scientifically chosen, otherwise the effect will be nullified or discounted; as the distribution of the absorbing material in the structure is of greater importance than the quantity. Various combinations of materials have been used as absorbing surfaces, but possibly the best of these is matted hair felt about one inch thick covered with a tightly stretched membrane of light canvas, which latter is secured to well braced and rigid frames, built before erection and applied to the surface requiring the absorbing element. When properly decorated or painted, these materials serve a purpose equally as good as plaster, wood or other interior building materials, and are architecturally practical.

It is very important to have an air space of about one-quarter of an inch between the tightly stretched membrane and the hair felt, since it has been found that it is not enough to have absorbing surfaces alone to prevent reverberation, but the absorbing surfaces should possess the quality of multiple absorption, by being able to vibrate and thus have a certain resonance to respond to the overtones of the sound waves, and give that quality to the auditorium which corresponds to the resonance quality of a violin body or the sounding board in a piano. It is the advance made in the study of how to obtain in the wall and ceiling covering, this important quality that makes it possible to predetermine the acoustical success of a church and to correct the bad conditions which now exist in so many of our churches. Based upon the data which have been obtained in connection with hundreds of installations throughout the United States and Canada of "acoustile" pre-built panels on the walls and ceilings of churches and auditoriums, the number of square feet of treatment required in the average auditorium can be roughly estimated at from 2% to 3% of the number of cubic feet in volume, depending on the sound-absorbing value of other materials in the auditorium.

It can thus be seen that regardless of the shape, it is so far possible to obtain good acoustical results in a church, that the architectural design may include domes, high groined vaults and other features

formerly looked upon as having a distinctly injurious effect upon the acoustical properties of a building.

Further, those churches whose acoustics are defective can be remedied by the application of the absorbing panels above referred to. Prominent among the buildings in which this system has been installed is the United States Supreme Court Chamber, Washington, D. C.; House of Commons, Ottawa, Canada; State Capitol Building, Cheyenne, Wyoming; St. Columba's Church, Johnstown, Penn.; St. Cecelia's Church, Hastings, Neb.; Church of the Immaculate Conception, Toledo, Ohio; and the Church of the Holy Redeemer, Detroit, Michigan. Still another method of preventing excess reverberation is to construct the ceiling, or vaults, and upper portions of the walls of a church or auditorium, with a permanent fireproof material, such as Acoustical sound-absorbing tile. The following churches have this material built in either the vaults, or walls, or both: St. Thomas' Church, 5th Ave. and 53rd St., New York; First Congregational Church, Montclair, New Jersey; Church of St. Vincent Ferrer, New York; Notre Dame Church, New York; St. Bartholomew's Church, Park Ave. and 50th St., New York.

EMILE G. PERROT.

Acquapendente, DIOCESE OF (ACQUÆPENDENSIS; cf. C. E., I–109a), in Italy, at the present time (1921) has 13 parishes, 80 churches, 5 monasteries for men with 15 religious, and 3 for women, 40 secular priests, 45 nuns, and 10 seminarians. The Catholic institutions conducted in the diocese include 1 asylum, 1 home, and 2 hospitals; these institutions as well as the Catholic schools receive some support from the government. Rt. Rev. Tranquillo Guarneri, titular Bishop of Europus, was promoted to the see 8 March, 1920, succeeding Bishop Gisleni Veneri, resigned.

Acqui, DIOCESE OF (ACQUENSIS; cf. C. E., I–110b), in the province of Alexandria, Italy, is suffragan of Turin. The present bishop (1921), Rt. Rev. Disma Marchese, b. at Camogli, 1844, was appointed bishop 15 April, 1901, and made an assistant at the pontifical throne 26 May, 1918. In 1920 there were 181,200 Catholics in this diocese, 126 parishes, 317 secular and 42 regular clergy, 30 seminarians, 459 churches, or chapels, and 95 religious, 75 sisters.

Acre and Purus, a prelature *nullius* erected by the Apostolic Constitution of 4 October, 1919, from territory taken from the Diocese of Amazones. It comprises the Brazilian civil provinces of Alto Arca and Alto Purus, and is separated from Peru and Bolivia by the territory of the province of Alta Pardua. According to the Brief it is to be the nucleus of a diocese and is endowed at once with diocesan privileges. Its titular has episcopal rank and jurisdiction and is to be supported by the funds of the Church in this region and the offerings of the faithful. The prelature must maintain two pupils at the South American College in Rome. It is in charge of the Servite Fathers.

Acta Apostolicæ Sedis, the official organ of the Holy See for the publication and promulgation of its laws, decrees, and decisions. It was established in accordance with the wish of Pius X expressed in his Constitution "Promulgandi pontificias," dated 28 September, 1908, and appeared first in January, 1909. It is published by a board of editors with offices in the Palazzo della Cancellaria, and is printed at the Vatican Press, Rome. It is issued once or twice a month, and forms an annual volume of from 600 to 1,000 octave pages, 7½ in. by 10 in., the cost to subscribers being 12 lire a year in Italy and 15 francs in other countries. It is printed in Latin, though occasionally it contains documents in Italian or French. Its contents consist of the encyclical and decretal letters, motu proprios and similar communications, as well as occasional homilies or consistorial addresses of the sovereign pontiff; the decrees and decisions of the various Sacred Congregations, the ecclesiastical tribunals, and the Biblical Commission; and diary of the Roman Curia, together with the names of all the officials throughout the world appointed or honored by the Holy See, and a necrology of the bishops and cardinals. The "Acta Apostolicæ Sedis" has taken the place of the Acta Sanctæ Sedis (q. v.). In accordance with the Code of Canon Law, legislative acts of the Holy See are promulgated by their appearance in the "Acta Apostolicæ Sedis," except in particular cases where another method of promulgation is prescribed; they begin to bind only three months after the date of the number of the "Acta" in which they have been published, unless from the nature of the case their binding force arises at once, or when a shorter or a longer interval is expressly prescribed in the law itself (can. 9).

Acta Sanctæ Sedis (cf. C. E., I–111c), a Roman periodical for the publication of ecclesiastical documents, was begun in 1865 and from May, 1904, was acknowledged to a certain extent as an organ of the Holy See. It is no longer published and was replaced by the "Acta Apostolicæ Sedis" in 1909.

Acts, LEGAL ECCLESIASTICAL.—In one form of canonical punishment an offender is prohibited from performing legal or legitimate ecclesiastical acts. He may be forbidden to act under penalty of invalidity, as is the case of one who is infamous by law, or merely of illiceity, as happens to a Catholic who contracts a mixed marriage without a dispensation. In this connection the expression legal or legitimate ecclesiastical acts refers to: the office of administrator of church property; the functions of judge, auditor, relator, defender of the bond, promoter of justice or of the faith, notary, chancellor, cursor, apparitor, advocate or procurator in ecclesiastical law suits, or of sponsors at Baptism or Confirmation; voting in ecclesiastical elections; and the exercise of the right of patronage.

Codex juris canonici, can. 2256.

Acuña, CRISTOBAL DE, Spanish Jesuit and South American missionary, b. at Burgos, 1597, d. at Lima, date uncertain. At the age of fifteen he entered the Society of Jesus; having completed his studies he went to America, where he became rector of the Jesuit College at Cuenca. In 1869 the viceroy of Peru ordered him to accompany the Portuguese general, Pedro Texeira, on his second journey of exploration along the Amazon River, and to write an account of his observations. On his return he went to Spain to present his work to the king, Philip IV, who received him coldly, fearing that the Portuguese, recently revolted from Spain (1640), would profit by the information his work contained. Later Acuña became provincial of the Jesuits in Rome, and subsequently returned to Madrid as censor of the Inquisition. Re-crossing the ocean he died at Lima probably soon after 1675. His "Nuevo Descubrimiento del Gran Rio de las Amazonas" was published in Madrid in 1641.

Adamawa, PREFECTURE APOSTOLIC OF, in Central Africa, erected 28 April, 1914, from territory taken partly from the Vicariate Apostolic of Khartum, partly from the Prefecture Apostolic of Ubanghi-Chari, and partly from the Vicariate Apostolic of Kamerun. Its boundaries are as follows: on the north 10° N. lat.; on the east, the boundaries be-

tween the former German and the French colonies from the 10° to the 7° N. lat.; on the south, the 7° N. lat. and the line which separates the civil districts of Nganduere, Banjo, Bamum, Bamenda, and Ossidinge forming part of the new prefecture, from the districts of Ober-Sanga-Ubam, Dume, Jaunde, Jabassi, Dshang, Johang, Johann, Albrecht shore and Rio del Rey remaining in the vicariate of Kamerun; on the west by the former Anglo-German boundaries. This vast tract of land, nearly 60,000 square miles, was the northern part of the colony of Kamerun. It is traversed by a mountain chain whose peaks reach an altitude of 6,000 feet, situated to the south of Lake Chad, on the two shores of the Benue river, a tributary of the Niger. By the Treaty of Versailles Adamawa became a French colony. The prefecture is entrusted to the Priests of the Sacred Heart of St. Quentin. The first prefect Apostolic was Rev. François Lennartz, succeeded in July, 1920, by Mgr. J. Plissonneau, the present incumbent, who on account of the devastating effects of the war and the retirement of the German missionaries, had to begin a practically new work. Contrary to his expectations he was received with great kindness by the Sultan, who granted him a plot of land and sent workmen to help him to replace the demolished mission buildings.

Adana, Diocese of (Adanensis; cf. C. E., I–135d), in Asia Minor (Asiatic Turkey), belongs to the Armenian Rite. The present bishop, Rt. Rev. Pascal Keklikian, b. at Kutahia, 1857, ordained 1884, was appointed Bishop of Adana 27 August, 1911, to succeed Bishop Terzian, who had been promoted to the Patriarchate of Cilicia. In 1920 there were in this diocese 3,100 Catholic Armenians, 3,000 Catholics of other rites, about 100,000 heretics and infidels, 8 secular priests, 7 churches or chapels and 10 Catholic schools.

Adelaide, Archdiocese of (Adeleidensis; cf. C. E., I–140a), in South Australia, was created an episcopal see in 1843. After years of struggle and privation the diocese started on an era of prosperity with the introduction of religious orders. Although the Passionists were never introduced as a community, two came in 1846 and worked as secular priests; in 1868 the Dominican nuns from Calva, Dublin, were established; in 1879 the Christian Brothers; in 1881 the Carmelite Fathers and Sisters of Mercy; in 1882 the Dominicans of the Third Order; in 1898 the Dominican Fathers; in 1902 the Good Samaritan Sisters; in 1905 the Loretto Nuns; in 1912 the Little Sisters of the Poor; and in 1913 the Missionaries of the Sacred Heart.

The present archbishop is Most Rev. Robert William Spence, O. P., D. D., who became coadjutor 16 August, 1914, when he was consecrated titular Archbishop of Pessinus. On the death of Archbishop O'Reilly, 6 July, 1915, Archbishop Spence succeeded to the see.

By the present (1921) statistics the English-speaking Catholic population is approximately 55,000. There are: 33 parishes, 94 churches, 6 convents for men and 36 for women, 42 secular and 27 regular clergy, 7 lay brothers, 404 Sisters; 16 high schools with an attendance of 1,074 boys, 2 college-academies with 16 teachers and attendance of 418 boys, 1 industrial school with 9 teachers and 13 inmates. Among the charitable institutions are: 1 home for aged poor with 93 inmates, 1 House of Providence with 26 inmates, 1 prisoners' home with 5 inmates, 2 orphanages, 1 hospital and 1 female refuge with 98 adults and 39 children. The Adelaide public hospital, home for incurables, convalescent home and old folks home, permit the priests to minister in them. The Sick Priests' Benefit Fund and Eucharistic League are established among the clergy, and the Catholic Federation, Hibernian Australian Catholic Benefit Society, Sacred Heart, Holy Family, Rosary and Holy Childhood Confraternities, the St. Vincent de Paul Society and the Catholic Women's League are established among the laity. A Catholic periodical, "The Southern Cross," is published in Adelaide. During the World War two of the priests of the diocese served as chaplains.

Aden. See Arabia.

Administrator Apostolic (cf. C. E., I–143b), a cleric, generally one who has received espiscopal consecration, to whom the Holy See for grave and special reasons entrusts the government of a diocese with or without its own bishop, temporarily or permanently. His rights, duties, and privileges are set out in his letters of appointment or in the Code of canon law. If his position is permanent he enjoys the same rights and honors and has the same duties as a residential bishop; if it is only temporary: (a) he has the rights and duties of a vicar capitular, and if the see is not vacant he can make a canonical visitation of the diocese, but he is not bound to say Mass for the faithful; that obligation remains incumbent on the bishop; (b) if he has been consecrated, he enjoys the honorary privileges of a titular bishop; if he has not been consecrated, he has a right to the honors and privileges of prothonotaries Apostolic *de numero participantium*, but only during his term of office and while within their territory.

If the administrator is a bishop who, on being transferred to a new diocese, retained the administration of his old see, he has, when he is in the latter diocese, a right to all the honorary privileges of a residential bishop. If he is appointed administrator when the see is not vacant the jurisdiction of the bishop and his vicar general is suspended; but the administrator must not meddle in affairs relating to the bishop himself, nor proceed against the vicar-general, nor concern himself with the acts of the previous administration. If his jurisdiction is impeded or if he dies, the Holy See is to be notified at once; meanwhile the regulations for the government of vacant sees are to be followed, if the diocese is vacant or the bishop incompetent, otherwise the bishop is to take charge of affairs, unless the Holy See has provided differently. Finally it is to be noted that the administrator's jurisdiction does not cease with the death of the pope or the bishop; but continues till the new bishop takes canonical possession of his see. In the United States in accordance with the decrees of the third plenary Council of Baltimore bishops designated administrators to take charge of the dioceses in case of their death, but this practice was abrogated by the Code of Canon Law. A vicar or prefect Apostolic on assuming office must name a pro-vicar or pro-prefect who is to take full control if his rule is impeded or terminated, and if the party chosen succeeds he, too, must delegate someone to take his place in a similar emergency; if this was omitted and the necessity for an administrator arises, the position devolves on the senior missionary in the territory.

Administrators of Ecclesiastical Property (cf. C. E., I–144b).—To secure the proper administration of church property, the ordinary is to appoint in his episcopal city a diocesan council, consisting of himself as president and two or more persons,

preferably persons having a knowledge of civil law; they are to be chosen by the ordinary after consulting the chapter, unless provision for this selection has been made otherwise. No one, however, may be an administrator if he is related to the ordinary in the first or second degree of consanguinity or affinity, except with special permission of the Holy See. In administrative acts of greater moment the ordinary is to consult the members of the council, though he need not follow their advice, except in special cases expressly provided for in the canons or where the terms of a foundation require their consent. The members of the council must bind themselves by oath in presence of the ordinary to be faithful and diligent in this discharge of their duties.

In addition to this diocesan council, the ordinary is to name a council to administer the property belonging to churches or holy places, if administrators have not been provided by the law or the terms of the foundation. They hold office nominally for three years only, and must swear before the ordinary or the vicar forane to fulfil their duties faithfully. After expressly or tacitly accepting office, administrators are held to restitution, if by abandoning it arbitrarily they injure the church. They must exercise the degree of care that a prudent man would take in regard to his own property; hence they are to see that the church property is neither destroyed nor injured; that the requirements of the canon and civil law are observed; and that the conditions imposed by the founder, the donor, or the lawful authorities are fulfilled; that the income is duly collected, deposited, and properly expended, that the surplus of the church money is invested or deposited, for the benefit of the church with the ordinary's consent; that the books showing the receipts and expenditure are kept accurately; that all documents and papers dealing with the church property are in good order and deposited in the archives of the church or other suitable place, and that an authentic copy of these titles is placed in the curial archives, if this can be conveniently done.

Administrators, clerical or lay, of any church, including the cathedral, or of a pious place canonically erected, or of a confraternity must make an annual accounting to the local ordinary, any custom to the contrary being reprobated. If by any particular law the accounting is to be made to others, the ordinary or his delegate must be admitted to it. Administrators must not take part in any litigation in the name of the church without the written permission of the ordinary or, in urgent cases, at least, of the vicar forane, who under such circumstances must inform the ordinary at once. Unless they have first obtained the written permission of the local ordinary, administrators act invalidly in going beyond the limits of ordinary administration; and the church is not responsible for contracts entered into by them without the proper superior's permission, except when and in as far as it adopts them.

Administrators of ecclesiastical property are under an obligation to see that the employees receive adequate compensation; they must see, especially, that they have suitable time for their religious and family duties, and that they are not overworked or employed in work for which their age or sex unfits them

Admonitions, Canonical (cf. C. E., I–144d).—Under normal circumstances no member of a religious institute of men, who has been perpetually professed, may be dismissed unless he has been three times guilty of a serious offense, and has been twice admonished by his immediate higher superior, that is after the first and the second offense. A canonical admonition is to be administered also before the imposition of a censure *ferendæ sententiæ* in order to give the culprit an opportunity to abandon his contumacy and repent. Admonitions are also expressly required by the Code in proceedings against clerics for violating the law of residence or the regulations governing association with women. A canonical admonition is given either orally in presence of the chancellor or other curial official or of two witnesses, or by registered letter, a record of the admonition being preserved in the archives. It may also be public or secret; if public, it should be given before a notary or two witnesses, or by letter, but in this case there should be documentary evidence of the receipt and of the contents of the letter.

Adolescence.—Pre-adult life is commonly divided into four distinct periods: infancy, childhood, boyhood or girlhood, and youth or adolescence. Infancy reaches to nearly the beginning of the third year, childhood to the beginning of the ninth, and the next ten or eleven years are divided almost equally between boyhood and youth. However, no hard and fast line can be drawn between any period and its successor. The transition is gradual and it is only by degrees that the characteristics peculiar to each period manifest themselves. Again it must be noted that there are in this respect, as in others, striking differences between the sexes, the races and individual cases. Boys and girls mature more rapidly in the South than they do in the North, the girl everywhere more rapidly than the boy, and it is a matter of common, everyday observation that a boy or a girl may be more advanced physically and mentally than other boys and girls who are their seniors by one, two or even three years; this fact is being taken into consideration more and more in the grading of pupils by the American elementary schools.

Each period is distinguished by certain characteristics, which are determined by nature and must not be overlooked by parent or teacher under penalty of at least partial failure in their work as educators. Mentally, even more strikingly than physically, the child differs from the youth and must be dealt with accordingly. It is chiefly because of its strong, eloquent insistence on this fact that Rousseau's "Emile" has retained its place among educational classics. Unfortunately, the author's views concerning man's nature and destiny betray not only an extremely poor psychological insight, but what is far worse, an utter lack of sound religious and moral principles. Man is not, as Rousseau would have us believe, at the outset and for many years nothing else than a creature of feeling, a mere animal, but from the very beginning, a being made to the image and likeness of God. Just as the form of the tree and all its properties are contained in the seed, so the faculties, tendencies, abilities, which are to unfold during life, are potentially present in the new-born child; they all grow and develop simultaneously, though not with the same rapidity. Thus, e.g., the child's first efforts to speak show glimmerings of his reasoning powers and tendency to imitate; his thirst for knowledge and truth is constantly evidenced by his questions, at time so embarrassing for parents and teachers; his social and moral nature, the craving for the companionship of others, sympathy, love of justice, fair play, tendency to obey, are plainly manifested in play with other

children. Infancy, childhood, boyhood and youth, should not then be thought of independently of one another; each period is the outcome of what preceded it and the preparation for what will follow it. The child in swaddling-clothes is the product of pre-natal life and a long line of ancestors; if it is true to state that youth begins around the fifteenth year it can be no less true to say that it is rooted in infancy and is prepared by childhood and boyhood.

The chief business of infancy and early childhood is pure growth; what the child needs most at this stage is freedom of movement, plenty of fresh air, sunlight, pure digestible food, and careful safeguarding against any untoward influence which might disturb the natural growth and development of this young and as yet very tender organism. During these early years of its life, the child is quieter than at any of the subsequent periods; the power of locomotion is not acquired perfectly until long after the faculties of sense perception have reached maturity; imagination soon becomes very active, but draws little or no distinction between fact and fancy. The next six years, corresponding to the primary and early grammar grades, might appropriately be called a motor period. In the preceding period the ever recurring question was: "What is this?" now it is: "What is this for?" The child is very anxious to do something, to use his hands at all kinds of little tasks, but is still very clumsy, because the motor centers are as yet far from being completely developed. This superabundance of activity, coupled with the fact that much of the latent energy is still needed for growth, explains why the child is so easily tired before reaching his teens. His senses are alert and keen, his imaginations and memory are craving for exercise, but logical thought is still very weak. It is also during this period that some of the fundamental instinctive tendencies ripen into maturity; chief among these tendencies is imitation, which for good or evil plays such a large part in the upbuilding of character.

Youth or adolescence is ushered in by puberty, the importance of which has been recognized in all ages, and among savages and semi-civilized peoples has been celebrated by strange, curious customs. It is a period of deep physical and mental changes leading to the metamorphosis of the child of the lower grades into the boy or girl of the upper grades and high school. The process does not begin exactly at the same time in all individuals. It varies according to the racial stock, clime, sex, temperament, environment and occupation. It begins earlier among the peoples of the Semitic race than among those of the Indo-European group, earlier in the tropics than in the temperate or frigid zone, earlier in the girl than in the boy. A warm, sanguine temperament is likely to accelerate it and a phlegmatic one to retard it. It is more tardy among those who have been accustomed from childhood to plain living and hard work, than among those who have been brought up in luxury and idleness. On the North American continent the process takes place in the majority of cases between the eleventh and fifteenth year. Adolescence in this country may thus be said to begin around the sixteenth year, perhaps a little earlier in the southern states and a little later on the northern border, but whatever may be the variations in time, the characteristics of the period are the same everywhere. It is a time of great physical and mental expansion. The girl by the eighteenth year has practically attained her full height and weight, but the boy still has somewhat to gain in both respects. The brain has reached very nearly its full size and weight. The logical powers are fast increasing; they crave exercise and the boy often argues quite as much from the love of debate as from the desire to attain truth. It is doubtful whether the memory is either as quick or as retentive as in earlier years. Boy and girl are led more by their impulses and feelings than by the dictates of cold judgment. Authority no longer has the same hold on them as in earlier years, but they are very loyal and generous to their friends. Their conception of the realities of life, of the meaning and value of time, are rather hazy; they see the future in roseate colors and idealize human nature. This is the period of the hero, of romance and fiction, but it is also the period of genuine religious growth, of religious vocations.

The Pedagogy of Adolescence.—The treatment of the pedagogy of adolescence within the limits of this article is of necessity restricted to a brief consideration of a few principles which are nothing else than logical deductions from the facts, so far brought out, interpreted in the light of the goal to be reached, viz., strong, healthy, Christian manhood and womanhood. Youth is a period of rapid growth in every direction; plenty of food, sleep, sunshine, fresh air, freedom of muscular movement are no less needed in these years than heretofore. The hard bed with light covering in the cool or cold room should be the rule for the healthy boy. Personal cleanliness should by this time have become a fixed habit. Vigorous exertion in the form of play, gymnastics and work, not only on physical grounds but on intellectual and moral grounds as well, is also greatly needed. It will not only prepare the youth to meet efficiently the test of real life, but will fortify him against the diseases which cause the rise of the death rate at nineteen and later. Gymnastics can do much to develop the finer muscles, the higher motor centers and to correct the defects that have outlasted or come in with puberty. Play is just as useful now as it was in childhood, but it takes on the form of contest and competition, teamwork, which not only affords useful physical exercise but develops habits of self-control, obedience to rule, swiftness of decision as well as consideration for others.

Most essential, however, is the discipline of genuine hard work, requiring close attention, diligence, application, the putting forth of all one's energy, the conscious strenuous effort of the will, bent on completing the task once undertaken, no matter how difficult it may seem at the time, nor how disinclined one may feel to perform it. The time was when there seemed to be general agreement as to the soundness of this principle, but in the last hundred years it has been challenged by a "new school" of educators, the so-called school of interest. According to their tenets, the chief function of the teacher is to arouse the interest of the pupil in the subject to be taught, or the task to be performed; he should study the native tendencies and the acquired interests of the child and take these tendencies and interests as his starting point in every school activity, because this is the surest way of securing attention which alone guarantees apprehension; compulsion is to be avoided as much as possible, not only because it weakens the child's activity but because his right to happiness is sacred and his personality should be respected. It cannot be gainsaid that the discussion of the value of interest in school life has done much to soften the harshness, at

times extreme, of the old school; that it has contributed to broadening and enriching a curriculum which had become extremely narrow; that it has helped the teacher in gaining a better understanding of the problem of attention; that it has brought about a better adaptation of the teaching process to the capacities of the growing mind. However, when all has been said in the favor of interest, the fact remains that there is in the school and still more in life much of an uninteresting nature that must be done and on the other hand there are many things in themselves alluring that must be avoided. Life for most of us is no path strewn with roses; it is full of difficulties, setbacks, disappointments, hard knocks, and on the whole more bitter pills to swallow than sugar plums to taste. If the school is to be a preparation for life, the motto of its work should not be interest but effort, for the chances are that the child who has been fed on the diet of interest will be found sadly wanting when confronted with the realities of the workaday world.

Much has been said, and rightly so, on the necessity for the teacher of appealing to and training the senses of his pupils, of proceeding from the concrete to the abstract, from the particular to the general, from the empirical to the rational. This signifies that in learning his mother-tongue the child will approach grammar through the literary product; in the study of a foreign language, that he will start with a maximum of conversation and a minimum of formal grammar; in mathematics that he will proceed from the concrete example to the general definition or proposition; in geography, that he will study first the particular features of the locality in which he lives as a starting point for wider and broader generalizations; in history that he will first be acquainted with the great national personalities and events; in science, that experiment and laboratory will illustrate and supplement the lecture; in the teaching of every subject, that the pedagogue will try to appeal to the senses and imagination of his class by means of objects, maps, globes, pictures, diagrams and vivid language. The principle has found its widest and most successful application in the elementary school but it has also been adopted with good results by the high schools and the college. What is not always realized however, or at least not sufficiently stressed, is that the principle is but a means to a higher end. Knowledge of the concrete is but a beginning, a stepping-stone to concept building, judgment and reasoning, which are the real prerogatives of man and should therefore receive the greatest attention from the teacher at every stage of the educative process, but especially during the period of which we treat. Adolescence, as we have seen, is a period of expansion of the entire being, nowhere more striking perhaps than in the intellect. The youth is eager for vigorous mental exertion, eager to tackle with genuine difficulties, and he finds great delight in the solution of any question calling for keen intellectual insight and close reasoning. The natural manner of dealing with the young intellect is not then to burden it with a mass of concrete facts, but to develop by appropriate exercise its powers of abstraction, generalization, judging and reasoning. And after all that is the best preparation for intellectual leadership. The master mind in any field of human endeavor is not the walking encyclopedia, but he who can analyze any given situation, abstract its essential elements and from these reach a sound generalization, be it law or principle or decision.

Intellectual education, however useful or desirable it may be, is secondary to religious and moral education, which looks to the formation of good habits. Such at least is the position of the Catholic Church. She has ever consistently taught that man's worth is not to be found in what he knows or thinks, but in what he does; that a virtuous life in not only the logical preparation for eternal salvation, but the best guarantee of happiness in this life; that a sound moral education is impossible without religion.

The means to be employed for moral training are many, but they can all be brought under one or the other of the following headings: example, supervision, ethical and religious instruction, and certain means provided by the Church, such as the Sacraments. The first two only will be briefly considered here, the others having been treated at length in the first edition of this work. The educative value of example can hardly be overestimated; it has been recognized in all ages; it has been insisted upon by all leading educators; it has found its way into the language of every civilized nation in some such adage as: "Verba movent, exempla trahunt," "A man is known by the company he keeps." Example is the great teacher of all of us throughout life, but its influence is perhaps nowhere felt more lastingly than in the home. The mother, burdened by cares, regrets that she cannot give more time to instructing her children. She forgets that in the example of her virtues they are taught a lesson a hundred times more valuable than any instruction she may give them in the school branches. This influence of example has its explanation in the deep-rooted human tendency to imitate whatever captivates the attention, be it good or bad or indifferent. Hence follows the sacred duty of parent and teacher to set none but good examples before their charges, to guard them against all evil influences, to supervise their readings and relationships. Neglect of watchfulness in this regard is indeed sad enough, but to expose a youth to moral contagion, or as the phrase goes, to allow him "to sow his wild oats," on the assumption that he stands a better chance of growing to be a respectable citizen, is a folly that passes all description.

FÉNELON, *Télémaque*; *Education des Filles;* BALDWIN, *Social and Ethical Interpretations in Mental Development* (New York, 1906); BRACKETT, *The Education of American Girls;* BUSHNELL, *Christian Nurture* (New York, 1916); COE, *The Spiritual Life* (New York); FISKE, *Boy Life and Self-Government* (New York, 1910); HALL, *Adolescence* (New York, 1904); MAHER, *Psychology* (New York, 1909); SWIFT, *Youth and the Race* (New York, 1912); THORNDIKE, *Educational Psychology* (New York, 1914); TRACY, *Psychology of Childhood* (New York, 1909); IDEM, *Psychology of Adolescence* (New York, 1920); TYLER, *Growth and Education* (New York, 1907); WAGNER, *Youth* (New York, 1913).

P. MARIQUE.

Adoption (cf. C. E., I–147c).—The canon law now conforms to the civil law in each country regarding the effect of legal adoption on marriage. Where, therefore, the civil law looks upon the legal relationship as rendering a marriage invalid, adoption is a diriment matrimonial impediment; where the civil law considers the marriage valid but illegal, the impediment is merely prohibitory; in any other country adoption has no effect on marriage.

Adraa, a titular see of Arabia, suffragan of Bostra in the patriarchate of Antioch, identical with the Biblical city of Edrai, one of the two capitals of Og, King of Basan, near which he was defeated by the Israelites (Num. xxi, 33–35; Deut. i, 4; iii, 1–10), when the country passed to the half-tribe of Manasses. Prior to this time it was inhabited by

the Raphaim, a race of giants of whom Og was one of the last descendants. It is probable that the many curious dungeons at Deraat, the modern name of Edrai, are remains of the work of this primitive people. Eusebius places this "important city" of Arabia twenty-four or twenty-five miles from Bostra and six miles from Astaroth. Christianity was introduced into Adraa at a very early date under the form of Ebionism and spread rapidly. Bishops of the city appear from time to time in various chronicles down to the Middle Ages, notably Proclus, who condemned Eutyches at the Synod of Constantinople (448). To-day Deraat is the seat of a sub-prefecture and is the principal station on the road from Damascus to Caïfa, a city of about 5,000 inhabitants.

Adramyttium, a titular see in Proconsular Asia on the Gulf of the same name, according to Battandier, a suffragan of Cyzicus; Baudrillart assigns it to Ephesus. The city was reputed to be a Lydian foundation and to owe its name to Adramytus, brother of Crœsus. Later it was colonized by the Athenians, who in 496 were victims of a Persian massacre. Recovering from this disaster the city prospered under Roman rule until its alliance with Mithridates, when it was saved from destruction only by the eloquence of Xenocles, who pleaded its cause before the Senate. Adramyttium is identical with the Adrumetum of the Bible (Acts xxvii, 2), and it is probable St. Paul visited the city in going through Mysia on his way from Galatia to Troas (Acts xvi, 6, 7). Eight bishops of the see are known; the last, George, assisted at a synod of Ephesus in 1230. To-day it is the principal town in the vilayet of Brusa with 1,400 inhabitants. It is called Adramyti by the Turks.

Adrana, a titular see in Bythinia, suffragan of Nicomedia, according to Baudrand the ancient city of the Emperor Adrian. Comanville identifies it with Achyrac on the Hellespont. To-day it is a small village of Anatolia, called Edrenos. It is not certain if this city is the same as Adrianotera spoken of by Charles de St. Paul as having a bishop, Patricius, present at the Council of Chalcedon (451).

The title was last borne by Mgr. Téofilo Andrés Melizan, O. F. M., who, at the time of his death (1905), was Archbishop of Colombo, but had been titular bishop of Adrana while vicar apostolic of Ceylon.

Adrassus, also known in ancient documents as Darasos and Adrassos, a titular see of Isauria, suffragan of Selucia in the Patriarchate of Antioch. It appears in the *Notitia episcopatuum* of Antioch in the second century as one of the suffragans of Seleucia, according to the "Echos d'Orient" (1907). The ecclesiastical province of Isauria is known to have been reunited to the patriarchate of Constantinople in the eighth century, under Leo the Isaurian, and from that time until the tenth century mention of Adrassus is found in several documents. The see is known to have had three bishops: Zoticus, who according to Le Quien in his "Oriens Christianus" was present at the Council of Chalcedon; Paul, who attended the fifth œcumenical council (Mansi, "Conciliorum Collectio," IX., 177); and Stephen, who is also reported by Mansi to have been present at the council in Trullo.

The exact position of the city is not known, but Ramsay in his "Historical Geography of Asia Minor" says that it was found near the Taurus Pass on the road from Lycaonia to Celenderis, very probably some miles south of Meliss-Tepe-Meloe or Melouos, on the Calycadnus. In 960 Leo Phocas, brother of the Emperor Nicephorus, reported a great victory over the Saracens in the Pass of Kylindros or Adarassos (Schlumberger, "Un empereur byzantin au XV^e^ siècle," Paris, 1890). The name seems to have been preserved in the Adras-Dagh, a mountain situated between Ermenek and Mout. Ramsay (op. et loc. cit.) identifies Adrassus with Dsu-l-Kala, a fortress mentioned by Arab historians of the Middle Ages, falsely identified with Sideropolis, which has never been found.

Adria, Diocese of (Adriensis; cf. C. E., I–155a), is suffragan of Venice and has its episcopal residence at Rovigo. The Rt. Rev. Anselmo Rizzi, the present bishop (1922), was born at Ponterra Cremonese, 1874, and appointed bishop 4 June, 1913, to succeed Bishop Boggiani, who came to this see in 1908 and was promoted to the titular see of Edessa in 1912. There are 91 bishops recorded for this see since its foundation. In 1920 there were 203,000 Catholics in the diocese, 75 parishes, 250 secular and 12 regular clergy, 72 seminarians, 300 churches or chapels, and 9 religious women.

Adrian IV (cf. C. E., I–156c).—In treating of the Donation of Ireland to Henry II, Arthur Ua Clerigh, the writer of the article on Adrian IV in the Catholic Encyclopedia declares that in his judgment there is no controverted matter in history about which the evidence preponderates in favor of one view so decisively as it does in favor of the genuineness of the Donation. He bases his conclusion mainly on a passage in the "Metalogicus" of John of Salisbury in which this writer declares that he visited Adrian IV at Beneventum and obtained from him a grant of Hibernia to Henry II of England. Adrian's Bull "Laudabiliter," in which the Pope expressly approves of Henry's invasion of Ireland, is also accepted as genuine. As the matter is one on which historians are divided it is fitting to consider the reasons which have lead a scholar like Cardinal Gasquet to reject Ua Clerigh's conclusions. In brief, he holds both the Bull and the passage in the "Metalogicus" to be undoubted forgeries, made later to uphold the claim of Henry II to Ireland. John of Salisbury says that he obtained the Bull of Henry in 1155. This seems untrue because Henry II who came to the throne in 1154 sent Bishop Rotrod of Evreux with the Abbot of St. Albans and the Bishops of Lisieux and Le Mans on a mission to Adrian a few months later. John of Salisbury is not mentioned in connection with this mission, and in Adrian's reply of 27 February, 1155, nothing is said about Ireland. Again, John of Salisbury does not seem to have been known to Henry II till after the publication of his "Polycraticus" in 1159, dedicated to the English Chancellor, Thomas a Becket. It is most improbable then that he had been sent on a royal mission to Rome in 1155. In the "Polycraticus" he speaks of his visit to the pope at Beneventum, but his description of his familiarity with the pope renders his statement most improbable; in any case, he makes no mention therein of the donation of Ireland. This would be incomprehensible if he obtained the grant, as the "Polycraticus" was evidently written to win the Chancellor's patronage, and the mention of it would have served to get him the favor of king also. If then no mention of the Donation occurs in the "Polycraticus," published four years after the supposed event, how then can its inclusion in the "Metalogicus" a later work, be accounted for?

Assuming that the Donation is spurious, the passage in the "Metalogicus" would be a deliberate forgery by Salisbury to gain Henry's favor—and

Salisbury's letters show he could play a double part—or an interpolation at a later period. Cardinal Gasquet accepts the latter solution. The forty-second or last chapter of the "Metalogicus," in which mention is made of the Donation, has absolutely nothing to do with the preceding forty-one chapters which deal with the study of logic and metaphysics. It gives details of a most unlikely familiarity between Adrian and Salisbury, and differs in style from his other writings; the description of the interview with Adrian diverges considerably from that given in the "Polycraticus"—which has no mention of the Donation or of the fine emerald ring sent for the investiture; so that the conclusion forces itself on one that the chapter is spurious. The work was written not later than 1161; no mention was made by Henry of the Donation till 1175—fourteen or fifteen years of inexplicable silence; for the Bull would have been most useful in 1167 to justify Norman interference in Ireland, and it could hardly have escaped mention at the Council of Cashel in 1172, at which a papal legate presided.

The Bull "Laudabiliter" is not given in Salisbury's work; it first appears in 1188 in the "Expugnatio Hibernica" of Giraldus Cambrensis, a writer whose ambitions to become archbishop of St. David's, through the patronage of Henry II, have destroyed his value as a trustworthy historian; he candidly admits he wrote his "Expugnatio Hibernica" to glorify Henry, and the work is looked upon more as an epic poem than as sober history. The testimony of Matthew of Paris, Roger Wendover and Raoul de Diceto in favor of the Bull being based on Giraldus Cambrensis does not strengthen the case, and incidentally it may be said that the Vatican document on which Baronius later based his agreement favoring the Bull is only a MS. of Matthew of Paris.

There are three letters of Alexander III written from Tusculum in which reference is made to Ireland. The letters are all dated 20 September; no year is mentioned, probably it was in 1172. They ignore the existence of the Bull: they recognize no claim of Henry to Ireland except the right of might and the submission of the Irish chief; they speak, it is true, of the pope's right over all islands, but there is no known authentic document containing this claim; they refer to certain papal rights but make no mention of Peterspence which Adrian's Bull charges Henry to establish in Ireland. The Bull was evidently unknown then in Rome. Again though in 1316 the pope insists on the English king doing homage to him as he held England as a fief from the Sovereign pontiff, he said nothing about doing homage for holding Ireland.

Alexander's III's reputed Bull confirmatory of Adrian's grant is no more reliable. It was issued from Rome in 1172; but Alexander was not in Rome in that year; he was in Tusculum and did not return to Rome till 1178. Again it is most improbable that Alexander would have shown this favor to Henry, who had supported two anti-popes against him and who had but two years earlier abetted the murder of St. Thomas a Becket. It is known, moreover, that Henry did not hesitate to manufacture or adapt papal documents to serve his purposes. There is little independent testimony upholding the authenticity of the documents; Cambrensis says that the Bulls were produced at a synod of the Irish clergy at Waterford in 1175, but the Irish annals make no reference to such a synod.

So far from the pope having abetted Henry in his attempt on Ireland it is almost certain that when the proposal was made to him he rejected it. About 1158 Henry II and his avowed enemy, Louis VII of France, suddenly became friends. Thereupon they despatched Rotrod, Bishop of Evreux, on a new mission to Rome to ask the blessing of the pope on a hostile expedition they were about to undertake. They presented that the invasion of a certain land, referred to merely as H—, was a crusade of religion. Internal evidence would indicate that H— did not mean Hispania but Hibernia. Adrian refused to approve of the plan and in a letter to Louis set out at length the reason that led him to this decision. Granting that H— refers to Ireland, as is almost certain, it is difficult after reading this letter to believe that Adrian donated Ireland at John of Salisbury's request. And here a remarkable fact may be noted. The resemblance between the opening ten or fifteen lines of this authentic letter of Adrian refusing to bless Louis and Henry's proposed expedition and the opening of the Adrian's alleged Bull "Laudabilitir," is too close to be the result of an accident. Taking this with the incidents mentioned above it seems almost certain that Adrian's letter of refusal was used as a basis for the Bull which was forged later to uphold Henry's conduct. Naturally, Henry could not rely on the forgery during the lifetime of Louis without it coming to the knowledge of the French king. Louis, however, did not die until 1180, and it is only after that event that we find the wording of the Bull for the first time. The annalist of Archin seems to have known of Pope Adrian's refusal, for writing of the year 1171, he says: Henry, King of England, puffed up with pride, and usurping things not conceded: striving, for things he had no business to do, prepared ships and called together the soldiers of his kingdom to conquer Ireland.

Cardinal Gasquet sums up his study thus: "Whether this theory as to the origin of the 'Bull' be current or not, it can safely be said that the evidence upon which the authenticity of the document has so long been held is at best very doubtful, and should be accepted with extreme caution. A careful examination will, we believe, induce most inquirers to reject the 'Bull' as an undoubted forgery, and to consider it more than probable that Pope Adrian IV, so far from granting any approbation to Henry in his design on Ireland, or making any donation of the country to the English crown, in reality positively refused to be a party to rush an imposture.

Adriane, also known as Adirnas or Adriana, a titular see of Asia, in Pamphilia. It was suffragan of the metropolitan see of Perga.

Adult.—In the matter of baptism canon law now considers as adults all those who have attained the use of reason.

Advent (cf. C. E., I–165b).—Marriage may be celebrated during Advent, but the solemn nuptial blessing is forbidden during this period and on Christmas Day, though for a just cause the ordinary may allow it.

Adventists (cf. C. E., I–166c).—I. Evangelical Adventists (the original stock).—As the older members died many of the younger families joined other evangelical denominations and the number of churches and members diminished rapidly. In 1906 they reported 18 organizations with 481 members, and 8 ministers. In 1916 all the churches, except a few in Pennsylvania, had disbanded or discontinued all services. Apparently even these few churches in Pennsylvania were moribund, for the United States Government in compiling religious bodies. (1916)

could get no information from the ministers, and this branch of the Adventists accordingly was dropped from the aforesaid report for 1916.

II. Advent Christians.—In 1916 this body reported 418 churches (a decrease of 10 from 1906), 30,597 members, and 287 ministers engaged in pastoral work. In the foreign field 12 stations are occupied (1916), in addition to some out-stations, in India, China, and Japan. They reported in 1916, 20 American missionaries, 10 churches with 889 members; 11 schools with 433 scholars; 1 hospital; 1 orphanage with 80 inmates.

III. Seventh Day Adventists.—This demonination reported at the end of 1916, throughout the world, a membership of 141,488 with 3,987 churches, 1,678 ministers and 113 organized mission fields. In the United States the membership was 79,355, organizations 2,011, churches 1,231, ministers 582. At the close of 1916 organized work was carried on outside the United States in 249 mission stations and 353 sub-stations, in 92 countries, by a working force consisting of 880 American missionaries, and about 2,000 native helpers.

IV. The Church of God.—This denomination reported in 1916, 848 members and 46 ministers, and 8 church edifices.

V. Churches of God in Christ Jesus.—In 1888 various organizations, such as the Age-to-Come Adventists, Church of God, Restitution Church, and some others, formed the association known as "Churches of God in Christ Jesus." This organization is in general accord with the Adventist bodies, though the term "Adventists" does not appear in its title. In 1916 this body reported 87 organizations, 3,457 members, 52 church edifices, and 50 ministers.

Summary: H. K. Carroll's statistics for 1921 ("Christian Herald," 7 March, 1921) listed for the five Adventist bodies, 1,665 ministers, 2,984 church edifices, and 134,725 members in the United States.

Religious Bodies, 1906 (Washington, D. C., 1909); *Religious Bodies, 1916* (Washington, D. C., 1919); *Year Book of the Churches, 1920* (New York, 1920).

N. A. Weber.

Advocates (cf. C. E., I–167d).—In criminal suits in the ecclesiastical courts an accused party should always have an advocate either chosen by himself or appointed by the judge; so, too, in contentious cases when minors or the public welfare are involved, if either the plaintiff or the defendant has none, the judge should appoint one, and, should circumstances so require, he may appoint an additional advocate for either side. In any other case a party may dispense with the services of an advocate, unless the judge deems it necessary for him to have one. The same person may appear in a suit both as advocate and procurator. An advocate should be a man of good repute, not under twenty-one years of age, a doctor or at least an expert in canon law; unless in exceptional circumstances or in case of necessity he must be a Catholic. A religious may act as an advocate with leave of his superior, but that is allowable only if his order is involved in the suit and if his constitutions do not forbid him to undertake such a task. To be recognized officially as an advocate in a suit, a party requires the approbation of the ordinary, or of a papal delegate when the latter is acting as judge. If the suit is between members or provinces of the same exempt clerical order, or between monasteries of the same congregation, the advocate must be chosen from the order and must be approved by the judge; in any other case a religious of a different order may be appointed. Before acting as such an advocate must be commissioned by a litigant or by the judge, and his appointment must be noted in the record of the case; he may be dismissed from the suit by his client, who, however, has to notify his adversary and the judge, if the case has begun. If one of the parties in a suit is poor the judge must appoint an advocate from amongst those authorized to practice before him to take up his case gratuitously, and he can compel the advocate to do so under penalty of suspension from office.

Advocates possessing more rigorous qualifications than those mentioned above are required also in causes of beatification and canonization; they must be doctors of canon law or at least licentiates of theology; they must have been trained under advocates of the Congregation of Rites or by the general sub-promoter of faith, and, in addition they must have been officially admitted as advocates of the Rota.

Advocates of St. Peter (cf. C. E., I–168a).—The corporation of the Advocates of St. Peter, canonically instituted at Rome in 1878 to defend and promote the interests of the Church and the Apostolic See, was abolished by the motu proprio "Id præclaro semper" of Pius X on 26 May, 1909.

Affinity (cf. C. E., I–178b).—Affinity, in canon law, is now a relationship arising exclusively from valid marriage, whether consummated or not; before the promulgation of the Code it arose, on the other hand, solely from intercourse, whether lawful or illicit. From this it will be seen that the nature of the relationship is quite changed. It exists only between the man and the woman's blood relatives on the one hand, and between the woman and the man's blood relatives on the other; the line and degree of relationship between the husband and his blood relatives are those adopted in computing the line and degree of affinity between them and the woman, and vice versa. Affinity is a diriment impediment to marriage to any degree in the direct line, but in the collateral line it annuls marriages only to the second degree inclusively, whereas formerly it invalidated them in the third or fourth degrees also; affinity in the second degree of the collateral line is a minor impediment. The impediment of affinity is multiplied as often as the impediment of consanguinity from which it proceeds is multiplied, and also by successive marriage with a deceased spouse's blood relatives. It may be noted that the law of England invalidating marriage with one's deceased wife's sister was repealed by the Parliament in 1907.

Slater in Eccl. Rev., LXI (Philadelphia), 396–401.

Afghanistan, a monarchy in central Asia, between parallels 29° and 38° 28′ north latitude and 61° and 72° east latitude, with a narrow strip running to 75° east longitude, bounded on the west by Persia, on the east by tribal districts under the government of India, on the north by Russian territory and Bokhara, and on the south by British Baluchistan. The extreme breadth of Afghanistan from northeast to southwest is about 700 miles; its length from the Herát frontier to the Khyber Pass, about 600 miles; the area is about 245,000 square miles. There are five larger and two smaller provinces, in addition to the province of Kábul, each under a governor and each possessing its own army. The population is about 6,300,000. The majority are Iranian-Aryan Tadjiks, who inhabit the settlements and large towns, the Mongolian Hazaraks, who roam the mountainous central regions of the country, and the Turkomans and Uzbegs of northern Afghanistan. The real Afghans, or Pahtos (Pathans) as they call themselves, live in the high ranges stretching from

the Solimans past Ghanzi and Kandahar to the west toward Herát. Though the language of the Afghan originated from the old Iran, it now shows the mark of Indian influence. In writing the Afghan uses an Arabic character; Persian and Pushtoo are the leading tongues. The largest cities are Kábul, the capital, with a population of 150,000; Kandahár, 31,500; and Herát, 20,000. The mountainous character of Afghanistan allows agriculture only in the fertile plains and valleys, and sheep-raising in the highlands.

Religion.—The establishment of Christian missions has never been permitted in Afghanistan. The various tribes are overwhelmingly Moslem and are of the Sunni sect of Islam. Their caliph is the Turkish Sultan who, according to the sacred law, should be an independent sovereign, wielding an effective guardianship over the great Moslem holy places at Mecca, Medina, and Jerusalem. The Turkish caliph has been made a virtual prisoner of the British in Constantinople and the holy places taken away from him. Mecca and Medina are in the hands of the King of Hijaz, who is subsidized by the British; and Jerusalem is held by the British themselves. This new state of affairs has been bitterly resented by all of Sunni Islam (except the Arabs) as a destruction of its most sacred institutions, and as a result, Afghanistan has been greatly inflamed against the British government of India. In the Turco-Afghan treaty which the Afghan mission to Angora signed in April, 1920, the Turkish caliphate was recognized and an alliance was made between the two parties against "any alien imperialism," presumably meaning the British empire. Djemal Pasha, one of Turkey's triumvirate during the war, was made Minister of War in the Afghan Cabinet, and has founded a military college at Kábul and imported forty Turkish officers to whip the Afghan army into shape.

Education.—The Government contributes nothing to maintain public schools. The better families often send their sons to be educated in the universities of India.

History.—Afghanistan, a part of ancient Aria, was included in the conquests of Alexander the Great, who founded Alexandria, Arion (Herát), Kandahar, and a settlement in Kábul. Various barbaric dynasties succeeded one another, the most notable monarch being Kanishka (Kanerkes), who ruled vast domains stretching over the Upper Oxus basin, Peshawar, Kashmir, and probably India. On the decline of the Bagdad Caliphate, Afghanistan formed a part of the domains of the Samanides, a Mohammedan dynasty which was overthrown by a Turkish tribe, founder of the Ghaznevide dynasty. It was included in their realms until 1186, when it was overrun by the Mongols of Genghis Khan. In the last quarter of the fourteenth century it was subjugated by the Tartar chief Timur. A descendant of this Timur, Baber, founder of the Mogul Empire, made Kábul his capital. Its decline dated from 1722, when Mahmud, an Afghan chief, invaded Persia, captured Ispahan and dealt a blow to the permanent prosperity of Afghanistan. During the wars which followed the Afghans were defeated and driven out by Nadir Kuli, a Persian, one of the conquerors of Afghanistan, who later became Shah. After the assassination of Nadir Shah (1747), one of his officers Ahmed Shah, founded the Durani dynasty in Afghanistan, which has since maintained an independent existence. In 1800 the Tsar of Russia and the Emperor Napoleon concocted a scheme to invade India. This led to the intervention of the British government which sent an ambassador to Peshawar and in 1809 concluded a treaty. The Barakzai tribe, under the leadership of Fateh Khan, deposed Shah Shujah, who fled from Peshawar to seek protection at Lahore.

In 1826, Dost Muhammad became Amir of Afghanistan, founding the present dynasty of Afghan rulers. Attaining supreme power, he entered into negotiations with Russia. The British intervened and the first Afghan War began in 1838, partly to counter the Russian advance in central Asia and partly to place on the throne at Kabul in place of Dost Muhammad the dethroned ruler Shah Shuja. The latter object was easily attained and for two years Afghanistan remained in the military occupation of the British. Later Dost Muhammad regained the throne. In a war with Persia in behalf of the ruler of Afghanistan, the British finally restored the province of Herát to Afghan rule. At the death of Dost Muhammad in 1863, a rebellion broke out, and for some time the elder sons of the Dost reigned conjointly as heirs. Finally Shir Ali emerged master of the land. He was suspected of intriguing with Russia, and this fact, coupled with the repulse of a British mission, led to the second Afghan war (1878) in which the British were victorious. The murder of the British envoy caused the third Afghan war (1879). Abdur Rahman was finally left undisputed Amir of Afghanistan, until his death, in 1901.

Abdur Rahman agreed to leave the control of his foreign relations to the British government which, on its part, undertook not to interfere with the internal government of Afghanistan, and in case of unprovoked aggression on Afghan dominions, to aid the Amir in such a manner as to them might seem necessary. In 1893 this position was confirmed in a conference between the Amir and Sir Mortimer Durand. Chitral, Bajaur, and Swat were to be included in the British sphere of political influence, while the Amir was to retain Asmar and the Kunar valley above it, as far as Arnawai; also the tract of Birmal. Káfiristán was included within the countries under Afghan control and to be garrisoned by the Amir's troops. The Amir had withdrawn his pretensions to Waziristán. The Durand Agreement settled the border of the country on the British side, except for a small section to the west of the Khyber, which remained a fruitful source of trouble between the Afghans and the British and led to the war in 1919. This agreement was confirmed in a formal treaty signed on 21 March, 1905, between the British and Amir Habibulla Khan, who accepted unreservedly the engagements into which his father had entered with the British government.

In the Anglo-Russian agreement of 31 August, 1907, Great Britain undertook neither to annex nor occupy any portion of Afghanistan nor to interfere in the internal administration of the country, provided the Amir fulfilled his engagements toward the British government. The Russian government declared that Afghanistan was outside the sphere of Russian influence and arranged that its political relations with Afghanistan should be conducted through the British government. The principle of equality of commercial opportunity was to be observed. During the Great World War the Amir maintained strict neutrality. In 1918 the new Russian government at Moscow abrogated the 1907 treaty, and with London's concurrence in Moscow's abrogation, Afghanistan automatically became "officially free and independent, both internally and externally." The Amir Habib Ullah Khan, who had been a loyal friend of Great Britain, was murdered. Thereupon ensued a competition for the throne. At Jelalabad, a proclamation was issued that Nasr

Ullah had assumed the throne but in Kábul the power was seized by Aman Ullah Khan, third son of the late Amir. Aman Ullah soon showed that he had control of the situation. Owing to the intrigues of the Russian government, the new Amir did not keep his promise of preserving the friendship of Great Britain, and in May a large Afghan army crossed the Indian frontier and commenced pillaging on a large scale. Strong British forces moved up the Khyber and seized Dacca. Jelalabad and Kábul were repeatedly bombed from the air. In ten days the Afghans were severely defeated by General Sir Arthur Barrett, commander of the British forces. A peace conference was opened at Rawalpindi on 26 July, 1920, and a preliminary treaty of peace was signed on 8 August. The Amir's subsidy was withdrawn and its arrears confiscated. The Afghan privilege of importing arms and ammunition from India was also withdrawn. The frontier line of the Khyber region was demarcated by the British government. A clause that aroused much criticism was the withdrawal of the stipulation that the Amir's government was to have no relations with any foreign power except England. Naturally, on 23 February, 1921, the newly independent Afghan government signed a Russo-Afghan treaty at Moscow providing for a Russian subsidy for its Amir, for five Russian consulates within its frontiers, and other arrangements so favorable to Russia that the British demanded an immediate discontinuance of Russian propaganda in Afghanistan. Negotiations have been made for a new Anglo-Afghan treaty. Afghanistan has taken advantage of its independence, also, to proclaim the first Code of Criminal Law, the initial step toward constitutional government.

Africa (cf. C. E., I–181b).—Recent History and Geography.—African territory is entirely under European control, with the exception of the independent monarchy of Abyssinia and the Republic of Liberia. In Abyssinia during 1917, 1918, and 1919 civil war produced unstable conditions. Under the British protectorate proclaimed over Egypt in 1914 there has been considerable unrest and dissatisfaction, the Egyptians desiring greater independence than the terms of the protectorate provide. A compromise is under consideration. In the 1921 elections in the Union of South Africa the secession issue failed. This was a critical event in the history of the country, determining its continued dependence on Great Britain. In Morocco during 1920 there were uprisings of the natives, which were successfully brought under control by the French and Spanish troops. Melilla was the center of fierce fighting between the Moors and Spaniards in 1921, with unfortunate results to the latter, though their losses were later retrieved. Strong French sentiment in Tangier opposed Spanish propaganda recently active there. Extensive railway construction throughout Africa has done much towards the development of the continent. The countries of Africa are listed in the following paragraphs under the nations on which they are dependent.

England.—Egypt, Anglo-Egyptian Sudan, Somaliland, Kenya (formerly British East Africa) Uganda Protectorate, Tanganyika Territory (formerly German East Africa), Rhodesia, Bechuanaland Protectorate, Basutoland, Swaziland, Union of South Africa (including Cape of Good Hope, Natal, the Transvaal, and Orange Free State), with a mandate over former German Southwest Africa, Nigeria, with a strip of Kamerun (formerly German) along its southern border, Gold Coast, part of Togo (formerly German), Sierra Leone, Gambia, and the islands of Mauritius, Zanzibar, Pemba, Ascension, Saint Helena, and Seychelles.

France.—Morocco, Algeria, Tunis, French West Africa (including Senegal, French Sudan [formerly Upper Senegal and Niger], Upper Volta, French Guinea, Ivory Coast, Dahomey and Mauretania), part of Togo (formerly German), part of Kamerun (formerly German), French Equatorial Africa (formerly French Congo), French Somaliland, Madagascar, Mayotte and Comoro Islands, and Reunion Island.

Spain.—Rio de Ordo and Adrar, Spanish Guinea, Spanish Morocco, Ifni, and the islands of Fernando Po, Annabon, Corsico, Great Elobey, and Little Elobey.

Portugal.—Angola (Portuguese West Africa), Mozambique (Portuguese East Africa), Portuguese Guinea, part of former German East Africa known as "Kionga Triangle," Cape Verde Islands, Principe and St. Thomas Islands.

Belgium.—Belgian Congo, and the provinces of Urundi and Ruanda in former German East Africa.

Italy.—Tripolitania, Cyrenaica, Libia, Eritrea, and Italian Somaliland.

Former German Colonies.—Togo (divided between Great Britain and France), Kamerun (divided between Great Britain and France), German East Africa (provinces of Ruanda and Urundi under Belgian occupation, and Tanganyika Territory under British occupation), German Southwest Africa (under mandate of Union of South Africa).

Population.—The most recent statistics give the population of Africa as from 137,000,000 to 200,000,000, of which 180,000,000 are blacks. According to the "American Jewish Year Book" for 1921, there are about 360,000 Jews in Africa, distributed as follows: Abyssinia, 25,000; Egypt, 38,635; Tunis, 54,665; Algeria, 70,271; Morocco, 103,712; Tripoli, 18,860; Rhodesia, 1,500; Union of South Africa, 46,919. The following figures for the Mohammedan population, taken from the "Moslem World" for 1914, are the latest available: Algeria, 4,175,000; Tunis, 1,660,000; Morocco, 3,100,000; French West Africa, 5,705,000; Wadai and the Sudan, 2,120,000; Somaliland, 345,000; Egypt, 10,269,445; Zanzibar, 190,000; total, 42,039,000, including those in the interior of Africa. According to the "Egyptian Annuaire" for 1916, there are 667,036 Orthodox Copts, 14,576 Catholic Copts, and 24,710 Protestant Copts in Egypt.

Religious Statistics.—The most recent religious statistics for the whole of Africa are as follows: Animists and Fetishists, 98,000,000; Mussulmans, 51,000,000; Jews (including the Falashes of Abyssinia), 360,000; other non-Christians (Parsees, Buddhists, etc.), 11,000; Copts of Egypt, 706,322; Abyssinian Church, 4,000,000; Schismatic Greeks, 3,800,000; Armenians, 14,000; Protestants, 2,750,000; Catholics, 2,500,000; total Christians, about 14,000,000. In 1916 there were 119 Protestant missionary societies in Africa, with 1,761 ordained missionaries in a foreign staff of 4,893, 1,641 ordained missionaries in a native staff of 29,546, and 726,823 communicants. The important Protestant Norwegian mission at Betseleo in Madagascar has 24,417 communicants.

Catholic Missions.—Since 1905 the Catholic Church has made great progress in Africa, though missionaries still have to contend with primitive barbarity in some localities, as in Bahr-el-Gazal (the Sudan), the prevalence of slavery often practiced secretly under the guise of religious ritual or business transactions, the custom of polygamy difficult to abolish because of the desirable "price" a bride brings her father's household, sorcery, the

power of Mohammedanism (especially in Nigeria), the orgies of paganism, as well as anti-Catholic propaganda particularly rife in South Africa. Treacherous climatic conditions and financial need enhance the hardship of the missionary. This latter was felt especially during the war, due to the cessation of contributions from nations at war. The enlistment of missionary priests and students, the closing of seminaries (Paris, Lyons, Steyl, etc.), left comparatively few to carry on the evangelization of the African native. Especially did the missions in the former German colonies suffer. The German clergy were deported or interned, and the missions left desolate. In Kamerun the Pallotines were replaced by the Fathers of the Holy Ghost; the prefecture of Adamawa was assigned to the priests of the Sacred Heart; in German East Africa the White Fathers carried on the work of the Bavarian Benedictines. Untrained African minds with difficulty reconciled the war in which they took part with the Gospel of Peace preached to them. But in spite of these hardships of war Catholicism flourished. The abandoned missions are regaining their former prosperity. In Khartum some of the interned priests have returned. That Americans are now sharing the task of evangelization is witnessed by the American members of the Holy Ghost Order in Africa, the La Salette priests ordained in 1920 for African missions, and the women who have taken their vows in African sisterhoods. One of the glories of the Church in Africa is the beatification (6 June, 1920) of the martyrs of Uganda. On the same date three natives of Uganda were ordained priests at Villa Maria and four others received minor orders. The Congo and Nigeria have each ordained a native priest. In Madagascar the Jesuits have erected a seminary for natives. These native clergy, through their knowledge of languages and customs, as well as their example, are a great help to the missionaries. The catechists also are zealous aids. The leper colonies are a special labor of charity, this dread disease being prevalent along the east coast of Africa. In lesser ailments, curing the body to save the soul is also a great work of the missionary. Among the tribes converted in great numbers to the Church are the Baganda, the Babemba of Rhodesia, and the Kabyles. The king and queen of the Mendes tribe in Sierra Leone are Catholics, as is also the supreme chief of the Basutos, who recently visited London. In Belgian Congo the missions are flourishing. A special effort is being made to evangelize the schismatic Copts of Egypt, and among the Americo-Liberians and in Nigeria there is great scope for work. On board the ship "Africa" which sank 6 January, 1920, were one bishop, ten priests, six brothers, one seminarian, and one nun, all members of the Holy Ghost Order, bound for Africa. An official document of importance to African missions is the mandate for East Africa recently issued, by the terms of which complete religious liberty is granted in that territory. Many new vicariates and prefectures have been erected in the last several years. The Catholic missions in Africa are listed in the table below, with date of establishment, title, and the society in charge of each. The table following gives the number of dioceses, vicariates and prefectures apostolic assigned to each society.

CATHOLIC AFRICA

Date of Erection	Name	Title	Clergy
1st Century	Alexandria (1895)	Coptic Patriarchate	Secular Clergy
	Alexandria	Armenian Bishopric	Secular Clergy
	Hermopolis (1895)	Coptic Bishopric	Secular Clergy
	Thebes (1895)	Coptic Bishopric	Secular Clergy
202	Carthage (1884)	Archbishopric	Secular Clergy
1234	Morocco (1908)	Vicariate	Franciscans
1263	Ceuta (and Cadiz, 1851)	Bishopric	Secular Clergy
1406	Canaries (Las Palmas)	Bishopric	Secular Clergy
1514	Funchal (Madeira)	Bishopric	Secular Clergy
1532	São Thiago de Cabo Verde	Bishopric	Secular Clergy
1534	Angra (Azores)	Bishopric	Secular Clergy
1584	Saint Thomas	Bishopric	Secular Clergy
1596	Angola and Congo	Bishopric	Fathers of the Holy Ghost
1612	Mozambique	Prelature nullius	Secular Clergy
1640	Lower Congo (1865)	Prefecture	Fathers of the Holy Ghost
1654	Tripoli (Libya, 1913)	Vicariate	Franciscans
1763	Senegal	Prefecture	Fathers of the Holy Ghost
1818	Cape of Good Hope (Western)	Vicariate	Secular Clergy
1819	Teneriffe (San Cristobal de la Laguna)	Bishopric	Secular Clergy
1838	Algiers (1886)	Archbishopric	Secular Clergy
1838	Abyssinia	Vicariate	Lazarists
1839	Egypt	Vicariate	Franciscans
1842	Gaboon	Vicariate	Fathers of the Holy Ghost
1844	Tananarive (Central Madagascar)	Vicariate	Jesuits
1846	Gallas	Vicariate	Capuchins
1846	Sudan (Khartum, 1913)	Vicariate	Sons of the Sacred Heart (Verona)
1847	Cape of Good Hope (Eastern)	Vicariate	Secular Clergy
1847	Port Louis (Mauritius)	Bishopric	Fathers of the Holy Ghost
1848	Mayotte Islands, Nossi-Bé, Comores	Prefecture	Fathers of the Holy Ghost
1850	Saint-Denis (Reunion)	Bishopric	Fathers of the Holy Ghost
1850	Natal	Vicariate	Oblates of Mary
1852	Port Victoria (1892)	Bishopric	Capuchins
1855	Fernando Po (1904)	Vicariate	Missionaries of the Immaculate Heart of Mary
1858	Sierra Leone	Vicariate	Fathers of the Holy Ghost
1860	Benin	Vicariate	African Missions of Lyons
1860	Zanzibar (Northern Zanguebar)	Vicariate	Fathers of the Holy Ghost
1863	Senegambia	Vicariate	Fathers of the Holy Ghost
1866	Oran	Bishopric	Secular Clergy
1866	Constantine	Bishopric	Secular Clergy
1868	Sahara [Bamako (1921) and Waghadugu (1921)]	Vicariates	White Fathers
1874	Cape of Good Hope (Central)	Prefecture	Secular Clergy
1879	Upper Cimebasia	Prefecture	Fathers of the Holy Ghost
1879	Gold Coast	Vicariate	African Missions of Lyons
1879	Zambesia (1905)	Prefecture	Jesuits
1880	Upper Congo	Vicariate	White Fathers
1880	Tanganyika (1886)	Vicariate	White Fathers
1882	Dahomey	Vicariate	African Missions of Lyons
1883	Victoria-Nyanza (1915)	Vicariate	White Fathers
1884	Upper Nigeria (1918)	Vicariate	African Missions of Lyons
1884	Orange River (1898)	Vicariate	Oblates of St. Francis of Sales
1885	Lower Nigeria (1920)	Vicariate	Fathers of the Holy Ghost
1885	Delta of the Nile (1909)	Vicariate	African Missions of Lyons
1886	Kimberly in Orange	Vicariate	Benedictines of the Primitive Observance

CATHOLIC AFRICA—Continued

Date of Erection	Name	Title	Clergy
1886	Loango (French Lower Congo)	Vicariate	Fathers of the Holy Ghost
1886	Unyanyembe	Vicariate	White Fathers
1887	Dar-es-Salaam (Southern Zanguebar)	Vicariate	Bavarian Benedictines
1888	Congo Free State (Leopoldville, 1919)	Vicariate	Congregation of Scheutveld
1889	Nyassa (1897)	Vicariate	White Fathers
1889	Transvaal (1904)	Vicariate	Oblates of Mary
1890	Kamerun (1905)	Vicariate	Fathers of the Holy Ghost
1890	Ubanghi (French Upper Congo)	Vicariate	Fathers of the Holy Ghost
1892	Lower Cimbebasia	Prefecture	Oblates of Mary
1892	Togo (1914)	Vicariate	African Mission of Lyons
1892	Kwango (1903)	Prefecture	Jesuits
1894	Upper Nile	Vicariate	Foreign Missions of Mill Hill
1894	Uganda (Northern Victoria Nyanza)	Vicariate	White Fathers
1894	Erythrea (1911)	Vicariate	Capuchins
1894	Basutoland (1909)	Vicariate	Oblates of Mary
1895	Ivory Coast	Vicariate	African Missions of Lyons
1896	Fort-Dauphin (Southern Madagascar)	Vicariate	Lazarists
1897	French Guinea (1920)	Vicariate	Fathers of the Holy Ghost
1897	Stanley Falls (1908)	Vicariate	Priests of the Sacred Heart (St. Quentin)
1898	Diego-Suarez (Northern Madagascar)	Vicariate	Fathers of the Holy Ghost
1898	Western Welle (1911)	Prefecture	Premonstratensians
1901	Upper Kassai (1917)	Vicariate	Congregation of Scheutveld
1901	Ghardaia	Prefecture	White Fathers
1903	Shire (1908)	Vicariate	Company of Mary
1903	Liberia	Prefecture	African Missions of Lyons
1904	Benadir	Prefecture	Trinitarians
1905	Kenya (1909)	Vicariate	Missionaries of the Consolata (Turin)
1906	Bagamoyo (Central Zanguebar)	Vicariate	Fathers of the Holy Ghost
1909	Ubangi-Shari	Prefecture	Fathers of the Holy Ghost
1909	Great Namaqualand	Prefecture	Oblates of St. Francis de Sales
1910	Katanga	Prefecture	Belgian Benedictines
1910	Kilima-Najaro	Vicariate	Fathers of the Holy Ghost
1910	Northern Transvaal	Prefecture	Benedictines of the Primitive Observance
1911	Matadi	Prefecture	Redemptorists
1911	Korogo	Prefecture	African Missions of Lyons
1911	Southern Katanga	Prefecture	Fathers of the Holy Ghost
1911	Belgian Ubanghi	Prefecture	Capuchins
1911	Eastern Nigeria	Prefecture	African Missions of Lyons
1911	Eastern Welle	Prefecture	Dominicans
1912	Kivu	Vicariate	White Fathers
1913	Bahr-el-Gazal (1917)	Vicariate	Sons of the Sacred Heart (Verona)
1913	Banguelo	Vicariate	White Fathers
1913	Betafo (1918)	Vicariate	Missionaries of La Salette
1913	Fianarantsoa	Vicariate	Jesuits
1913	Southern Kaffa	Prefecture	Missionaries of the Consolata (Turin)
1913	Lindi	Prefecture	Bavarian Benedictines
1914	Adamawa	Prefecture	Priests of the Sacred Heart (St. Quentin)
1914	Jibuti	Prefecture	Capuchins
1919	New Antwerp (Belgian Congo)	Vicariate	Congregation of Scheutveld

RÉSUMÉ OF DIOCESES AND MISSIONS IN 1920

Clergy	Diocese	Vicariates	Prefectures	Total
Secular Clergy	14	2	1	19 (including 1 patriarchate and 1 prelature)
1. Fathers of the Holy Ghost (Paris)	3	12	6	21
2. White Fathers (of Algiers)		10	1	11
3. African Missions (Lyons)		6	3	9
4. Oblates of Mary (Rome)		3	1	4
5. Franciscans (Rome)		3		3
6. Fathers of the Heart of Mary (Scheutveld)		3		3
7. Capuchins (Rome)	1	2	2	5
8. Jesuits (Rome)		2	2	4
9. Lazarists (Paris)		2		2
10. Sons of the Sacred Heart (Verona)		2		2
11. Priests of the Sacred Heart (St. Quentin)		2		2
12. Oblates of St. Francis of Sales (Troyes)		1	1	2
13. Missionaries of the Consolata (Turin)		1	1	2
14. Benedictines of the Primitive Observance		1	1	2
15. Bavarian Benedictines		1	1	2
16. Belgian Benedictines			1	1
17. Missionaries of the Immaculate Heart of Mary (Barcelona)		1		1
18. Foreign Missions of Mill Hill (London)		1		1
19. Company of Mary		1		1
20. Missionaries of La Salette		1		1
21. Premonstratensians (Tongerloo, Belgium)			1	1
22. Trinitarians			1	1
23. Redemptorists			1	1
24. Belgian Dominicans			1	1
	18	57	25	102

African Missions, (Verona). See Sacred Heart, Sons of the.

Agathopolis, a titular see in the province of Hemimontus, now Akhtebolu, not far from the Black Sea. It was first a bishopric, then an archbishopric, and finally a metropolitan see, but nothing more is known of its ancient history, except that it had its own coinage. In the Middle Ages the city is mentioned by Byzantine historians; it is identified with the Gatapoli which appears in the ancient Italian geographical writers and is also mentioned in 1204 in the "Partitio Romaniæ." To-day Agathopolis, called by the Turks Akhtebolu, is one of the principal cities of the province of Adrianople and counts about 3,000 inhabitants, the majority of whom are Greeks. In 1760 it was raised to an archbishopric and in 1808 was united to the see of Sozopolis to form a metropolitan see. The following are the names of some of the titulars of this see: Anthony (1596); Metrophanes (1620–24); Gregory, resigned in 1650; Philotheas (1650–59); Macarius (1660–73); Lawrence (1673); Sophronius (1673); Romanus (about 1700); Neophites (1767–74); Gabriel (1806).

Agaunum (now St. Maurice-en-Valais), an Abbey Nullius in the Diocese of Sion, Switzerland. It is the seat of the Abbey of St. Maurice of Agaunum, the oldest monastery in the world, having existed without interruption for over fifteen centuries. King St. Louis gave to the abbey, a thorn of Christ's crown in exchange for certain other relics, and the thorn is still preserved there, while the king's original letter is extant in the abbey archives. The Abbey exercised a strong in-

fluence in the political life of Gaul, and in the eighth century took part in negotiations between the papacy and the Carlovingian kings. The mixture of politics and religion brought about great abuses, and in 1128 St. Hugh, Bishop of Grenoble came to St. Maurice to reform the monastery. It was he who introduced the Canons Regular of St. Augustine into the abbey, where they have remained ever since. During the Reformation the abbey remained true to the Faith owing largely to the courage of Abbot Bartholomew IV, but suffered severely during the sixteenth and seventeenth centuries as a result of the intrusion of Valais statesmanship into the inner life of the monastery. However in the seventeenth century the reforming zeal of two holy abbots, Peter IV, Odet (1640–57) and Joseph I, Franc (1669–86), brought about a renewal of activities. For centuries it has never been as prosperous as it is to-day (1922). It is immediately subject to the Holy See, and since 1840 the abbot has carried the title of titular Bishop of Bethlehem. The present bishop is Rt. Rev. Joseph Mariétan, born in Val d'Illiez, Switzerland, 1847, studied at St. Maurice and the University of Fribourg, entered the Canons Regular of St. Augustine in 1894, was ordained in 1899, appointed abbot 13 August, 1914, and consecrated bishop 6 December following. The bishop has under his jurisdiction 6 parishes and a rectorate, comprising about 3000 souls. There are twenty clergy of the Order who act as teachers in the school of St. Maurice, which counts about 3000 pupils. Eight other parishes which are under the jurisdiction of the Bishop of Sion, are also served by these priests.

Age (cf. C. E., I–206d).—To be bound by ecclesiastical law one must be at least seven years old, unless it is otherwise expressly stated; below that age one is termed child, baby, or infant (*puer, parvulus, infans*), and is not held responsible; after the age of seven a person is presumed to have the use of reason. Puberty begins in males at fourteen complete, in females at twelve complete. However, marriage is invalid if contracted by males under sixteen or females under fourteen. The imputability of crime is to be considered lessened by minor age in proportion as the person is nearer to infancy, unless the contrary is clear. Persons who are below the age of puberty are excused by the Church from all canonical penalties *latæ sententiæ*, that is those incurred independently of a judicial sentence; however, if the children have reached the use of reason, they are to be corrected for their faults just as children are corrected at school. Persons who have reached the age of puberty and who induce these younger children to commit an offense or who concur with them in a crime incur the penalties attached to the violation of the law. Minors reach their majority on completing their twenty-first year.

The law of abstinence binds all those who have completed their seventh year; that of fasting is obligatory only on those who have finished their twenty-first but not their fifty-ninth year. Sponsors at baptism or confirmation should as a rule have reached their fourteenth year. In the Latin Rite children ordinarily are not to be confirmed until they are about seven. Children should receive Holy Communion when they understand in a way suitable to their years the mysteries necessarily (*necessitate medii*) to be believed for salvation, and when they can receive it with due reverence, their confessors and parents or guardians being judges of this. The obligation of confession begins with the use of reason. No one can begin his religious novitiate validly before completing his fifteenth year; hence sixteen years complete are required for a first profession and twenty-one complete for a perpetual profession, whether simple or solemn. The law by which a higher age was required in the cases of lay-brothers has now been abolished. A master of novices must be at least thirty-five years old, though his *socius* or assistant need only be thirty. Ordinary and extraordinary confessors of nuns, whether they be secular or religious priests, must as a rule have completed their fortieth year. While respecting the constitutions of religious institutes requiring more stringent qualifications, the Code prescribes that generals of orders or superioresses of monasteries of nuns with solemn vows should be at least forty years old; but other higher superiors need only be thirty. It is unlawful for anyone to receive tonsure before beginning his theological studies, and the ages of twenty-one, twenty-two, and twenty-four are required for the reception of the sub-diaconate, the diaconate, and the priesthood respectively. Finally bishops, vicars capitular, diocesan officials (i. e. judges), and canons penitentiary must have completed their thirtieth year.

Agen, Diocese of (Agennum; cf. C. E., I–209b), comprises the Department of Lot-et-Garonne in France and is suffragan of Bordeaux. The present incumbent (1921), Rt. Rev. Charles-Paul Sagot du Vauroux, has filled the see since 1906. Born in the diocese of La Rochelle 1857, he was ordained in 1881, made titular chancellor of La Rochelle 1894 and director of the "Bulletin religieux," and appointed bishop 21 February, 1906.

Since the year 348, when the regular appointment of bishops to this see commenced, there have been 82 bishops, of whom 4 have been canonized, 2 were patriarchs and 3 cardinals. In 1920 there were 268,083 Catholics in the diocese, 47 parishes and 397 succursal parishes.

Agnes, Saint, Sisters of. See Saint Agnes, Sisters of.

Agra, Archdiocese of (Agraensis; cf. C. E., I–225a), in British India, is bounded on the North by the Archdiocese of Simla, on the east by the Diocese of Allahabad, on the south and west by the Diocese of Ajmer. Upon the erection of the Archdiocese of Simla, 13 September, 1910, the Diocese of Lahore and the Prefecture Apostolic of Kashmir and Kafiristan, which had formerly been suffragans of Agra, were made suffragans of the new archdiocese.

Most Rev. Charles Gentili, who was appointed Archbishop of Agra 27 August, 1898, died 31 December, 1916, and was succeeded by the present incumbent, Most Rev. Raphael Bernacchioni, b. in Tuscany, 1854, who went to the mission of Agra in 1884, and was appointed Archbishop of Agra 7 August, 1917. The episcopal residence is at Agra in the winter and at Barlowganj in the summer.

Besides the Capuchins who have charge of this mission, the Brothers of St. Patrick, Sisters of Jesus and Mary, and Sisters of St. Francis of Assisi are also established here. In addition to the parochial schools at Sashkar there are in all thirteen schools conducted by these religious orders, with a total of 1,668 children under instruction. In 1920 there were 8,915 Catholics in this territory, 27 parishes, 30 Capuchin Fathers and 12 native priests, 115 sisters, 27 churches or chapels, 22 principal mission stations and 26 secondary ones, and 7 orphanages with 800 orphans.

Agram, Archdiocese of. See Zagrab.

Agria, Diocese of. See Eger.

Aguas Calientes, DIOCESE OF (AQUÆ CALIDÆ; cf. C. E., I–232b), a Mexican see comprising the province of Aguas Calientes, is suffragan of Guadalajara. The first bishop of this diocese, Rt. Rev. José Maria Portugal, O.F.M., appointed 28 May, 1902, died 27 November, 1912. He was succeeded by Rt. Rev. Ignatius Valdespino y Diaz, b. at Chalchihuites, 1861, appointed Bishop of Sonora, 19 September, 1902, and transferred to Aguas Calientes 10 January, 1913, in which year new Catholic schools and a beautiful building for a seminary were begun, the old ones having been usurped and destroyed by the Revolutionists. New choir stalls have been placed in the cathedral and handsome gratings replace the old ones in the doors. During the World War the clergy, assisted by many of the laity, carried on an active campaign against Socialism, Bolshevism and Protestantism, with the result that many Catholic syndicates are now organized.

The diocese comprises 11 parishes, 54 churches, 3 monasteries for women, 58 secular and 10 regular clergy, 42 brothers, 1 seminary with 45 seminarians, 2 secondary schools for boys with 14 professors and 300 students, 5 elementary schools with 30 teachers and 1,500 pupils and 1 home for the aged. The Knights of Columbus are organized in the diocese.

Aikenhead, MARY (cf. C. E., I–234b).—The cause of her beatification was introduced 15 March, 1921.

Aila (ÆLA), a titular see in Palæstina tertia, situated on the Red Sea at the foot of the Gulf of Akabah, and now known as Dasr-el-Akabah, suffragan of Petra, in the Patriarchate of Jerusalem. This place is mentioned first in Deuteronomy (ii, 8) in connection with the march of the Hebrews around the mountains of Seir. It was then joined to Idumea and later fell into the hands of David (II Kings, viii, 14; III Kings xi, 15, 16), and Solomon used its port with that of Asiongaber in setting sail for Ophir. The city revolted, with all the rest of Idumea, against Jehoram, but was retaken by Azarias who rebuilt it and returned it to Juda (IV Kings xiv, 22; II Par. xxvii, 2). A little later we find that Rasin, king of Damascus, drove the Jews from the city and restored it to Idumea (IV Kings xvi, 6), thus greatly benefiting the commerce of the kingdom of Juda, as the ports along the Mediterranean were occupied by the Phœnecians and Philistines. In spite of these many changes the city held its important position and the gulf, formed by a branch of the Red Sea, is named from it.

The city has been known under many names, Elath, Ailat, Ailath, Aela, etc., and is mentioned by Josephus (Ant. IX, XIII, 1), Pliny (Hist. natur., V, 65, VI, 156), and by Stratonieus (XVI, 11, 30), who fixes its distance as 1,200 furlongs from Gaza. Eusebius and St. Jerome tell us that the tenth legion charged and took this garrison.

At least three bishops of this see are known: Peter, in 325, who attended the Council of Nicaea (Gelser, "Patrum nicænorum nomina, Leipzig, 1898), Beryl (451), present at the Council of Chalcedon (Mansi, "Conciliorum ampl. collectio," VII, col. 32), and Paul (536), who attended the Council of Jerusalem (Mansi, *op. cit.*, VIII, col. 1175).

Conquered by the Arabs upon their entrance into Palestine, Æla became one of their principal fortresses as well as an important commercial city because of its location on the road to Mecca. Occupied by the French in 1116 it was retaken in 1175 with the Island of Graye, now called Djezireh Faraoun, from which it is separated by a narrow arm of the sea and upon which stands a chateau. In 1182 Renaud of Chatillon, Lord of Kerak and of the territory of the Upper-Jordan, vainly attempted to take possession of the city when he organized his adventurous expedition against the holy cities of Islam. To-day it is called Akaba, as is also the gulf upon which it is situated; the name is taken from a rough slope (Akaba) which faces the city, and which the Sultan Ibn-Ahmed-Ebn-Touloun in the ninth century made passable by the construction of an excellent road. It was first called Akabah-Æla, then the Slope of Akaba, and finally simplified to Akaba.

Aire (ATURUM), DIOCESE OF (cf. C. E., I–237a), comprises the territory of the Department of Landes, in France, and is suffragan of Auch. From 1906 to 1912 the episcopal residence was at Saint-Sever, but by a decree of 22 April, 1912, the bishop was authorized to reside at Dax until he should find suitable quarters for himself and the seminary at Aire, which remains the seat of the diocese.

Rt. Rev. Eugène-François Touzet, who was appointed to this see 21 February, 1906, died 23 September, 1911, and was succeeded by the present (1922) bishop, Rt. Rev. Marie-Charles-Albert de Cormont, b. in Paris, 1847, ordained 1876, appointed Bishop of Martinique 1899, transferred to Aire 27 November, 1911. In 1920 this diocese had a Catholic population of 288,902, 28 parishes, 293 succursal parishes and 41 vicariates.

Aix, ARCHDIOCESE OF (AQUENSIS; cf. C. E., I–237d), in the Department of Bouches-du-Rhône, France. Most Rev. François-Joseph Bonnefoy, who was appointed to this see 18 April, 1901, died 20 April, 1920, and was succeeded by Mos Rev. Marie-Louis-Maurice Rivière, b. at Paris, 1859, appointed Bishop of Périgueux 1 June, 1915, and promoted to this see 9 July, 1920.

The total Catholic population of this territory is approximately 200,000. The diocese comprises 129 parishes, 226 priests and 17 religious orders: Capuchin and Carmelite Fathers, Sisters of the Blessed Sacrament, Visitation Sisters, Sisters of Mercy, of St. Thomas, of St. Vincent de Paul, of the Holy Ghost, of the Presentation, of St. Joseph, of the Good Shepherd of Notre Dame (Auxiliaries), Sisters of the Seven Dolors, of St. Francis of Assisi, of Mercy, Franciscan Sisters of Lyons, and Trinitarians.

Among the educational institutions are 2 seminaries, a higher seminary with 5 professors and 30 students, a lower seminary with 7 professors and 80 students; 2 colleges for boys (the College of the Sacred Heart at Aix, with 12 clerical professors, 6 lay professors, and 300 students, and the College of St. Etienne at Arles, with 5 clerical and 6 lay professors); 8 boarding schools for girls, 15 free schools for boys and 14 for girls, with a total of 286 instructors and 6,000 pupils. The charitable institutions include 50 patronages for boys and 80 for girls, 14 hospitals, 5 orphanages, 2 nurseries and 14 day nurseries. The principal societies formed in the diocese are the Cercle Saint-Mitre, the Catholic Association, the Association of Catholic Youth, the Association of Catholic Teachers of the Public Schools, conferences of St. Vincent de Paul, the Tabernacle Society, catechetical and mission societies. A number of Catholic periodicals are published here: "La Semaine Religieuse," "Croix de Provence," "Memorial d'Aix," "L'Echo de Bouches-du-Rhône," "Le Forum Arlesien," "Tablettes de la Schola d'Arles," and "Bulletins paroissiaux."

Ajaccio, DIOCESE OF (ADJENSIS; cf. C. E., I–238d), comprises the island of Corsica and is suffragan of Aix. Bishop Desantis, who came to this see in

1906, died 12 February, 1916, and his successor, Rt. Rev. Augustin-Joseph-Marie Simeone now (1921) fills the see. Born at Marseilles 1863, ordained 1888, he was appointed bishop 27 May, 1916, and consecrated in the cathedral of Marseilles 31 August following. In 1920 there were 288,820 Catholics in this diocese, 511 priests, 441 succursal parishes, 1 parish of Greek Catholics with 378 members, and 55 religious of five congregations who are engaged in various charitable works.

Ajmer, DIOCESE OF (AJMERENSIS; cf. C. E., XII-635b), in India, was erected from the Prefecture of Rajpootana on 21 May, 1913, Rt. Rev. Fortunatus Caumont, Prefect Apostolic of Rajpootana being appointed the first bishop (consecrated 28 October, 1913). The total area of the diocese is 156,500 square miles and the total population (1921) is 12,950,000, comprising 6,000 Catholics, 11,200 Protestants, 996,800 Mussulmans and 11,936,000 pagans (Hindus, Animists, Jains and Parsis). Of the Catholic population 500 belong to the British Army, 1,200 are Anglo-Indians, 1,800 are Indians emigrated from the south, and 2,500 are natives of the diocese. There are now 12 churches and 12 chapels served by 1 Indian secular priest and 36 Capuchin Fathers of the Province of Paris, assisted by 7 lay brothers. The Franciscan nuns number 59.

Various institutions included in the diocese are: the Sisters of the Third Order of St. Francis of Assisi with 75 members, besides confraternities numbeing about 700 members; the Mission Sisters of Ajmer, with a novitiate for Indian and Anglo-Indian girls, with 15 members; the "Prabhudasi" (Handmaids of the Lord) with a novitiate for Hindu-speaking girls, at Thandla, with 20 members. The Franciscan Nuns of St. Mary of the Angels conduct these two novitiates as well as the following institutions for the education of girls: Convent of St. Mary Magdalen, Ajmer, with 19 Sisters, a high school with 38 boarders and 168 day scholars; the Convent of the Assumption, Mhow, with 22 sisters, a high school with 23 boarders and 90 day scholars; St. Joseph's School, Mhow, with 26 free boarders; St. Ann's School, Mhow, with 67 free boarders; and mission schools at Mariapur and Mikelpura. Under the Mission Sisters are: St. Angela's School, Ajmer, with 16 free boarders; Sophia School, with 45 pagan girls of high caste; girls' schools at Jhabua and Parbalpura. Under the Prabhudasi: the girls' school at Thandla; in addition to these are orphanages and sewing classes at Mikelpura, Thandla, and other towns; St. Catherine's Hospital, Jhabua, conducted by a medically qualified mission sister; Surgical Home, Indore, with Franciscan Nuns as nurses: dispensaries in 10 places; co-operative banks for the Bhils at Thandla. "The Crusader," the monthly organ for India of the Enthronement of the Sacred Heart and of the Archconfraternity of the Three Hail Marys are published in the diocese.

Akra, DIOCESE OF (AKRENSIS; cf. C. E., I-376a), is a Catholic diocese of the Chaldean Rite in Kurdistan, Turkey, in Asia. It was formerly united to the diocese of Amadia, but by a decree of 24 April, 1910, it was separated and is now temporarily administered by the Chaldean Patriarch of Babylon, His Excellency Emmanuel Joseph Thomas. In 1920 there were 2,390 Catholics in the diocese, 16 priests, 7 mission stations, 15 churches or chapels and 7 schools.

Alabama (cf. C. E., I-240a).—The State of Alabama has an area of 51,998 square miles, of which 719 are water surface and 51,279 land surface. Its area in acres is 33,278,720.

POPULATION.—The fourteenth federal census (1920) gave the population of the state as 2,347,295, or more than eighteen times that of 1820. The rate of increase of 1920 over 1910 is 9.8 per cent. The average number of persons to the square mile was, in 1910, 41.7, in 1920, 45.8. The urban population was 509,317, including 312,410 whites and 196,833 colored; the rural population was 1,838,857, including 1,134,622 white and 703,819 colored. The population of cities was: Anniston, 17,734; Birmingham, 178,806; Huntsville, 8,018; Mobile, 60,777; Montgomery, 43,464; Selma, 15,589.

RESOURCES.—The principal crop of the state is cotton, the yield in 1920 being 660,000 bales, giving the state the eighth position in cotton production. The following are mineral statistics for 1917: iron ore, 7,037,797 tons; coal, 20,413,811 tons; coke 4,868-593 tons; pig iron, 2,953,705 tons. In 1919 there were in the state 3,654 manufacturing establishments with a capital of $452,912,000, employing 3,914 officials and 107,159 wage earners, and turning out a product valued at $492,731,000. The following are the statistics of railroad mileage (1919): 5,441.87 miles of main track; 1,760 miles of side track; total value of main line, side track and rolling stock, $55,000,000. The public debt of the state (1919) was $15,351,702; the state expenditure in the same year was $12,702,744.

EDUCATION.—At present (1920) about one-fourth of the state's revenues goes to the support of public or common schools and the higher institutions of learning. A tenth agricultural school and experiment station has been recently opened at Lineville, a state training school for girls at Pinson, and a school of trades and industries at Ragland.

The state laws relative to private and parochial schools are as follows: English shall be the only language employed and taught in the first six grades of the elementary schools; every teacher employed in the schools giving instruction to pupils within the compulsory attendance age shall after 1 October, 1920, hold a teacher's certificate issued by the State Department of Education; in every elementary school in the state there shall be taught at least reading, spelling, handwriting, arithmetic, oral and written English, geography, history of the United States and Alabama, community civics, agriculture, elementary science, hygiene, sanitation and physical training; no money shall be appropriated for the support of sectarian schools (XIV, 263); parochial schools shall by 10 October of each year register with the State Department of Education, and report enrolment, instruction, course of studies, property, funds, tuition, etc.; officers of parochial schools must make reports required by superintendent with reference to attendance.

For the fiscal year ending 1 June, 1918, the state spent for educational purposes as follows: public or common schools system, $5,725,772; Alabama Polytechnical Institute, $50,000; University of Alabama, $66,000; deaf, dumb and blind institutions, $48,000; Alabama Industrial School for White Boys, $41,000.

HISTORY.—Alabama's recent development has been along industrial lines, especially during the war (1917). The federal government began the construction of an experiment plant at Sheffield for the manufacture of nitrogen from the air, and later, by means of a vast dam across the Tennessee River at Florence, proceeded to utilize the latent water power energy at Muscle Shoals, near Sheffield, with the purpose of recovering the nitrogen for use in the manufacture of explosives. In 1917 the Warren River was opened to navigation, the first steel ship going from Birmingham by water to Mobile. The

importance of Mobile as a port was greatly increased by the opening of the Panama Canal. Alabama's contribution to the World War was 74,678 soldiers, or 1.99 per cent of the United States Army. They trained either with the 31st Division at Camp Wheeler, Georgia, or with the 82d Division of the National Army at Camp Gordon, Georgia. Of the casualties in the Expeditionary Forces, 46 officers and 1,205 men died; 5 officers and 40 men were taken prisoners; 156 officers and 3,705 men were wounded.

Religion.—According to the most reliable information, the Southern Baptists in Alabama number 207,603; the Methodist Episcopalians, South, 167,938; the Southern Presbyterians, 20,428. The Catholic population of the state in 1920 was about 40,000. Convents and schools are conducted in Montgomery by the Sisters of Loretto, in Selma by the Sisters of Mercy, in Cullman by the Sisters of the Sacred Heart, and in Birmingham by the Sisters of St. Benedict.

On 5 March, 1911, Catholic Mobile, under the leadership of its Bishop, Rt. Rev. Edward P. Allen, celebrated the bi-centenary of the foundation of the city, by a solemn pontifical Mass at which the late Cardinal Gibbons presided, followed by other imposing ceremonies.

Legislation.—The sale of liquors has been prohibited by state and federal legislation. Alabama was the thirtieth state to ratify the prohibition amendment, 14 January, 1919, but refused to ratify the suffrage amendment, 2 September, 1919. After the passage of the Federal Suffrage Act, an extraordinary session of the legislature was called (1920). It was decided that the same conditions which applied to male voters were to extend to women voters, and an amendment was proposed providing that in order to register or to vote the elector must be of good character and must understand the duties and responsibilities of citizenship under a republican government. This was designed to prevent the voting of undesirable females of the negro race.

Alagoas, Diocese of. See Maceio.

Alaska (cf. C. E., I-246c).—Area and Accessibility.—According to the census of 1920, Alaska embraces, inclusive of the islands, 590,884 square miles. The total area including water surface is 378,165,760 acres. There is a railway of 112 miles from Skagway to the town of White Horse in the Canadian Yukon region; thence transport is by coach or, in summer, by steamer. The Copper River and Northwestern Railway completed its line from Cordova to Kennecott, a distance of 197 miles, in 1911. In 1915 the route for the Alaska railroad was decided upon, to run from Seward to Fairbanks, a distance of 471 miles. Of this 398 miles are already being used.

Population.—The census of 1920 revealed a surprising decrease in population from 64,356 in 1910 to 54,899.

Recent History.—Intensely patriotic, the first thought of the Alaskans during the World War was service to their country, and by the end of 1918 the exodus assumed the proportions of a typical Alaska stampede. Alaska's contribution was 2,102 soldiers, or 1.06 per cent. The heavy drain of man power resulted in curtailing the output of many industries and in the interruption of all new development, with the exception of the fishing and lumbering industries, which were enlarged to meet the demand for food and airplane material. The production of gold dropped nearly 45 per cent between 1916 and 1919, and the labor employed in all forms of mining was cut in half. Considerable parts of Alaska are passing through the stage of the deserted mining camp. The adoption of a broad constructive policy that will make for the rational development of Alaska through the peopling of the country and the financing of industries will do much, indeed, for the nation.

Resources.—In 1918 the output of canned salmon was 6,605,835 cases, and the total value of the fisheries of the territory was $59,099,483.

The output of gold for the fiscal year 1918 was $9,108,500; 1919, $9,036,300. The national forests of Alaska have an area of about 20,579,000 acres (30 June, 1920). The total wealth accruing to the United States from its Alaskan possessions between 1867 and 1919 is calculated at nearly $600,000,000. During the fiscal year 1919 the bulk of trade, export and import, amounted to $135,115,025. There are 180,000 animals farmed out in herds to the various mission centers.

Government and Revenue.—By Act of Congress, approved 24 August, 1912, Alaska became a territory with a legislative assembly consisting of eight senators and sixteen representatives. Congress reserved to itself the right to legislate on certain subjects, so that the territory is now governed conjointly by Congress at Washington and its local legislative assembly. The delegate to Congress participates in the debate but has no vote. Regular sessions are held biennially at Juneau, the capital. Special sessions are called by the governor, who is appointed by the President of the United States for four years, and is assisted by a surveyor-general, who is ex-officio secretary of the territory. In November, 1916, Alaska voted for territorial prohibition. The judicial power of the territory is vested in the United States District Court for Alaska, and in probate and juvenile courts and courts of justice. The District Court is divided into four divisions. There is no provision for taxation of real or personal property, except in municipalities (2 per cent only). The revenues are derived from business licenses. There is no funded debt. The governor's message to the Alaska legislature urged the revision of the act to regulate marriage and marriage licenses, in order that any person authorized to solemnize marriage between parties living more than twenty-five miles away from the office of the United States Commissioner could issue marriage licenses as agent for the commissioner.

Education.—The federal (Nelson) law provides for schools outside of incorporated school districts and receives for their maintenance 25 per cent of the Alaska fund. The territorial laws provide for schools in incorporated towns, one-fourth of the cost of maintenance being borne by the town or district by taxation of real and personal property; this includes night schools. The Board of Education, which is composed of the governor and four senators, appoints the territorial commissioner of education. The schools for the education of the natives are under the supervision of the United States Commissioner of Education in Washington. In 1920 there were 67 schools in Alaska with 3,418 enrolled pupils and 163 teachers. The total cost of instruction was $330,038. An appropriation of $60,000 has been made for the uncompleted Alaska Agricultural College and School of Mines near Fairbanks. The report on education for 1918 (156–57) enumerates in Alaska three schools of the Russian Mission ministering to Indians of their own communities and to Russian white children.

Catholic Missions.—The Prefecture Apostolic comprising the 586,400 square miles that make up the Territory of Alaska and the Aleutian Islands was erected into a Vicariate Apostolic 22 December,

1916. The Prefect Apostolic, Mgr. Joseph Crimont, S. J., became the first Vicar Apostolic and was consecrated titular bishop of Ammedara, 25 July, 1917. There are at present (1920) 20 Jesuit Fathers and 10 coadjutor Jesuit brothers, 20 stations with chapels, 17 churches with resident priests; 17 Sisters of Charity of Providence from Montreal, 26 Sisters of St. Anne of Sachine and 8 Ursulines. The total population is about 72,000, of which 12,000 are Catholics, about one-half of these being natives. The total number of children in Catholic institutions is 1,000.

Alatri, Diocese of (Alatrinensis; cf. C. E., I–251a), in the province of Rome, Italy, is directly subject to the Holy See. In 1909 Bishop Bevilacqua came to this see as successor to Bishop Spila who had retired, and he filled the see until his transfer to the titular see of Rhithymna, when he was succeeded on 1 July, 1915, by Rt. Rev. Michel Izzi. Bishop Izzi died 31 December, 1917, and the present incumbent, Rt. Rev. Anthony Torrini, was appointed Bishop of Alatri 23 December, 1918. Born in the diocese of Fiesole, 1878, he served as vice-rector of the seminary of Strada and then rector of the seminary of Fiesole, until his appointment as bishop. In 1920 the Catholic population of this diocese numbered 33,000 and there were 16 parishes, 62 secular and 42 regular clergy, 52 seminarians, 77 churches or chapels, 31 brothers, and 86 sisters.

Alba Julia, Archdiocese of. See Fogaras and Alba Julia.

Alba Pompeia, Diocese of (Albæ Pompeiæ; cf. C. E., I–252c), in the province of Cuneo, Italy, is suffragan of Turin. The present bishop, Rt. Rev. Giuseppe Francesco Re, b. in the diocese of Turin, 1848, was appointed to this diocese 30 December, 1889. The number of Catholics recorded for the diocese in 1920 was 150,500 and there were 101 parishes, 316 secular and 11 regular clergy, 43 seminarians, 675 churches or chapels, 6 brothers, and 180 sisters.

Albania (cf. C. E., I–253b), a country in the Balkan Peninsula, corresponding to the ancient Epirus and Illyria, and consisting, under the Turkish régime, of the provinces of Scutari and Yanina and parts of the vilayets of Kossovo and Monastir. It is bounded on the north and east by Jugoslavia; on the south by Greece; on the west by Adriatic; on the southwest by the Ionian Sea; and has an area of about 11,000 square miles. The exact boundaries of the country have not yet been settled. The principal cities are Durazzo, Scutari (largest town), Elbasan, and Tirana. The principal ports are Valona and San Giovanni di Medua. About two-thirds of the Albanians are Moslems (chiefly of the Bektashi sect); of the remaining one-third the Christians in the north are for the most part Catholic; those in the south belong to the Greek Church. There is a total of 121,440 Catholics. The estimated population is about 825,000, but the Albanians, as a race, are not confined to Albania alone, for there are 25,000 Albanians in Italy, and 200,000 in Greece.

Ecclesiastical Division.—Albania is divided ecclesiastically into the Archdiocese of Scutari, where the Jesuits have their seminary with suffragan sees of Alessio, Pulati, and Sappa; the Archdiocese of Durazzo with the suffragan see of Croia; Uskub, without suffragans, and the abbey nullius of St. Alexander of Orosci or Miridite (q. v.). Durazzo and Uskub depend directly on the Holy See. An Apostolic Delegation was erected in Albania November, 1920, with its seat in the city of Scutari. Mgr. Ernesto Cozzi was the first Apostolic Delegate. In 1921, following much political and religious animosity, Albania's complete separation from the Greek Church took place. This final excision of the Albanians from religious connection with the Greek Patriarchate was accomplished by Fan Roli, who won much prestige as president of Albania's delegation to the League of Nations.

Government.—The foundations of the present Government were laid by the Convention of Lusnia, January, 1920, when it was decided that the governmental authority should be lodged in three distinct but correlative bodies. First in rank comes the Regency Council—composed of two Christians and two Moslems—which takes the place of the chief executive. Its authority is not very wide. The second body is the Council of Ministers, or Cabinet, composed of the departmental heads of the Government; it is responsible to the third body, Parliament. The Parliament consists of seventy-two members forming one chamber and elected by the people. The Cabinet is in reality the body that wields the executive power, subject to the dictates of Parliament and to the exigencies of the party system. As to the future government, plans are unsettled, the probability being in favor of a constitutional monarchy.

Recent History.—At Valona on 28 November, 1912, the independence of Albania was proclaimed and on 20 December, 1912, at the London Ambassadorial Conference it was guaranteed. The crown was offered to Prince William of Wied by an Austrian deputation at Neuwied on 21 February, 1914, and accepted. The government of the country was vested in the hands of the Prince, supported and advised by an International Commission of Control. At the outbreak of the European War, however, the Prince and nearly all of the Commission left the country, which fell into a state of anarchy. An attempt by Essad Pasha Topdani to establish a military government failed (October, 1914). He had been expelled from the country in May, but returned with the departure of the Prince of Wied. In the secret treaty of London, April, 1915, Albania was partitioned among Italy, Greece, and Servia. During the European War the Austrians overran Albania, capturing San Giovanni di Medua in January and Durazzo in February, 1916. On 3 June, 1917, General Ferrero, the commander of the Italian Expedition in Albania, officially declared the independence of Albania under the protection of the Italian Crown and set up a provisional government at Durazzo. In December, 1918, however, the Albanians convened the national Albanian Assembly at Durazzo, and elected the first governor of the re-established Albanian state in the face of the opposition of the Italian authorities. The Italians retaliated by interfering with the cables and telegraphs, and suppressing the news about the new Albanian government. Again, in 1919, the partition of Albania was proposed and roused great indignation, especially that of President Wilson of the United States, who forced the abandonment of the proposals. In January a National Congress of Albanians gathered at Lusnia and elected a Regency Council of notables to act in the place of a prince, and also a Government under the premiership of Suleiman Bey Delvina. Shortly afterwards the seat of the administration was moved to Tirana. The Italians came to an agreement with the Albanians at Tirana on 2 August, 1920, and evacuated the Valona district, which they had held for several years, retaining no hold on Albania, except the right to fortify Cape Linguetta and Cape Trepanti. Italy retained the island of Sasseno, and also recognized

the independence of Albania. In this protocol the provisions of the secret Treaty of London partitioning Albania were annulled and the French troops were forced to withdraw. On 17 December, 1920, Albania was admitted to membership in the League of Nations. The Albanian frontiers of 1913 are again being considered as the boundaries of the present Albania, which means that Scutari, Koriza, and Argyrovastron are to belong to her. This, however, leaves out the 1,500,000 Albanians in the provinces of Chameria, held by Greece, and in Kossovo and Dibra.

Albano, DIOCESE OF (ALBANENSIS; cf. C. E., I–255d), a suburbicarian diocese in the province of Rome, in central Italy. The see is now (1922) filled by His Eminence Granito Pignatelli di Belmonte, b. at Naples, 1851, ordained 1879, attached to the office of the Secretary of State, 1893, and ablegate to France the same year, appointed titular archbishop of Edessa, 10 November, 1899, made apostolic nuncio in Belgium the same year, and in Austria-Hungary, 1904, returned to Rome, 1911, and made cardinal priest 27 November of that year. He represented the pope at the coronation of King George V of England (1911), and in 1914 attended the Eucharistic Congress of Lourdes as papal legate. He was promoted to this see 5 January, 1916, as successor to Cardinal Agliardi, d. 19 March, 1915. By 1920 statistics the Catholic population of the diocese numbers 50,000 and there are 12 parishes, 60 secular and 100 regular clergy, 35 seminarians and 62 churches or chapels.

Albany, DIOCESE OF (ALBANENSIS; cf. C. E., I–256b), comprises 10,419 sq. miles in the State of New York, U. S. A., and is suffragan of Buffalo. For more than twenty years this see was filled by Rt. Rev. Thomas Burke, born in Utica, N. Y., in 1840, ordained in 1864, and appointed bishop 15 May, 1894. In 1902 he was made a knight of the Grand Cross of the Holy Sepulchre and took the cross as his coat of arms; on 30 May, 1914, he was named an assistant at the pontifical throne. Bishop Burke died suddenly on 20 January, 1915, and was succeeded by Rt. Rev. Thomas F. Cusack, born in New York City 1862, ordained 1885, made superior of the New York diocesan missionaries in 1897, appointed titular Bishop of Themyscira and auxiliary to the Archbishop of New York, 11 March, 1904, and transferred to Albany, 5 July, 1915. Upon the death of Bishop Cusack 12 July, 1918, his successor was appointed in the person of Rt. Rev. Edmund Gibbons, 10 March, 1919, and consecrated by Mgr. Bonzano in Buffalo, 25 March following. Born in White Plains, N. Y., 1868, Bishop Gibbons made his final studies at the American College in Rome in 1887, and was ordained in the church of St. John Lateran, 27 May, 1893. He served as episcopal-secretary and pastor, and was appointed to the episcopacy 10 March, 1919, and consecrated 25 March following. He is the sixth bishop of this see.

The religious orders established in the diocese include: men, Minor Conventuals, Franciscans, Paulists, Redemptorists and Brothers of the Christian Schools; women, Religious of the Sacred Heart, Sisters of St. Dominic, of Mercy, of the Holy Name, of the Good Shepherd, Little Sisters of the Poor, Daughters of Charity, Sisters of St. Joseph of Carondolet, and Presentation Nuns. By latest statistics (1922) the Catholic population of this territory numbers 215,412; comprising Germans, Austrians, Poles, Ruthenians, Slovaks, Italians, French, and Lithuanians, besides the American born. The diocese comprises 254 secular and 52 regular priests, 202 churches (1 of the Maronite Rite), 47 missions with churches, 64 mission stations, 30 chapels, 82 clerical students, 2 colleges for men and 1 for women, 30 parochial high schools with 4631 pupils, 6 academies with 639 boys and 601 girls, 2 normal schools with 12 teachers and 100 students, 60 parishes with parochial schools with 22,812 pupils, 6 orphan asylums, 2 refuges, 3 day nurseries, 3 hospitals, and 6 homes; 12 public institutions permit the priests to minister in them. A total of 23,321 children are under Catholic care. The Clerical Fund Society is established among the clergy, and the Knights of Columbus, Catholic Daughters of America, Knights of St. John, Ladies' Catholic Benevolent Association, and National Catholic Welfare Council are organized among the laity.

Albenga, DIOCESE OF (ALBIGANENSIS; cf. C. E., I–258c), in the Province of Genoa, Italy, is suffragan to the Archdiocese of Genoa. Rt. Rev. Filippo Allegro, who came to this see in 1879 and filled it for thirty-one years, died 2 December, 1910. His successor, Rt Rev. Joseph Cattaroni, was appointed 11 April, 1911, but transferred to Belluno in November, 1913. The next incumbent, Bishop Carletti, was appointed in July, 1914, consecrated 13 September, and died 23 October of the same year, before he had been installed. He was succeeded by the present bishop, Rt. Rev. Angelo Cambiaso, b. at Genoa, 1865, ordained 1889, appointed bishop 22 January, 1915, and consecrated 21 March following. The diocese has a Catholic population of 125,000, 167 parishes, 258 secular and 86 regular clergy, 50 seminarians, 354 churches or chapels, 50 brothers and 190 sisters.

Albi, ARCHDIOCESE OF (ALBIENSIS; cf. C. E., I–267a), in France, comprises the Department of Tarn. At the time of its re-establishment in 1882, it united the ancient Bishoprics of Castres and Laveur. The first monastery founded in the archdiocese was that of St. Salvy near Albi. Many of its parishes are very ancient, having existed before the time of Charlemagne. The cathedral of St. Cecelia is southern Gothic in architecture, though it gives the impression of a fortified church. The ancient Benedictine Abbey of Sorèze was founded 26 August, 816, by Pepin, son of Louis the Pious. The Abbey of Castres, which later gave birth to the city of Castres, dates from 819, its founder being St. Benedict of Aniane, acting under the patronage of Louis the Pious. The monastery was originally called St. Benedict of Belle-Celle, the name of Castres being added in the middle of the ninth century.

The present (1922) Archbishop is Mgr. Pierre-Célestin Cézérac, who succeeded the late Mgr. Mignot in 1918. Born in 1856, at Caussens in the Diocese of Auch, he was ordained in 1880, was made vicar general of the diocese in 1900, and consecrated bishop of Cahors, 4 January, 1912. Six years later he was promoted to the titular archbishopric of Cæsarea Mauretaniæ and made coadjutor of the Archdiocese of Albi. On 27 June, 1919, Mgr. Cézérac promulgated the Brief erecting into an archconfraternity the confraternity of the Sacred Hearts of Jesus and Mary established for some time in the Church of St. Mary Magdalen; and the decree of the Congregation of Rites granting a votive Mass of the Sacred Heart. A diocesan synod attended by more than 140 priests, was held from 23 to 26 August, 1920, the first to be convened since 1881.

The Church in France suffered a great loss in the predecessor of Mgr. Cézérac, Mgr. Mignot, who died 18 March, 1918. Born in 1842 at Brancourt,

he was ordained in 1865, became vicar general of the diocese of Soissons, in 1887, and three years later was made Bishop of Fréjus, whence he was promoted to Albi in December, 1899. His episcopate was marked by the great impetus given to doctrinal studies amongst the clergy, and by the development of the Catholic press and of social organizations, notably *L'association de la jeunesse francaise*. Under his wise guidance the difficult application of the Associations and Separation Laws took place with very little change in the religious life of the diocese. The schools were reopened with a secularized personnel, no churches were closed, and the numerous secular clergy were suported either by state pensions or the funds of the diocese.

The apostolate of Mgr. Mignot was peculiarly an intellectual one, and his published works, "Lettres à son clergé sur les etudes ecclésiastiques," "L'eglise et la critique," "Quelques accusations portées contre l'eglise," "La nécessité de l'enseignement chrétien," etc., testify to his enlightened scholarship and his worth as philosopher, theologian, and apologist.

Other prominent people of Albi recently deceased are Mgr. Gabriel Cazes (1849-1920), arch-priest of Castra; the Baroness Renée Reille, foundress of the French Patriotic League; Jean Jaurès, deputy from Tarn, head of the United Socialists and enemy of religion, who was assassinated during the war.

Of the 863 priests in the diocese, besides 56 seminarians, 349 were mobilized during the World War: 7 as chaplains, 41 as volunteers, 15 as commissioned, and 32 as non-commissioned officers. The Cross of the Legion of Honor was conferred on 10, the Military Medal on 5, and the War Cross on 90, while there were 150 citations. Sixteen secular and fifteen regular priests and nine seminarians gave up their lives.

The statistics for 1921 are as follows: 507 parishes, 49 first class, 452 second class and 6 vicarial chapels; 720 secular and 50 regular priests, 60 brothers, all secularized, 1 monastery of Benedictines, 1 convent of men of the Third Order Regular of St. Francis; 15 convents of women, 3 Carmelites, 2 Poor Clares, Benedictines, Sisters of the Sacred Heart, Sisters of the Holy Agony, Sisters of the Cross, Daughters of Jesus, Religious Adorers of the Most Blessed Sacrament, Sisters of the Presentation, Sisters of St. Dominic, Sisters of St. Joseph of Oulias and the Institute of the Immaculate Conception. Since the Associations Law went into effect, many of the 2,500 members of these communities have been doing missionary work in other countries. There are 1 theological seminary with 7 professors and 60 students, and 3 preparatory seminaries with 580 students. The educational institutions include, 3 colleges for boys, professors 15, pupils 600; 18 academies for girls, teachers 80, pupils 1,000; 186 free elementary schools, teachers 431, pupils 10,496. Charitable works comprise 1 orphanage, 3 infant asylums, 1 insane asylum, 1 free dispensary, 15 hospitals in charge of Sisters, 1 house of refuge. Missionary work in the diocese is done by the Franciscans of Ambialet.

Organizations amongst the clergy are: The Relief Fund, Priestly League, Diocesan Mutual Association, Pious Association for the Relief of Deceased Priests, and the Third Orders. For the laity there are, The Association for Catholic Young People, Third Orders Secular of St. Francis and St. Dominic, Patriotic League, Professional Association of Catholic Railroad Workers, and Christian Workers.

Catholic periodicals are the "Croix de Tarn," "Le Semeur," "La Semaine Religieuse," and numerous parochial bulletins.

Albini, Charles Dominique, priest and missionary b. at Mentone, 26 November, 1790; d. in Corsica, 21 May, 1839. On the completion of his early studies he entered the theological seminary at Cimiez, where he was distinguished by his intelligence and piety. After his ordination in 1815, the bishop entrusted him with several important missions, and later made him superior of the seminary. Desiring to lead a life of greater perfection, he entered the Society of Oblates of Mary Immaculate at Aix in 1824. His virtue was such that by apostolic indult he was professed after a few months novitiate. Sent to Marseilles, he labored with great zeal and remarkable results, and later founded and took charge of the Italian Missions. In 1835 he was sent to Vico, in Corsica, to open a new house of his congregation; his indefatigable work in the pulpit and in the confessional gained many souls to God. Exhausted by his untiring labors, he died a saintly death at the age of forty-nine, receiving the Last Sacraments from Father Guibert, later Cardinal Archbishop of Paris. The cause of Father Albini's canonization was introduced 14 April, 1915, and confirmed by the Pope.

Albright Brethren (cf. C. I., I–270b).—I. Evangelical Association.—This body, known variously as "New Methodists," "Albrights," "Albright Brethren," numbered 155,114 members in 1916. In the United States it had 120,756 members, 1,582 church edifices and 1,051 ministers. It supports missions in Japan, China, Germany, Switzerland, Russia and Canada, employing 24 American missionaries, chiefly in Asia, conducting 15 hospitals and 1 orphanage.

II. United Evangelical Church.—In 1894, due to a schism, this sect broke away from the Evangelical Association. In doctrine it does not differ essentially from that body nor from the Methodist Episcopal Church. In recent years there has been a movement toward reunion with the parent body, the Evangelical Association. In 1916 it claimed 89,774 members, 905 church edifices, and 610 ministers. Its foreign mission work is confined to the province of Hu-nan, in China, where there are 28 missionaries, 8 churches, 13 schools, and 2 hospitals or dispensaries.

H. K. Carroll's statistics for the two bodies in 1921 ("Christian Herald," 7 March, 1921), listed 1,597 ministers, 2,399 church edifices, and 209,047 members in the United States.

Religious Bodies, 1916. (Washington, D. C., 1909); *Year Book of the Churches, 1920.* (New York, 1920.)

Aleppo, Archdiocese of (Aleppensis; cf. C. E., I–283b), in Syria, is governed by four Catholic archbishops for the Melchite, Syrian, Armenian and Maronite Rites. Those of the Latin Rite are governed by a vicar apostolic, who is at the same time apostolic delegate of Syria, with residence at Beirut, and constitute the Vicariate Apostolic of Aleppo, which was separated from the general Vicariate of Constantinople in 1762. This territory has about 2,350,000 Latin Catholics and 10,250 of other rites. In 1920 the archdiocese counted a Catholic population of 23,476 (Greeks, Uniats or Melchites, Syrians, Armenians and Maronites), 700,000 Mohammedans, 20,000 Jews, 30,000 Armenian Schismatics, 15,000 Greek Schismatics, 4,000 Protestants and 6,000 of the sect of Jezides. There are 6 parishes, 16 missions, 5 regular priests, 5 churches and 5 schools with 370 pupils, for the Armenian Rite; 16 secular and 2 regular clergy, 2 churches and 3 schools for the Greek Melchites; 7 parishes, 16 priests, 5 churches, 6 seminarians, 4 schools, 3 of which are free, and the Institute of Notre Dame de Lourdes at Aleppo under the Franciscan Missionaries of

Mary, for the Maronites; 14 secular priests, 5 parishes, 4 missions and 5 churches, 1 secondary school for boys (200 pupils), 1 for girls (160 pupils), and 1 orphanage for the Syrians. Rt. Rev. Denis-Ephrem Naccachi, appointed Archbishop for the Syrians 5 April, 1903, died 13 March, 1920, and on 28 August, 1921, the diocese lost Dr. Philippus Shaual, chorepiscopus. A Syrian Catholic fills the post of Minister of Economics and Agriculture. The diocese is now administered for the Syrians by Most Rev. Theophilus-Gabriel Tappouni, transferred to this diocese in September, 1921; for the Armenians by Most Rev. Augustin Sayeghian, appointed 6 July, 1902, for the Greek Melchites, by Most Rev. Peter Macarios Saba, promoted 23 June, 1919, and for the Maronites by Most Rev. Michael Akras, appointed 24 February, 1913. During the World War the Syrian archbishop, with several of the clergy, was imprisoned for three and a half months, while the churches and other buildings were seized by the soldiers. Since the war all the territory included in this diocese has been freed from the Turkish yoke.

Ales and Terralba, Diocese of (Uxellensis and Terralbensis; cf. C. E., I–283d), in the province of Cagliari, Italy, is suffragan of the Archdiocese of Oristano. The present bishop, Rt. Rev. Francesco Emanuelli, b. at Andagno, 1863, served as rector of the seminary of Cagliari and was appointed bishop 29 August, after a vacancy of four years, to succeed Bishop Garau-Onida, d. 1906. The episcopal residence is at Ales. In 1920 there were 59,530 Catholics in the diocese, 42 parishes, 83 secular priests, 16 seminarians and 108 churches or chapels.

Alessandria della Paglia, Diocese of (Alexandrinensis Statiellorum; cf. C. E., I–282d), in Piedmont, Italy, a suffragan of Vercelli. Rt. Rev. Giuseppe Capecci, who was appointed to this see 19 April, 1897, died 16 July, 1918, and was succeeded by Rt. Rev. Giosuè Signori, b. at Commenduno 1859, appointed Bishop of Fossano 15 April, 1910, transferred to Alessandria della Paglia, 23 December, 1918, and installed 10 March, 1919. In 1920 the Catholic population of this diocese numbered 140,500 and there were 63 parishes, 210 secular and 25 regular clergy, 50 seminarians, 200 churches or chapels and 160 sisters.

Alessio, Diocese of (Alexiensis; cf. C. E., I–284c), in Albania, suffragan of Scutari. Bishop Deda, who was made coadjutor to Bishop Malczyinski in 1904, succeeded him as Bishop of Alessio 21 April, 1908, and filled the see until his death 8 October, 1910. The present incumbent, Rt. Rev. Louis Bumci, b. at Scutari, 1872, was appointed bishop 18 September, 1911. Within the diocesan limits is the quasi-episcopal abbey of Miridite (q. v.). In 1920 there were 15,000 Catholics in the diocese, 9 secular and 3 regular clergy, 13 churches and 5 sisters.

Alexandria, Diocese of (Alexandrinensis; cf. C. E., I–302d), in Ontario, Canada, is suffragan to the Archdiocese of Kingston. Its first bishop, Rt. Rev. Alexander MacDonell, who came to the see in 1900, d. 29 May, 1905, and the second bishop, Rt. Rev. William Andrew MacDonell, b. in St. Andre, 1853, was appointed 21 March, 1906. Bishop MacDonell died 17 November, 1920, and on 28 June, 1921, the third and present bishop of the diocese, Rt. Rev. Felix Couturier, Dominican, titular Bishop of Myriophytos, was appointed to succeed him. By 1921 statistics there were 21,000 Catholics in the diocese, 22 priests, 80 religious women, 17 parishes, 23 churches, 6 convents, and 1 hospital. The religious orders established in the diocese are: Sisters of Notre Dame, Sisters of Providence, Sisters of the Holy Cross and Seven Dolors and Brothers of the Presentation.

Alexandria, Diocese of (Alexandrina in Louisiana; cf. C. E., X–710b), created in August, 1910, from the former See of Natchitoches, is under the direction of Rt. Rev. Cornelius Van de Ven, D. D., who was consecrated Bishop of Natchitoches 30 November, 1904, and was instrumental in having the see transferred. It includes the same territory as Natchitoches and has a Catholic population of about 44,500, comprising 25,000 whites of French descent; 2,500 Mexicans; 2,000 Italians; 9,000 other whites; and 6,000 negroes. There are 25 parishes and 50 missions with 75 churches in all, 27 secular priests, 11 regular; 8 lay brothers and 10 seminarians; 2 convents for men; 18 for women with 197 sisters; 2 colleges for men with 15 teachers and an attendance of 450; 1 college for women with 5 teachers; 4 academies for girls with a total attendance of 762, and 1 normal school. An orphan asylum for boys and girls was founded in 1917 near Pineville by the Sisters of Charity of the Incarnate Word, of Galveston, and now has 56 inmates. There are two Catholic hospitals in the diocese, one under the direction of the Sisters of Charity of the Incarnate Word, the other under the Franciscan Sisters of Calais, France, and the priests of the diocese are admitted to minister in the Louisiana Hospital for the Insane and the United States Public Health Hospital. During the World War one priest, the Rev. F. J. Plutz, served as a chaplain in the army, and the laity did its full duty in all respects. The various societies established in the diocese are: The Knights of Columbus, Catholic Knights of America and the Holy Name Society.

Alexandria, Patriarchate of (Alexandriensis; cf. C. E., I–299d), in Egypt. It comprises the Coptic, Latin and Armenian Rites, the head of the first named being Patriarch of Alexandria with residence at Cairo. This rite is at present under an Apostolic administrator, Bishop Sedfaoui, the last patriarch, His Excellency Mgr. Macaire having retired in 1908. Belonging to this rite there are 5,500 of the inhabitants, 11 priests, 21 churches or chapels, 1 seminary, 9 secondary schools and 19 elementary schools. The patriarchate for the Latin Rite is titular, the patriarch, Mgr. Paul De Huyn, residing in Rome. Mgr. De Huyn was appointed successor to Mgr. Marinangeli, who died 6 March, 1921.

A diocese is established for the Armenian Rite which comprises the whole of Egypt with the episcopal seat at Cairo. The present bishop, Rt. Rev. John Couzain, born at Mardin, 1875, was appointed, 27 August, 1911, to succeed Bishop Kojounian, promoted to the titular see of Chalcedon. In 1920 there were in this diocese, 2,300 Armenian Catholics, 70,000 of other rites, 9,500,000 infidels, 650,000 Schismatics, 87 missionaries, 5 native regular clergy, 2 primary stations, 2 secondary stations, and 3 churches.

Alexian Brothers (cf. C. E., I–306d).—In 1865 Brother Bonaventura Thelen established the Alexian Brothers in the United States, in Chicago, Ill., where in the first fifty years of its existence the Brothers' hospital cared for 101,633 patients, of whom 50,905 were Catholics, 37,775 Protestants, 6,430 Jews, and 6,523 of no religion. Of this number 35,082 were nursed free of charge. The present hospital, erected in 1895, ranks with the best equipped hospitals in the country. Connected with

it is the mother-house and novitiate of the Alexian Brothers for the United States, and the training school for the members of the community. Candidates for admission to this order are received between the ages of eighteen and thirty-three years, are trained in hospital work as well as in the duties of the religious state, and observe the Rule of St. Augustine. The Brothers also conduct hospitals in St. Louis, Mo., Elizabeth, N. J., and Oshkosh, Wis.

On 22 May, 1906, at the meeting of the General Chapter of the Alexian Brothers, at Aix-la-Chapelle, Germany, Brother Paulus Overbeck was elected as superior general, to succeed Brother Quirinus Bank, who had held that position for fifteen years. In 1911 Overbeck was re-elected and remained superior general, by special permission of the Holy See, until 1920, as owing to the World War it was impossible to hold a general chapter for an election of the general council of the community. At that date Brother Alexius Jansen, who had been provincial rector of the American province, was elected superior general. The general chapter resolved a series of alterations in the statutes of the community demanded by the new Canon Law; these changes are now awaiting the approval of the Holy See.

During the World War and its subsequent upheavals the growth of the community was very much retarded, but since then several new branch hospitals have been opened; one at Malseneck near Munich, Bavaria, another at Viersen, Rheinprovinz, Germany, while a branch house and novitiate are to be established in Ireland. In the United States the number of candidates for the Brotherhood is on the increase, and the Brothers contemplate starting a training school for male nurses in connection with the hospital at Chicago. The present training of nurses being restricted to members and candidates of the community only, and there not being such a school in existence in the United States, this institution would be of great benefit to the public.

Algeria, a French province in northern Africa, comprising two great divisions: Northern and Southern Algeria, which are in turn divided into departments and territories as follows: Northern Algeria, consisting of Civil Territory and *Territoire de Commandement,* 17 arrondissements and 269 communes, besides 74 mixed communes; Southern Algeria, consisting of four territories, Ain Sefra, Ghardaia, Tuggurt, and the Saharan oases, organized by decree of 14 August, 1905, 12 communes of which 5 are mixed and 7 native. The total population in 1911 was 5,563,828, of which 494,306 belonged to the southern territories. This included 4,411,276 natives, 492,660 French, 70,271 Jews and descendants, 2,375 Tunisians, 23,115 Moroccans, 135,150 Spaniards, 36,791 Italians, and 23,927 other foreigners. The largest towns with their population (1912) are: Algiers, 172,397; Oran, 123,086; Constantine, 65,173; Bône, 42,039; Sidi-bel-Abbes, 30,942; Tlemçen, 39,874; Mostaganem, 23,166.

Religion.—The majority of the inhabitants are Mohammedans. There are about 70,000 Jews, with 6 Jewish rabbis sharing in government grants. The Protestant pastors number 13. The Catholic Church in the province of Algeria is divided into the Archdiocese of Algiers and its suffragans, the dioceses of Oran and Constantine (q.v.). When the Law of Separation went into effect in the French possessions (1906), a special decree (1907) empowered the Governor General, where public and national interests required it, to grant temporary indemnities to the clergy who conducted public worship in conformity to the law. These indemnities were to cease after ten years. In 1917 the suppression of all state aid to the clergy of Algeria would have resulted most disastrously, as many parishes, too poor to support themselves, would have disappeared, and the numerous Catholics of Spanish, Italian and Maltese origin would naturally have appealed to their mother-lands for priests and subsidies, leading to the ultimate disappearance of the French clergy. In response to a petition of the archbishops and bishops of Northern Africa, which was supported by the Governor General and the financial delegation, the French government granted an extension of the indemnities for five years.

Economic Conditions.—The European War contributed largely to the development and prosperity of Algeria. At the outbreak of hostilities France looked to Algeria for her food supply and since the war its power of production, far from showing any falling off, has enabled it to tide over the critical period that threatened to paralyze its activities. Notwithstanding the difficulties of transport, its products realized high prices in France and abroad, and the growing wealth of the country is attested by the volume of foreign trade which in 1919 reached a total of 2,288 millards, or 759 millards more than in 1919. Of the imports in 1919, 61.1 per cent came from France; of the exports, 88.2 per cent went to France. In 1920 the chief imports were cottons, clothing and linen, machinery and parts, wine, and tobacco. In 1919, 8,170 vessels of 5,807,632 tons net entered, and 8,107 vessels of 5,704,719 tons cleared Algerian ports. The mercantile marine consisted on 1 January, 1920, of 364 vessels of 29,505 tons. On 31 December, 1919, there were 2,221 miles of railway open for traffic (807 privately owned). However, the lack of development of the immense resources of Algeria is due to inadequate transportation facilities. Motor routes are being established and motor transport is being utilized in every branch of trade. The soil is, under various systems, held by proprietors, by farmers, and by *métayers* or *khammés.* Most of the state lands have been appropriated to the colonists. In 1920 the yield of wine was 157,136,452 gallons; wheat, 243,000 tons; barley, 207,397 tons; oats, 73,422 tons. The forests cover 6,560,232 acres, of which 645,000 acres are devoted to cork trees. In 1919 the mineral output amounted to 1,019,824 tons.

Education.—In 1919-20 there were 496 Mohammedan schools with 35,578 pupils, also higher schools (*medersas*) at Algiers, Tlemçen, and Constantine. For secondary education, Algeria had 16 establishments with 9,837 pupils (7,180 boys and 2,651 girls). There were also 1,298 primary schools and kindergartens, public and private, with 132,617 pupils, two normal schools for men with 29 professors and 230 students (54 Mohammedan), and three for women with 21 professo. and 200 students. The university at Algiers has an attendance of 1,428 pupils, 614 for law, 359 for medicine and pharmacy, 189 for science, 266 for art. Besides the university there were schools for commerce, agriculture, hydrography, and fine arts.

Government.—The administration of Algeria is centralized at Algiers under the authority of a general government and the control of the Minister of the Interior. The Governor-General, nominated by decree of the President of the Republic, is assisted by a *conseil de gouvernement* which deals in a deliberative or consultative manner with certain affairs, and by a *conseil supérior,* whose principal duties include the examination of the budget proposals and the division of the taxes. The financial delegations comprise three groups of members or

delegations, one of officials, one of French colonists, and one of native taxpayers. Algeria is divided into three departments: Algiers, Oran, and Constantine, each headed by a prefect, assisted by a *conseil de préfecture* and a *conseil général.* The civil territory is divided into arrondissements. The four territories of the south: Ghardaïa, Aïn-Sefra, the Oasis, and Tuggurt, form a separate colony. In each of these the military commander directs all administrative services under the authority of the governor. They have an autonomous budget distinct from that of Algeria. The great aid rendered by Algeria to France during the War led the French government to cause a new reform program to be voted by the Chambers. The law of 4 February, 1919, accords French citizenship to all Algerian natives who have fulfilled one of the following conditions: to have served in the French Army or Navy, to be a proprietor or farmer or be inscribed on the license charts, to know how to read and write French, and be holder of a French decoration. The Mohammedan Algerian natives who are not French citizens are represented in all Algerian assemblies by elected members holding the same rank and privileges as the French members. They are admitted by the same right as the French citizens to all public functions, except certain authoritative positions defined by decree of 26 March, 1919. Since January, 1919, colonists and natives are subjected to the same taxation. The military force in Algeria constitutes the XIXth Army Corps, consisting of three divisions. French residents are under the same military obligations as in France; the natives must serve three years with the colors and can be called upon as reservists at any time in case of mobilization.

Alghero, Diocese of (Algherensis; cf. C. E., I–310d), in Italy, is suffragan of Sassari. Rt. Rev. Ernest Piovella, who was appointed to this see 15 April, 1907, was promoted to the Archdiocese of Oristano 15 April, 1914, and the present bishop, Rt. Rev. Francesco d'Errico was appointed his successor, 12 August, 1914. In 1920 the Catholics of this diocese numbered 54,300; there were 26 parishes, 80 secular priests, 20 seminarians, and 120 churches or chapels.

Algiers, Archdiocese of (Algeriensis; cf. C. E., I–311a), comprises the province of Algeria in French Africa. The Catholics number 300,000, of whom 200,000 are French, 30,000 Italians, 40,000 Spaniards and 5,000 Maltese. Since 1917 the archdiocese has been administered by the Most Rev. Augustine Fernand Leynaud, b. at Ollières, 26 August, 1865, ordained 24 June, 1888. In 1901 he was made pastor at Susa where in 1903 he discovered the famous catacombs of Hadrumêtum, which to-day attract a great number of visitors from all parts of the world. He is the author of a learned and widely circulated work on these catacombs, to which is due the fact that they are so well known. He was elected archbishop 2 January, 1917, consecrated at Carthage 6 March, published 22 March following and enthroned on the same day. During his administration many charitable institutions have been established in the archdiocese. The auxiliary bishop, Rt. Rev. Alexandre Piquemal, a devout and zealous prelate, died in 1921, as did also Sister Chabanne, Visitatrix of the Sisters of Charity, who was a member of the order for seventy-eight years and died at the age of ninety-eight.

At the present time (1922) the archdiocese consists of 125 parishes, 150 churches, 5 mission stations for the Mussulmans of Kabylia, 1 monastery of the White Fathers, 5 monasteries and convents for women with 200 sisters, 150 seculars, 40 regulars, 1 seminary and 35 seminarians, also the mother-house and novitiate of the White Fathers, missionaries in Africa. The following schools exist in the archdiocese: 2 colleges for men with 15 teachers (250 students), 5 for women with 40 teachers (500 students), 10 elementary schools with 40 teachers (1,400 students). Some of the schools as well as the hospitals are supported by the government. There is one Catholic periodical published in the archdiocese. The Little Sisters of the Poor have established an asylum. There are also in the archdiocese the following institutions: 3 hospitals and a small lyceum which admit the ministry of priests, 1 settlement house, 1 refuge, 2 day nurseries. The following associations have been formed by the laity: Conference of St. Vincent de Paul, Association of Catholic Youths, Tertiaries of St. Francis and Les Hommes de France au Sacré Cœur.

Alicante, Diocese of. See Orihuela.

Alife, Diocese of (Aliphanensis; cf. C. E. I–312b), in the province of Caserta, Italy, is suffragan of the Archdiocese of Benevento. Rt. Rev. Settimio Caracciolo who was appointed to this see 24 March, 1898, was transferred to the diocese of Aversa, 10 April, 1911, and the present incumbent, Rt. Rev. Felix Del Sordo, was appointed his successor. Born at Nusco, 1850, he was appointed titular Bishop of Claudiopolis and made auxiliary to the Bishop of Nusco, 14 October, 1906. He was transferred to Venosa 15 July, 1907, and 12 October, 1911, he was again transferred to the see of Alife. In 1920 there were 25,140 Catholics in this diocese, 17 parishes, 50 secular and 8 regular clergy, 20 seminarians, 54 churches or chapels, 8 brothers and 14 sisters.

Alinda, a titular see in Caria. Alinda was one of the largest districts of Caria and was surrendered to Alexander by Queen Ada, but he allowed her to retain the government. The see was suffragan of Stauropolis and is mentioned in the "Notiliæ" of Epiphanius, Basil, and Parthey. Four bishops of the see are known: Promachius, present at the Council of Ephesus (431); John, present at the Council of Chalcedon (451); Theodorus, at the Council of Constantinople (536), and Theophilus, at the Council of Constantinople (879).

All Hallows College (cf. C. E., I–314d), in Dublin, founded in 1842, for the education of missionary priests for foreign countries, especially those countries to which Irish people emigrated. The college is at present (1922) presided over by Rev. Thomas O'Donnell, of the Congregation of the Missions, this congregation having been entrusted with the direction of the institution in 1892. In 1908, upon the establishment of the National University of Ireland, the curriculum of studies of All Hallows was somewhat changed. Although the university is neutral, from a religious point of view, most of its professors and students are Catholic, and as clerics graduate from the university in large numbers, the students of All Hallows are also required to do so. Before entering the college, they matriculate, and after entrance attend daily lectures at the university, reading a three years' course in arts and philosophy. At the end of that period they are graduated, and take their B. A. degree in the pass or honors course of classics, philosophy and educational science. A selected number subsequently take an advanced course in the theory and practice of education, with a view to special efficiency in missionary work; these are given a higher diploma, and M. A. degree in that subject. During their

theological course the students receive lectures on educational methods, and their practical application to the duties of the priesthood.

All Souls' Day (cf. C. E., I–315d).—On 24 June, 1914, Pius X granted a plenary indulgence applicable to the Holy Souls to be gained by the faithful, on the usual conditions, for each visit to a church, or public, or semi-public oratory on All Souls' Day. The privilege of saying three Masses on that feast, which Benedict XIV granted for the dominions of Spain and Portugal, was extended to the whole world by Benedict XV in his Constitution "Incruentum Altaris," of 10 August, 1915. When the three Masses are celebrated, one must be said for the repose of the Holy Souls, a second for the intention of the pope, and the third for whatever intention the priest chooses; however, only one Mass stipend may be accepted. All altars are privileged on that day. The first Mass to be said is the one given in the Roman Missal for the Feast of All the Faithful Departed; the second is the Mass for the Anniversary of the Deceased with the *Dies Iræ;* the third is the Daily Requiem Mass, also with the *Dies Iræ.* Special prayers for the second and third Masses were prescribed by a decree of the Congregation of Rites on 11 August, 1915. When only one Mass is said it must be the Mass for the Faithful Departed; the same Mass is prescribed when Mass is to be sung, and in this case the celebrant may anticipate the second and third Masses. If the Blessed Sacrament happens to be exposed for the Forty Hours' Adoration on this day, the requiem Mass, which must necessarily be said with violet vestments, must not be celebrated at the altar of Exposition. By a decree of 28 February, 1917, the Feast of All Souls' was raised to a double of the first class for the whole Church, so that it excludes all local feasts or feasts of churches, religious orders or institutions. However, if 2 November is a Sunday, the commemoration of All Souls is transferred with all its privileges to 3 November.

Rome, XVIII (Rome, 1915), 89, 247, 260.

Allahabad, Diocese of (Allahabadensis; cf. C. E., I–316c), in India, is suffragan of Agra with episcopal residence at Naini-Tal in the summer and Allahabad in the winter. It is entrusted to the Capuchins of Bologna, Italy, the Rt. Rev. Angelo Giuseppe Poli of this order being the present bishop. Born at Casola Valsenio, Italy, 1878, he came to India as a missionary in 1901, was elected regular superior in 1913, appointed titular Bishop of Curium and coadjutor to the Bishop of Allahabad 13 March, 1915, and on 18 December, 1917, took possession of the see upon the death of Rt. Rev. Petronius Gramigna, who had filled the see since 1904. In 1920 there were 10,557 Catholics in the diocese, 28 Capuchin priests, 6 belonging to other orders and 4 seculars and 66 religious women. The 1921 statistics credit the diocese with 25 churches, 10 chapels, 22 stations, 41 sub-stations, 4 secondary schools for boys with 798 pupils, 8 for girls with 954 pupils, 5 free schools with 298 pupils, 1 native school with 47 pupils, 4 orphanages with 452 orphans, 1 industrial school, 6 dispensaries and 1 hospital. A Catholic press is established at Cawnpore. The sisters of the Institute of the Blessed Virgin Mary, Sisters of Loretto, Sisters of St. Joseph, and Native Sisters of the Third Order of St. Francis conduct the educational and charitable institutions. The most notable event of the diocese in recent years was the celebration in 1921 of the fiftieth anniversary of the dedication of St. Joseph's Cathedral at Allahabad. Most Rev. Peter Pisani, Apostolic delegate to India, and many other prominent churchmen of India attended the ceremonies.

Almeria, Diocese of (Almeriensis; cf. C. E., I–328a), in Spain, is suffragan of Granada. The present bishop, Rt. Rev. Vincent Casanova y Marzol, born at Borja, 1854, was appointed bishop 19 December, 1907. In 1920 the population of this diocese, entirely Catholic, numbered 290,200; there were 110 parishes, 239 priests, 1 seminary, 47 chapels, 20 convents with 39 nuns and 298 Sisters.

Alms (cf. C. E., I–328c).—As the support of the poor and the works of religion devolves largely upon the faithful, inspired by motives of charity to give freely, it has become necessary in view of the increasing number of calls made upon the laity to protect them from unnecessary solicitation and to prevent their generosity from being played upon by the unscrupulous. The following regulations, therefore, have been laid down governing the collection of alms by means of personal appeals to the general public (they do not, however, refer to appeals by letter or personal appeals to a few persons). (1) No private individual, whether lay or clerical, may collect for any pious or religious institute or object, without the written permission of the local ordinary or of the Holy See. (2) No pious association may collect alms unless its statutes authorize or necessity requires it to do so; even then it must obtain the local ordinary's permission and follow his instructions; furthermore, if the collection is to be made outside of the diocese, the written permission of both ordinaries is required. (3) Mendicant regulars, properly so-called in virtue of their institute, need only the permission of their superior for collecting alms in the diocese where their house is situated; in other places they require permission of the local ordinary also. If the alms which they obtain in their own diocese are insufficient for their support, the local ordinaries of other places, especially of the neighboring dioceses, must not refuse or withdraw from them permission to collect, except for grave urgent reasons. (4) No other religious of pontifical institutes may collect alms, except in virtue of a special indult, in which case they must have the written leave of the ordinary of the place of collection, unless the indult provides to the contrary. (5) Religious of diocesan congregations before collecting alms must obtain permission of the ordinaries of their place of residence and of the place of collection, but this must not be granted unless there is no other way in which their pressing needs can be met, and they must be restricted to their own diocese if possible. This regulation is to be rigorously enforced in dioceses in which there is a mendicant order properly so-called. (6) Finally, ordinaries of the Latin Rite must not allow any person belonging to an Oriental Rite to collect in their territories nor may they send any of their subjects into an Oriental diocese for that purpose, except when the collector has a recent authenticated rescript from the Sacred Congregation for the Eastern Church.

The collections must be made by the religious themselves and not by seculars; superiors must select for that purpose professed religious of mature age, and never those who are still engaged in study. As far as possible collectors should not go unaccompanied; if they cannot return home at night, they should lodge with the parish priest, or with other religious, or where that is not possible with a good Catholic family; they must not remain away from their house more than a month when collecting in their own diocese, or two months if in another diocese, and they must not be sent out again until the

lapse of a period equal to that of their previous absence. If sisters are sent to collect they must always go in twos and must have sufficient funds to bring them home; furthermore, before going anywhere they must notify the person to whom they have to present the bishop's letters, so that he may secure proper accommodation for them.

VERMEERSCH-CREUSEN, *Epitome juris canonici*, n. 626-27.

Alpheus, BROTHER (PATRICK J. COFFEY), b. in Co. Tipperary, Ireland, 1846; d. in New York, 20 February, 1921, one of the oldest educators in the Archdiocese of New York. In 1864 he came to the United States and entered the Order of the Christian Brothers, spending the first years of his career at St. Mary's School and the old Cathedral School, New York. His next charge was the junior class of old De La Salle Institute, whence he was appointed to Albany Academy. In 1881 Brother Alpheus was named director of De La Salle Institute, where Archbishop Hughes of New York, Archbishop Mundelein of Chicago, and the late Bishop McDonnell of Brooklyn were among the many prominent men who came under his influence. For the past twenty years he had been connected with the Clason Point Academy and the New York Catholic Protectory.

Alsace-Lorraine (cf. C. E., I-341d), the former German Imperial territory acquired by France by the treaty of Versailles, signed 28 June, 1919, the possession dating from the Armistice of 11 November, 1918. It is divided into the departments of Bas-Rhin, containing 1,848 sq. miles and a population of 700,738; Haut-Rhin, 1,354 sq. miles, population 517,-865; and Moselle, 2,403 sq. miles, population 655,211. The largest cities with their population in 1910 are: Strasburg, 178,891; Mülhausen, 105,488; Metz, 79,318. In 1910 in German Alsace-Lorraine (Reichsland) there were 1,428,343 Catholics, 408,274 Protestants of various German churches, 3,868 Christians of other denominations, 30,483 Jews, and 3,046 adherents of other religions or unclassified. In Kreis Zabern the Protestants were in the majority, as also in Strasburg. In Lower Alsace the Catholics were about 62 per cent of the population; in Upper Alsace they formed 84 per cent; in Mülhausen they outnumbered the Protestants by six to one, in Gebweiler by 25 to 1, and in Altkirch by 44 to 1. In German Lorraine the proportion of Catholics was about 90 per cent, Protestants were strongest in Metz, which had more than 1 to 3 Catholics and weakest in Kreis Bolchen, where there was only one Protestant to one hundred Catholics. The Jews have declined steadily from 40,812 in 1871 to 30,483 in 1910.

According to the census of 1910, 1,634,260 persons spoke German; 3,395 were bilingual; 204,262 spoke French. Compared with the figures of 1905 there is a decline of bilinguals, and of French speakers in German Lorraine, but an increase in Alsace, especially in the towns. German had been the official language for business, was used in the schools, and was the only language heard by the vast majority of the conscripts from Alsace-Lorraine during their three years of military service; the surprising thing is that there has been any increase in the use of French in Alsace, a result which can be traced to the nationalist (Francophil) movement. During the war the French language was totally prohibited in Alsace-Lorraine, French names being superseded by German names, and the native soldiers of the garrison of Strasburg being forbidden to speak French in the streets.

ECONOMIC CONDITIONS.—The economic importance of Alsace-Lorraine centers chiefly around her potash mines. They were discovered in 1904, and by 1913 there were 160 borings. Alsatian salts contain more potash in a pure state, viz., 20 per cent as against 12 to 13 elsewhere. The shafts had nearly all come to a working order by the outbreak of the war, and in 1917, if conditions had remained normal, each shaft would have produced 1,000 to 1,200 tons a day, about 6,000,000 tons for the whole area. The deposits in Upper Alsace are estimated at 300,000,000 tons. In 1920 about 591,000 tons of potash salts were mined, an increase of 65 per cent over the products of 1913. The amount of pure potash mined was 96,546 tons. In August, 1920, the French Chamber passed a bill providing for the acquisition and equipment by the state of the potash mines of Alsace. According to a decree issued by the commissary-general of the French Republic at Strasburg, the railway system of Alsace-Lorraine was to be reorganized and operated by an administrative body with headquarters at Strasburg under the authority of the commissary-general. From 1871 to the end of the war, they were the only imperial railways in the German Empire, the other state railways being owned by the different states within the empire.

EDUCATION.—In 1914, besides the University of Strasburg, which had in that year 176 professors and 2,220 students, the following educational institutions existed: 18 gymnasia, 3 progymnasia, 6 higher *realschülen*, 7 *realschülen*, 4 *realschülen* united with gymnasia, 1 agricultural school, 1 technical school, 7 seminaries, 5 preparatory schools for teachers, 68 girls' higher schools, 2,850 elementary schools, 68 private elementary schools, 504 infant schools, 52 intermediate schools, 5 institutions for the deaf and dumb, 2 institutions for the blind and 2 for imbeciles. About 1,800,000 marks were spent on the University of Strasburg. In their haste to re-introduce the French language into the schools, the French have encountered difficulties. The Alsatian teachers had been formerly in German normal schools and therefore were regarded with suspicion. The Germans had left nothing undone that could bestow on them a German mentality and so combat the influence of the French priests. About 80 per cent did not understand French nor much about French literature, all they knew about France and her people being derived from hostile German sources, in the German normal schools. The question was how to replace them until they were assimilated to the French civilization.

ECCLESIASTICAL HISTORY.—In recognizing the French sovereignty in Alsace-Lorraine, the Pope accepted the resignation of the German Bishops of Strasburg and Metz and appointed them archbishops *in Partibus*. In April, 1919, President Poincaré nominated Monsignor Ruch, Bishop of Nancy, for the Bishopric of Strasburg, and Monsignor Kelb for that of Metz. This caused an animated debate in the French Chamber and led the Foreign Minister, M. Richon, to explain that the policy of France was to uphold the Concordat in Alsace-Lorraine. The nominees were given canonical institution by the pope.

For religious statistics see STRASBURG, DIOCESE OF; METZ, DIOCESE OF.

CIVIL HISTORY, 1910-1920.—The recent history of Alsace-Lorraine has been one continual agitation for its return to France. In the first decade of the twentieth century the German Government felt that the arrangements of the Government of Alsace-Lorraine were not satisfactory, for the spirit of opposition seemed to grow. Therefore, in June, 1911, a new Constitution was granted. It was de-

clared that the sovereign power in Alsace-Lorraine was vested in the emperor, at the head of the Government was placed the *Statthalter,* nominated and removable by the emperor. The task of legislating for the country was taken from the *Bundesrat* and *Reichstag* and entrusted to the emperor and a *Landtag* of two Chambers. The Upper Chamber included thirty-six persons, representatives of bodies controlling religious and economic interests, such as the Catholic Archbishops of Strasburg and Metz, etc. The proposed Constitution fell short of the program formulated by the Autonomists, who demanded that Alsace-Lorraine be placed on equal footing with the other States of the empire, although it might have proved feasible if the German Government had not been suspicious of French tendencies. In 1913 occurred the Zabern (Saverne) incident, the bullying of a defenseless cripple by a young German officer. The disproportionate violence which at once placed the town under a state of siege, the explanation given that the German garrison felt they were camping in an enemy country, the acquittal of the young officer for wounding the lame cobbler on the incredible ground that he was acting in self-defense, all showed the position of Alsace-Lorraine in the eyes of the military party. A vote of censure was passed by the Reichstag, but it was actuated by a dislike of the German military methods, not by sympathy with Alsace-Lorraine, where the repressive measures continued until the outbreak of the war.

Further hostility toward Germany is proved by the treatment of Alsace-Lorraine at the outbreak of the European War. As early as 20 July, 1914, the country was placed under martial law, and hundreds of persons who figured in the police lists as suspects were instantly arrested and imprisoned without trial. On their first entry into Mülhausen (8 August, 1914) the French troops were received "with transports of joy, while the inhabitants behaved like a lot of lunatics" (Breisgauer Zeitung, 10 October, 1915). During the first two years of the war forty-eight persons were convicted of high treason, fifty-four of aiding and abetting desertion, 317 of anti-German sentiments, and about 6,000 were deprived of their German nationality. At the end of 1916 the number of desertions (Alsatian) exceeded 30,000, and according to the French more than 20,000 Alsatians were serving in the French army. For the details of the French campaign in Alsace-Lorraine during the European War see WAR.

By a decree of 26 November, 1918, the French Government took over the administration of the territories until peace should be signed, French troops meanwhile having occupied the country. French officers were placed in charge of affairs and on 22 March, 1919, M. Alexandre Millerand was appointed governor-general. This acquisition was confirmed by the Treaty of Versailles. In 1919–20 the administrative system was centralized under a commissary general, aided by an advisory council. The unity of the region is retained, a species of regionalism which seems very successful. Justice will be administered under the Ministry of Justice at Paris, M. Poincaré having decided that henceforth the redeemed province shall be treated like the old department, eliminating the German laws and courts code. As might have been expected, some friction took place in the passing of the region from German hands. The local administration and particularly the administration of justice was good; the railway system and the industrial wealth of the country were largely developed; and in Strasburg a large amount of money had been spent on the improvement of the city, and above all, on the university, whose endowments were on lavish scale, all of course in the interest of Germanizing the country. This talent for organization and administration was missed by the inhabitants under the first years of French rule and made the change from German to French rule one of greater difficulty than was anticipated. Such will be the existing situation for a few years to come.

Altamura and Acquaviva (ALTAMURENSIS ET ACQUIVAVENSIS; cf. C. E., I–345d), an exempt archipresbyterate in the province of Bari, in Southern Italy. In 1920 Altamura had 19,333 Catholics and 4 parishes; Acquaviva, 8,527 Catholics and 1 parish; there are about 80 priests for the whole territory.

Altar (cf. C. E., I–346a).—Every fixed altar should have its own name, the high altar having the same title as the church; this name, unlike that of a portable altar, may not be changed even with the ordinary's consent. No altar may be dedicated under the title of one of the beatified except by special permission of the Holy See. Care must be taken that an altar is never used for any profane purpose; if a corpse has been interred within a metre of an altar, Mass may not be celebrated there until the body has been removed.

Bishops, abbots and prelates *nullius,* vicars and prefects Apostolic, and higher superiors of exempt religious orders are now authorized by the common law to designate and declare privileged daily and perpetually one altar in their cathedrals, abbeys, collegiate, conventual, parish or quasi-parish churches, provided the privilege has not been conferred already on another altar in such church. They cannot do this, however, in public or semi-public oratories unless these are united to or are subsidiaries of a parish church. All altars are now privileged on the feast of All Souls and in churches on the days during which the Forty Hours' Adoration is being held there.

Among recent instances in which the privilege has been granted to members of pious associations are the following: in November, 1918, to the Pious Union of the Clergy; in June, 1920, to the Holy Name Society; in April, 1921, to the Apostolic Union of Priests; to each on four days a week; and in July, 1921, to the Society of the Three Hail Marys for three days each week. In rare cases the Church grants the favor of a privileged altar for the benefit of the living; thus on 15 June, 1917, Pope Benedict XV conferred it on members of the sodality called "A Transitu S. Joseph," as often as they said Mass for the agonizing. This probably means that a plenary indulgence is applied to the dying person for whom the Mass is offered, provided he is in the state of grace and has the requisite intention of gaining the indulgence.

Nothing is to be inscribed on an altar to show it is privileged except *altare privilegiatum* (privileged altar), with a word indicating whether the favor has been granted perpetually or temporarily. Needless to say it is strictly forbidden for anyone to ask a larger stipend for Masses offered at a privileged altar than for those said elsewhere.

Altomünster. See BRIDGETTINES.

Alton, DIOCESE OF (ALTONENSIS; cf. C. E., I–367b), comprises 15,139 sq. miles in the State of Illinois. It is at present (1922) under the administration of its third bishop, Rt. Rev. James Ryan, consecrated 1 May, 1888. The Franciscan Fathers are established in this diocese and conduct Quincy College and Seminary in Quincy, St. Francis Monastery and novitiate and St. Joseph's Seminary at Teutopolis. The religious orders of women include

the Ursuline Sisters, Sisters of Charity of St. Vincent de Paul, Sisters of the Precious Blood, Hospital Sisters of St. Francis, Sisters of the Holy Cross, Sisters of Misericorde of Montreal, School Sisters of Notre Dame, Sisters of the Poor of St. Francis and Sisters, Poor Handmaids of Jesus Christ.

By 1921 statistics this diocese comprises a Catholic population of 87,000; 170 secular and 38 regular clergy, 119 parishes, 42 missions with churches, 20 chapels, 21 ecclesiastical students, 1 seminary with 105 students, 2 colleges and academies for boys with 219 students, 5 academies for young ladies, 67 parochial schools with 10,465 pupils, 2 orphan asylums with 288 orphans, 12,360 young people under Catholic care, 11 hospitals, and 3 homes for the aged.

Altoona, DIOCESE OF (ALTUNENSIS; cf. C. E., I-368b).—Bishop Eugene A. Garvey, the first bishop of Altoona, consecrated 8 September, 1901, died 22 October, 1920. He organized the diocese, his special attention being devoted to Christian education and the care of the orphans of the diocese. He built orphanages at Cresson, Pa., for boys and for girls. He won the esteem of non-Catholic and Catholic alike, and rendered valuable service to the country during the war.

He was succeeded by Bishop John Joseph McCort, a native of Philadelphia, who was consecrated auxiliary to the Archbishop of Philadelphia 17 September, 1912. He was appointed coadjutor with the right of succession to the Bishop of Altoona 27 January, 1920, and succeeded him in the see 22 October of the same year. Bishop McCort had in view two great objects: the building of a cathedral worthy of the growing diocese and provision for the higher education of the youth of the diocese, both of which aims were received with generous approval by priests and laity and are at present well under way. A site for the cathedral has been secured and two central Catholic high schools will open in September, 1922. The bishop has also taken a firm stand on primary education, directing that where it is possible every parish shall be provided with a Catholic school.

The total population of the city of Altoona was given at 60,331 in 1920. The Catholic population of the diocese (1921) is 135,241. There are 103 parishes, 131 churches, 35 missions, 12 stations; 3 monasteries for men; secular priests 116, regulars 44; 128 Sisters; 1 seminary with 55 seminarians; 1 college for men with 15 teachers and an attendance of 160; 9 high schools with 28 teachers and an attendance of 307 (160 boys, 147 girls); 1 academy for girls (Mount St. Aloysius at Cresson conducted by the Sisters of Mercy) with 17 teachers and an attendance of 160; 1 training school; 46 parochial schools with 256 teachers and an attendance of 12,710; 1 home for working girls (the Casa Regina Sodality Home at Altoona, conducted by Sisters of the Immaculate Heart of Mary), 3 asylums (St. Joseph's Infant Home at Ebensburg, conducted by Sisters of St. Joseph, St. John's Orphan Asylum for boys and St. Mary's Home for girls, both conducted at Summit by Sisters of the Immaculate Heart of Mary); 1 hospital (Mercy Hospital at Johnstown, conducted by the Sisters of Mercy). The Pennsylvania State Sanitarium for Tuberculosis at Cresson has a Catholic chaplain and the various hospitals admit the ministry of priests. The Priests Eucharistic League, the Young Men's Institute, the Knights of Columbus, and the Knights of St. George are established in the diocese. The Catholic periodicals are the *New Guide*, published at Altoona, and the *Altoona Monthly*, under the editorship of Rev. Morgan M. Sheedy, LL. D.

In 1908 the diocesan community of Franciscan Brothers at Loretto, Pa., were admitted to solemn profession in the Third Order Regular of St. Francis, and in 1910 their institute at Loretto was made the provincial house for the newly erected province of the Sacred Heart.

During the World War, although limited in priests, the diocese sent six chaplains to the army, each of whom made an excellent record. Each parish sent its quota of young men into the ranks and there is hardly a congregation that did not lose one or more, killed in the war. Priests and prominent laymen made stirring addresses, urging their hearers to subscribe for Liberty Bonds and take their full share in the burdens the war imposed. The laity, both men and women, and even the children in the schools, did splendid service.

Amadeus of the Heart of Jesus, MOTHER MARY (SARAH THERESA DUNNE), foundress of the Ursuline Missions in Montana and Alaska, b. at Akron, Ohio, 2 July, 1846; d. at Seattle, 10 November, 1920. She was descended from the O'Dunne's of Iregan, Ireland; her father John O'Dunne, sailed for America in 1820, having bought a tract of land in upper Canada upon which he intended to found a Catholic colony from Ireland. Finding too much opposition from Orangemen he sold out in 1836 and moved to the United States, where he settled in the Western Reserve, Ohio. When Sarah was ten years old he moved to California, leaving her and her sister Mary at school in the Ursuline Convent at Cleveland. Here her character was moulded to heroism and she acquired that fearlessness in undertaking great things for God that distinguished her in after life. After graduation she entered the novitiate of the order at Toledo, where she pronounced her vows, 23 August, 1864. Upon the death of the foundress, in 1874, she was elected superior and unanimously re-elected. Her term of office was a period of flourishing growth for the Ursulines; in 1876 she built a new novitiate; in 1878 she restored the enclosure prescribed in 1607 for the Ursulines of Paris; and in 1879 she re-established the convent at Youngstown.

In 1883 there was an urgent call for missionary and educational work among the Indian tribes in the far West. Bishop Brondel, then Vicar Apostolic of Montana, appealed to the bishops in the East for aid and especially for sisters to establish schools among the Indians. Bishop Gilmour of Cleveland responded by sending him six Ursulines, with Mother Amadeus at their head, saying "I am sending you a Christmas present of six Ursulines with the Flower of my Flock at their head." They left Toledo in January, 1884, arriving 17 days later at Miles City, Montana, where Mother Amadeus founded her first house in the West. A few months later with two of her nuns she went to a mission in the Tongue River Reservation, founded the previous year by Father Barcelo, S.J., among the Cheyennes. Thanking God for the privilege of their apostolate the Sisters bore the privations of their primitive surroundings and the outbursts of vengeance of the absolutely untamed tribe, when even the priests succumbed and left the mission. The personal magnetism and winning firmness of the Mother won over the chiefs of the Cheyenne, who never after wavered in their loyalty to her. She soon extended her work to other tribes, and during her twenty-three years in Montana founded twelve flourishing missions.

In 1900, at the request of Leo XIII, she attended the first chapter general of the Ursulines in Rome,

and was elected Provincial Superior for all the northern portion of the United States. She was five times a delegate to the general chapter, enjoying the personal esteem and appreciation of Popes Leo XIII, Pius X, and Benedict XV. In 1905 she sent three sisters to Alaska to open the first mission in the Yukon delta. Mother Amadeus joined them in 1907, realizing at last the ambition of her life. At the cost of terrible hardships she founded a second mission at St. Michael's; then, at the request of Bishop Crimont, she journeyed to southwestern Alaska to establish a mission at Valdez. This was an environment more adapted to ease and comfort, and a large and well-equipped building was soon completed. She returned, however, to her beloved Innuits every year; on her trip to St. Michael's in 1918 she was thrown from her berth by the storm and severely injured. While still confined to her bed in the convent, the house was burned to the ground and the nuns had barely time to escape. She never recovered from these repeated shocks and in the following June was brought to the home of the Ursulines in Seattle, where she died a few months later. In accordance with her expressed desire, her body was brought back to the scene of her labors and rests at the mission of St. Ignatius.

Amadia, Diocese of (Amadiensis; cf. C. E., I–376a), a diocese of the Chaldean Rite in Kurdistan, Turkey, in Asia. In 1895 this diocese was united to that of Akra, but by a Brief of 24 February, 1910, it was separated. The present bishop, Rt. Rev. Francis David, b. at Aradene 1870, ordained 1893, was appointed to this see 25 January, 1910, to succeed Bishop Sakkar, d. 13 June, 1909. In 1920 there were in the diocese 4,970 Chaldean Catholics and 4,000 Nestorians, 19 priests, 15 churches or chapels, and 10 schools.

Amalfi, Archdiocese of (Amalphitanensis; cf. C. E., I–379b), in Italy, is directly subject to the Holy See and has its seat at Amalfi, not far from Naples. Rt. Rev. Antonio Maria Bonito, who was appointed to this see 17 June, 1907, retired and was appointed titular Bishop of Axum 5 August, 1910. His successor, Rt. Rev. Angelo Maria Dolci, appointed 27 January, 1911, was made Vicar Apostolic at Constantinople and transferred to the titular see of Hierapolis 16 November, 1914. The present incumbent, Rt. Rev. Ercolano Marini succeeded him 2 June, 1915. Born at Matelica, 1866, and ordained 1889, he was appointed titular Bishop of Archelais 29 June, 1904, and transferred to Norcia, 11 December, 1905, filling that see until his transfer to Amalfi.

The church of the Assumption at Ravello (diocese from 1087–1818) was made a minor basilica 31 June, 1918. Among the relics preserved in this church, which is a gem of medieval architecture, is a sealed vessel containing the blood of St. Pantaleon, martyred at Nicomedia 27 July, 303. In 1920 the Catholic population of Amalfi was counted at 46,000 and divided into 54 parishes.

Amazones (or Manaos), Diocese of (cf. C. E., I–381b), in South America was formerly dependent on San Salvador of Bahia but is now suffragan of Belem de Para, with the seat at Manaos. Rt. Rev. Frederick de Souza e Costa, who was appointed to this see 8 January, 1907, was transferred to the titular see of Tubuna, 16 April, 1914, and was succeeded by the present incumbent, Rt. Rev. John Irenæus Joffily. Born in the diocese of Parahyba in 1878 he was ordained in 1901, became director of the College of St. Anthony at Natal in 1903, and of the College of Pius X at Parahyba 1908, was made a domestic prelate in 1913, appointed titular Bishop of Sufetula, 18 August, 1914, and transferred to Amazones 4 May, 1916. In 1906 a large portion of the territory of this diocese was detached and united to the Abbey Nullius of Monserrate in Brazil. There are no recent statistics for this diocese.

Amelia, Diocese of (Amerinensis; cf. C. E., I–406d), in the province of Perugia, Central Italy, is directly subject to the Holy See. The present incumbent, Rt. Rev. Francesco Maria Berti, b. at Popilio, 1868, ordained 1890, was appointed bishop 31 August, 1907. In 1920 there were 19,650 Catholics in the diocese, 20 parishes, 30 secular and 21 regular clergy, 17 seminarians, 78 churches or chapels, 30 brothers and 64 sisters.

America (cf. C. E., I–409b).—With the exception of the purchase of the Virgin Islands from Denmark by the United States for $25,000,000 in a treaty proclaimed 25 January, 1917, the status of the American republics and the colonial possessions of the Old World in America remains the same. However, there has been in the last decade, as a result of the European War (1914–1918), a closer connection between the Old World and the New. The sympathy of the Americas with the Allies was attested in the continuous stream of men, munitions, and food from the British possessions as well as from the countries which had broken relations with Germany. America's concern with the economic rehabilitation of Europe after the war sent her representatives to the Peace Conference at Versailles and the beginning of 1922 witnessed the unusual spectacle of the foremost statesmen of the world gathered in Washington to discuss not only the limitation of armaments, but the vexing problems rising from the European War in the Far East and the Pacific. Historical details will be found under the titles of the various countries of North, South and Central America.

It is difficult to give accurate statistics of the Catholic population of America, for even in the United States the number usually given, "about 17,000,000," is a conjecture more or less accurate. The United States of America alone contains 14 archbishoprics, 86 bishoprics, and 1 vicariate apostolic. The remainder of America divides into 213 dioceses, 51 of which are seats of metropolitans. There are to-day four American cardinals: Joaquim Arcoverde de Albuquerque, Archbishop of Rio de Janeiro, Brazil, created in 1905; William O'Connell, Archbishop of Boston, created in 1911; Louis-Nazaire Bégin, Archbishop of Quebec, Canada, created in 1914; Dennis J. Dougherty, Archbishop of Philadelphia, created in 1921.

American Christian Convention. See Christian Church.

American College, Louvain (cf. C. E., I–424d).—During the war the American flag flew constantly over the portals of the college, and the building was spared. The few students who remained in August, 1914, formed themselves into *ambulanciers,* and the college was used as a hospital. Monsignor De Becker, with the heads of the University, was roughly handled by the Germans and taken to Brussels as a hostage, but Brand Whitlock, United States Minister to Belgium, insisted on his release and the rector was allowed to return. In October, 1919, the college reopened with some twenty students, fourteen of whom were Americans, Rev. Charles C. Curran, of Providence, being appointed vice-rector. The numbers have increased since the reopening, but are far below the pre-war roster. The American College course of studies forms the

schola minor of the faculty of theology at the University, and includes two years of philosophy and four of theology. The professors are all members of the faculties of the University, teaching in both the *schola minor* and the *schola major*.

The library is the gift of the friends of the college and contains especially a fine collection of books in English on philosophical and theological subjects from the late Archbishop John Spalding, the founder of the college.

There is no museum. A monthly publication, *The American College Bulletin,* was founded by Rev. Joseph Van der Hayden, a priest of the diocese of Boise City, who has lived in Louvain for the past twenty years.

American College, The South (cf. C. E., I–425d), in Rome (legal title, Collegio Pio Latino Americano Pontificio). The present rector is Rev. Juan Bigazzi, and the cardinal protector is His Eminence Cardinal Billot. The college is under perpetual direction of the Society of Jesus and draws its students from the many different countries of the New World, where Spanish and Portuguese is the language spoken. In 1922 there were 104 students sent to Rome from dioceses in the following countries: Ecuador 1, Argentina 15, Bolivia 3, Brazil 7, Chile 11, Colombia 5, Costa Rica 1, Cuba 3, Guatemala 2, Mexico 36, Paraguay 2, Peru 8, the Philippines 5, Porto Rico 2, San Salvador 1, Uruguay 1, and Venezuela 1. There is an increase of 25 students over the number of last year. Twenty students are priests, 6 deacons, 3 sub-deacons, and 75 without orders; of these 17 are students of canon law, 45 of theology, 39 philosophy, and 3 of the humanities.

The benefits derived from this college, which gathers together students from so many countries to study in the shadow of the Vatican, can readily be seen by reading the lists of honors conferred on its 1122 graduates (among whom is Cardinal Arcoverde, Archbishop of Rio de Janeiro) and the good works effected by them, especially in instructing in diocesan seminaries.

American Federation of Labor, The, was organized at Columbus, Ohio, 8 December, 1886, by a convention composed of representatives of the national and international trade unions. The sixth annual convention of the Federation of Organized Trades and Labor Unions of the United States and Canada (founded at Pittsburgh, Pa., in 1881), then in session at Columbus, voted to dissolve and merge with the Federation. In 1889 the convention of the Federation declared that the "continuity of the American Federation of Labor be recognized and dated from the year 1881 in all future documents"; therefore it is usually stated that the Federation was founded in 1881. The primary object of the Federation is the thorough organization of the wage-earners into local trade and labor unions, the federation of the local unions into central trade and labor unions, the combination of the central bodies in state and provincial organizations, the establishment of national and international unions, and the federation of all the organizations in the American Federation of Labor. The general object of the Federation is the protection and promotion of the economic, political, and social rights of all working people. Proceeding from the principle that the economic interests of all workers are identical and can only be safeguarded by associated effort, the Federation urges the workers to unite in trade unions regardless of nationality, sex, color, creed, race, or politics.

As the name implies, the American Federation of Labor is a federation of labor organizations. The affiliated bodies enjoy complete self-government, craft autonomy of each trade being the basis upon which the national and international unions are established. The jurisdiction of the international unions is limited to the United States and Canada, these countries being also the jurisdiction limits of the Federation itself. The powers of the Federation are conferred upon it by the constitution and the annual conventions. The convention, which is a delegate body elected by the affiliated organizations, is the supreme legislative and judicial authority. The government of the Federation is administered by the executive council, composed of the president, secretary, treasurer, and eight vice-presidents, all elected annually by the convention. In addition to executing the laws the executive council may take the initiative in matters affecting the interests of the workers which arise between conventions; these interim actions, however, are subject to the approval of the subsequent convention.

The affiliated bodies consist of national and international unions, state federations, city central bodies, and directly affiliated local trade and federal labor unions. The local trade and federal labor unions are composed of wage-earners employed in crafts and callings in which no national union is established. They are directly affiliated to the Federation. Since 1896, eighty-five national and international unions have been formed out of the directly affiliated local unions. The Federation has affiliated with it (in 1922) 112 national and international unions, representing 36,247 local unions; 49 state federations, 910 city central bodies, and 658 local trade and federal labor unions. There are also five trade departments, with 783 local department councils.

The average dues-paying membership of the affiliated bodies was 548,321 in 1900; ten years later the number was 1,562,102, rising to 4,078,740 in 1920. The prolonged unemployment of 1920–21 reduced the average dues-paying membership to 3,906,528 in the latter year. Although most of the trade unions in the United States are affiliated with the Federation, the railway brotherhoods are not. The railway department of the Federation, however, includes railway workers' unions with a membership of 600,000.

The revenue of the Federation is mainly derived from charter fees and taxation. The charter fee for national and international unions is five dollars; for state federations, city central bodies, and local trade and federal labor unions, fifteen dollars. The national and international unions pay a per capita tax of one cent per member per month; the state federations and city central bodies pay a tax of ten dollars per year; the directly affiliated locals pay a per capita tax of 25 cents per member per month, 17½ cents of which is set aside for strike benefits and subscription to the official journal of the Federation, leaving but 7½ cents for the Federation's general expenses. The total revenue of the Federation for 1900 was $71,125; in 1910 the revenue rose to $193,470; in 1920 it was $921,255, and in 1921, $832,169.

The political policy of the American Federation of Labor is non-partisan. This principle is applied both in qualifications for representation in the conventions as well as in contemporaneous political action. The 1890 convention declared that "a political party of whatsoever nature is not entitled to representation in the American Federation of Labor"; the 1895 convention declared that "party politics . . . . shall have no place in the conven-

tions of the American Federation of Labor." Subsequently this declaration was made a part of the Federation's constitution. In its contemporaneous political action the Federation recommends the defeat of candidates for public office who are hostile to the trade union movement and the election of those who may be relied upon to support measures favorable to labor. The Federation's test is not the candidate's political party, but his record. The same test is applied to political parties. In practice the Federation submits its legislative demands to the party conventions, reporting to the workers whether the convention declarations are favorable or unfavorable to labor. With respect to candidates for public office, the Federation compiles each candidate's record on the question of fairness or unfairness to labor and submits the report to the candidate's wage earning constituency. Should there be no fair party candidates the Federation recommends the nomination of independent labor candidates. In 1920 the Federation expended $53,934 in this advisory work.

Although affirming the inherent and constitutional right of the wage earners to quit work for any reason whatsoever, the Federation is not authorized to declare strikes. With respect to the affiliated national and international unions, the strike-declaring power rests with the unions themselves. With the directly affiliated local trade and federal labor unions, the executive council's power is limited to approving or authorizing a strike contemplated by the locals. The Federation may give its moral support to a strike declared by an an affiliated organization, and may issue appeals for strike funds; the executive council has the constitutional power to levy an assessment of one cent per month for not exceeding ten months in one year to assist an affiliated union in a protracted strike or lockout; fifteen such assessments have been levied since 1881; in seven of them one cent was the total levy, the maximum of ten cents having been called for in but one instance. Under its authority to raise strike funds by appeals for voluntary contributions, the executive council collected $426,823 in support of the iron and steel workers strike in 1919–20.

The contemporaneous demands of the Federation include the recognition of principles regarded as fundamentally necessary for the freedom of the workers. Among the more important are: the right of the working people to organize in trade unions, to practice collective bargaining through representatives of their own choosing, to work and cease work collectively, to collectively bestow or withhold patronage, and to exercise collective activities in the furtherance of the welfare of labor. In the legislative field the Federation demands legal protection against the conception that there is a property right in human labor power; prohibition of injunctions in labor disputes where they would not apply in the absence of such disputes; suitable laws to prohibit the courts from declaring Acts of Congress unconstitutional; election of judges; exemption of trade unions from anti-combination laws; legislation prohibiting courts from holding trade unions and individual trade unionists liable for damages for the unlawful acts of others; legislation declaring that labor organizations are not co-partnerships; repeal of state industrial court laws; prohibition of immigration for two years and restricted immigration thereafter; the general application of the initiative and referendum in federal and state political affairs; public administration of credit; inauguration of a federal employment service; abolition of child labor under sixteen years; equal wages for equal work of men and women wage earners; graduated tax on usable lands above the acreage cultivated by the owner; government aid for farm and home ownership and home building; progressive inheritance, income, and land value taxes; state monopoly of workmen's compensation insurance; state colleges for workingmen's children; complete freedom of press, speech, assemblage, and association; substitution of state-use system for contract convict labor system; democracy in industry and education as well as in government.

In 1920 and 1921 the Federation convention declared in favor of "government ownership and democratic operation of the railroad systems of the United States." It also favors government ownership and development of water power, government ownership and operation of wharves and docks connected with public harbors, and government ownership and operation or control of public and semi-public utilities. The Rochedale plan of productive and distributive co-operation was approved by the 1917 convention as necessary for the protection of the wage earners "in their relations with the merchants and business men in the same sense that the trade union movement protects them from employers." The Federation has a special fund for promoting co-operation. It also supports farmers' co-operatives, such as dairies, canneries, packing houses, grain elevators, and distributing houses.

For the adjustment of disputes between employees and employers the Federation favors voluntary arbitration applied by collective bargaining, under which the organized workers, through representatives of their own choosing, deal directly with the employers or their representatives. The Federation is opposed to compulsory arbitration in every form, claiming that it re-establishes compulsory work similar to that of the slave and feudal periods. In the interests of federal labor legislation the Federation maintains a special bureau. The state federations maintain state bureaus to look after state labor legislation.

The headquarters of the Federation are situated at Washington, D. C. It publishes a monthly official journal, the "American Federationist"; the "American Federation of Labor Weekly News Service" for the benefit of the labor press, and maintains an information and publicity service. The officers of the American Federation of Labor (1922) are: president, Samuel Gompers; vice-presidents, James Duncan, Joseph F. Valentine, Frank Duffy, William Green, W. D. Mahon, T. A. Rickert, Jacob Fischer, Matthew Woll; treasurer, Daniel J. Tobin; secretary, Frank Morrison.

Americanization, also known as civic education and citizenship training, was one of the problems which received the widespread attention of the American people at the entrance of the United States into the World War. Prior to that time formal instruction in civics was given almost solely in secondary schools and higher institutions of learning. The discovery of millions of unassimilated immigrants, revelations of disloyalty to America and of hostility to organized Government by radical groups of our population, disclosures by the Selective Draft of an astoundingly high rate of illiteracy among the men recruited for service in the army and navy, all focussed public attention upon the necessity of evolving an educational program which would make America more American. The wave of patriotism which swept over the United States at the outbreak of the war caused the average and

previously indifferent American citizen to realize that while enjoying all the privileges of American citizenship he had not been shouldering his full share of its duties and responsibilities, and that he and his Government had done little to bring about the assimilation of 13,000,000 or more unnaturalized immigrants who were included in our war-time population.

The seriousness of the problem was first impressed upon the military authorities of the country as a result of psychological tests conducted in various cantonments by the War Department. One significant result may be quoted: Of 1,566,011 men examined, 25.3 per cent were unable to "read and understand newspapers and write letters home" (Memoirs of the National Academy of Sciences, XV). Thirty-one per cent of this number were native-born Americans. The presence of 2,953,011 foreign-born whites over ten years of age (census of 1910) who were unable to speak the English language was regarded as a potential handicap to the winning of the war and a menace to our national unity, security and progress. The publication at that time of nearly 1500 foreign-language newspapers (there were 1244 such papers listed by the Census Bureau in 1920) was regarded as an influence which, to a certain extent, served to keep in ignorance of the English language, American institutions and American laws, literally millions of unassimilated immigrants, living in the United States and profiting financially through employment in American industries. This ignorance on the part of a great number of foreign-born, who were employed in what the Government designated as essential war industries, made them the easy prey of agitators who opposed the Government's war policy, with the result that many disturbances were fomented among foreign-born war-workers to the disadvantage of America's war program.

These and other circumstances impelled the Federal Government, the various states, and communities to formulate programs of Americanization with the intention of correcting the unfavorable conditions. A great variety of agencies immediately took up the work and co-operated with the Federal Government and other official agencies in carrying on the movement. These co-operating groups included well known semi-public organizations, chambers of commerce, church societies, labor unions, industrial corporations, councils of defense, philanthropic societies, lodges and fraternal organizations, racial organizations, and a great variety of small groups scattered throughout the country. The report of the Commissioner of Naturalization for 1921 lists 3526 communities as co-operating with the Naturalization Bureau in the work of citizenship training. As a result, Americanization work became one of the most widespread educational movements ever launched in the United States.

The Americanization Bureau of the United States Department of Education divided the work of Americanization into four phases: educational, social, racial, and informational. The educational phase took cognizance of the problem of illiteracy, the non-English-speaking groups, and the training of Americanization teachers. The function of the United States Bureau of Education in this connection dealt with the working out of methods of instruction, the preparation of text-books, the organization of schools and classes, the encouraging of the states and communities to activity in Americanization work and the bringing about of a co-ordination of the educational facilities of the Bureau of Education and of the educational agencies of the various States. The social phase dealt with such related problems as housing and sanitation, community recreation, public health, prevention of the exploitation of the immigrant, protection of his savings, and the education of our native-born people to a sympathetic and tolerant understanding of the problems of the foreign-born. The racial phase of Americanization work took into consideration co-operation with racial organizations, with the foreign-language press, and with the foreign-born generally. The informational service dealt with publications and bulletins explaining technical methods of Americanization, organization of speakers' bureaus, and dissemination to the press of general propaganda in reference to the needs, the aims and purposes, and the methods of carrying on the work.

The Americanization work of the reconstruction period expressed itself in two distinctly different schools. One reflected the negative attitude, which assumed that the immigrant constituted the sole problem of citizenship development. This group advocated a compulsory Americanization process for all aliens; disregarded the history of the democratic strivings of immigrant peoples and their nationalistic language, customs and traditions; tried, through drastic police power, restrictive legislation and irritating espionage, even by imprisonment, to inculcate Americanism by implanting a fear of America rather than by cultivating an understanding of and a belief in America and its democratic institutions.

Under the pretence of attacking Bolshevism, there developed in some localities organizations which made sinister attempts to control programs of Americanization for the purpose of promoting special interests and thwarting efforts toward social justice. The terms "Americanism" and "Americanization" were in several instances found to be mere cloaks for un-American undertakings. Most of these pseudo-Americanization schemes overreached their mark and were exposed in due time. These activities created in many quarters, especially in the minds of the immigrant, distrust for the very idea of Americanization.

The other school brought to the work of Americanization a saner, more sympathetic and more constructive point of view. The proponents of this school realized that neither the indifferent native-born citizen nor the unnaturalized immigrant could be forced into a mould of good citizenship. They held that democracy is a co-operative undertaking and that upon the measure of co-operation given by the individual citizen depends the failure or success of our American political institutions. This school advocated that good citizenship should be promoted among native-born and immigrant alike, for the purpose of fixing an ideal of social justice and civic responsibility toward which all might strive in practical fashion. It realized that the foreign-born alone should not be shouldered with the entire responsibility of America's deficiency in true citizenship and it held that the foreign-born, simply because they were foreign-born, were not responsible for all radical and Bolshevistic movements. It stated that the native-born must share the responsibility for both these unfortunate conditions. It believed that the ideals of fair play and the square deal, freedom of expression, freedom of religious worship, appreciation of the duties and responsibilities of citizenship and co-operation in democracy's work should be held before the American people and be made the goal of their strivings as individuals and as citizens. This school looked upon the teaching of English as an instrument by which the ideals

of American citizenship may be acquired, but it did not overlook the native tongue as a vehicle of expression of democracy and of Americanism.

It recognized that sympathy, interest, and the manifestation of a spirit of real brotherhood, on the part of the native-born American toward the foreign-born were necessary if the aims contemplated by the Americanization movement were to be attained; that a greater knowledge by the native-born of the immigrant groups in America—of their racial characteristics, of their patriotic struggles for democracy at home was required; that their racial contributions to the literature, art, sciences, and general culture of the world, as well as the spiritual richness of their national lives, must be taken into consideration. This school reflected, and in fact was greatly influenced, by the Catholic attitude toward the work of Americanization as evidenced by nation-wide campaigns for better citizenship carried on by the National Catholic War Council and the Knights of Columbus, the two organizations recognized by the United States Government as the official agencies of the Catholic Church in welfare activities growing out of the war. Through lectures delivered by such well known men as Dr. James J. Walsh, Condé B. Palles, Peter Collins, Joseph Scott, and David Goldstein, the Knights of Columbus, with the co-operation of their 2000 councils, carried on an effective campaign against Bolshevism, Socialism, and other forms of radicalism. The Knights of Columbus night-schools and correspondence courses were sources of constructive Americanization work. There is grave need to defeat the destructively anti-American propaganda, which is carried out under the cloak of re-writing American history more accurately, and in order to do this effectively the Knights of Columbus have planned the publication of a standard American history, in which the story of America will be told for Americans and the traditions of America perpetuated.

The nation-wide program of the National Catholic War Council, jointly directed by John A. Lapp, LL.D., a well known authority in the field of civics, and by the writer of this article, was likewise a positive and constructive movement in behalf of better citizenship. The N. C. W. C. program was based on the following principles: that every youth should have before leaving school adequate training in the duties, obligations and rights of citizenship, to which end such training should be given in the elementary grades; that a broad program of instruction in social science should be given in the high schools and colleges for the development and more extensive training of civic leaders; that all persons, native or immigrant, who had not had courses in citizenship, should have the opportunity of taking such courses in order better to fulfil their obligations to the community; that immigrants who come to this country with the intention of staying for any great length of time should assume their part of the common burdens of society by seeking citizenship and by performing the tasks of citizenship with understanding; and finally, that development of individual character, the teaching of correct moral principles, and the inculcation of religion are essential to the making of good citizens. A series of Americanization pamphlets, the total issue of which exceeded one million copies, was widely used in explaining the principles underlying the administration of our American Government, the privileges, opportunities, rights and duties of American citizens, the process of naturalization and the means of acquiring citizenship.

Realizing that in the elementary school system the subject of civics had been universally neglected and that only 10 per cent of the elementary school graduates eventually reach high school, where the subject is formally taught, the directors of the N. C. W. C. campaign brought about the introduction of a simple course in patriotism and civics in the 6551 Catholic elementary schools. The "Fundamentals of Citizenship," a short text explaining the A B C's of our American democracy, and the "Civics Catechism," a question-and-answer exposition of the rights and duties of American citizens, were widely used both in the Catholic schools and in community Americanization work. These texts were also reproduced in installments in the leading Catholic papers and periodicals of the country and in many secular newspapers as well, thereby reaching millions of our population. The "Catechism" was published in the language of several of the leading nationalistic groups, the English text appearing in parallel column form with the foreign translation, thereby permitting the stranger to read in his own language of the privileges, opportunities and rights of American citizenship, the process of naturalization, and at the same time to obtain a knowledge of the English language. Many foreign-language publications co-operated in printing both the English and foreign-language texts of these two pamphlets. There was employed effectively a series of motion picture programs, utilizing short-reel subjects which visualized the opportunities of America, industrially and educationally, and provided entertaining pictures of a patriotic, dramatic and educational character. The motion picture features were most successfully employed in industrial centers where large populations of immigrants were found. The "Speakers' Outline of Talks on Citizenship" instructed speakers in the preparation and delivery of short talks, both in English and in the native language of the group, dealing with the simple facts of government, and set forth full instructions to pastors, community leaders and others for organizing civic education activities. Educational features contributed by the foreign-born groups themselves added to the appeal and interest of these entertainments.

In all the Americanization work of the N. C. W. C. it was pointed out: that the success of a democracy depends on knowledge, moral character and religious faith; that the Catholic Church has always taught the fundamentals of good citizenship and emphasized the social rights and responsibilities of citizens; that in all teaching of civics it should be kept in mind that religion supplies the only adequate and stable as well as the highest and the noblest motives for the discharge of civic obligations; and that our democracy cannot long endure unless all the people are animated by motives of religion in their dealings with one another. *Citizenship* was defined as "our duty to God, fulfilled in our care and solicitude for our country whose welfare God has placed in our hands." The Catholic program pointed out America to the foreigner as a land of freedom and of opportunity. It told the American-born that a knowledge of the constitution is necessary if he is to become a desirable citizen, and that this knowledge is equally necessary to the foreign-born if he is to take up the task of faithful citizenship. It pointed out that a democratic government is not secured simply by assuming the name, but that democracy demands a knowledge and sense of responsibility, respect for human rights, and personal interest in the affairs of government.

The Catholic program of Americanization, therefore, emphasized four practical aspects of the work

of citizenship training: first, training of children of the Catholic school system, citizens of the next generation, in the elementary principles of democracy and in the rights, duties and privileges of citizenship under a democracy; secondly, educating America's immigrant population in the workings of our government and instilling in them the desire to become American citizens and to take part in our civic, political and social life; thirdly, arousing the average citizen to a more active performance of his civic duties; and fourthly, emphasizing to all persons the fact that religion supplies the only effective motives for the conscientious discharge of civic obligations.

The constructive features of the Catholic Americanization work soon won recognition from many organizations outside the Catholic Church, and its program and literature were utilized by many of them. Americanization leaders, editors, and educators referred to the program of the N. C. W. C. as the most constructive and practical one presented to the American public. A typical editorial comment is the following from the "Post-Intelligencer," Seattle, Washington: "It is reassuring to other religionists and provocative of public confidence to be assured that the Americanization work of the Welfare Council is free from denominationalism of any kind; that the Council is planning in the most constructive way that it can devise to make Americans, actual and potential, realize that good citizenship is a matter of great concern to them not only on election day, but on every other day. . . . . But beyond the immediate work of the Welfare Council is the assurance that the effective machinery of the Roman Catholic Church is exerting its great influence in these fretful days of reconstruction in the direction of better Americanism and better citizenship. The Church itself is international, but its hierarchy and its membership in America is American. This speaks in many ways, but in none more plainly and forcibly than in the work of the N. C. W. C."

One of the problems closely related to the work of Americanization was that of immigration. Ecclesiastical authorities recognized that lack of proper attention to the needs of Catholic immigrants at the various ports of entry to the United States, and failure to follow them up after their arrival in America, had in past years resulted in a great leakage from the Church and delay, if not failure, in their becoming good citizens of the country. Prior to the war, inadequate facilities prevented proper care of Catholic immigrants arriving in America. The authorities of the National Catholic Welfare Council determined upon a national bureau of immigration as one of the main activities of that organization. Assisting Catholic immigrants, both at the principal ports of embarkation and entry, aiding immigrants to their destination, co-operation with local Catholic agencies, co-ordination of Catholic immigration activities, distribution of Americanization and religious literature and aiding the immigrant to final naturalization, were the principal functions and "follow-up" activities of this bureau.

Probably the greatest hindrance to the civic assimilation of immigrants is the trickery and fraud perpetrated by the unscrupulous upon the newcomers. Some of the things which the N. C. W. C. citizenship program recommended to be done to prevent the exploitation of immigrants were: the purging of the police courts and other petty courts of every practice of injustice; the establishment of small claims courts where claimants, native as well as immigrant, may secure their rights without cost; the discontinuance of arbitrary methods of police and inspection departments and the substitution of uniform treatment of all persons, citizens and immigrants; the prohibition of the business of private and personal banking, except where such is under government supervision; the encouragement of the use by immigrants of United States Postal Savings Banks; the scrutiny of employment agency methods to prevent immigrant exploitation; the careful supervision of business agencies, such as steamship companies, loan societies, etc., catering to foreigners, the prohibition of payment of tributes for the right to work or for the securing of jobs, and protection by voluntary agencies from such exploitation; and the establishment of legal and business aid bureaus by welfare organizations.

Under the new Immigration Law passed by the 67th Congress, the number of aliens of any nationality who may be admitted to the United States in any fiscal year was limited to three per centum of the number of foreign-born persons of such nationality resident in the United States, as determined by the United States Census of 1910. The effect of this Act was a lessening of the acuteness of the immigration problem, both as regards Americanization work generally and as regards the aid and follow-up work of the Catholic body in behalf of the immigrants coming from Catholic countries.

The average number of immigrants entering the United States annually during the ten years prior to the enactment of the new Immigration Law was 573,581. Under the new law the alien influx will be approximately 250,000 per year. According to the 1920 census, the total foreign-born population of the United States on 1 January, 1920, numbered 13,920,692, an increase of 404,806, or 3 per cent since 1910. Of this total 6,493,088 were naturalized, 1,223,490 had taken out their first papers, and 5,398,605 were aliens, and for the remaining 805,509 the citizenship status was not ascertained. Expressed in percentages the distribution was: naturalized, 46.6 per cent; first papers, 8.8 per cent; alien, 38.8 per cent; not reported, 5.8 per cent. Wide differences in citizenship status appear among the natives of the various foreign countries, the proportions naturalized among those twenty-one years of age and over ranging from 74.4 per cent for the Welsh to 5.5 per cent for the Mexicans. For the five countries which contributed the largest numbers of immigrants, the percentages naturalized were as follows: natives of Germany, 73.6; of Ireland, 66.1; of Russia, 42.1; of Italy, 29.8; and of Poland, 28.9. The natives of these five countries formed more than half of the total foreign-born white population of the United States in 1920. Limiting the comparison to persons twenty-one years of age and over, the natives of Germany numbered 1,648,884; of Italy, 1,408,933; of Russia, 1,211,337; of Poland, 1,048,050; and of Ireland, 1,021,677. Of the total white population twenty-one years of age and over 22.7 per cent were immigrants and 11.3 per cent were naturalized immigrants. Thus in the white population of voting age there were 146 naturalized immigrants to every 1000 natives.

According to the 1921 Annual Report of the Commissioner of Naturalization, 18,981 foreign-born residents of the United States (10 per cent of the total applicants) were refused certificates of naturalization during the fiscal year (30 June, 1920, to 30 June, 1921), for the following reasons: already a citizen, immoral character, incompetent witnesses, insufficient residence, ignorance, no certificate of arrival, declaration invalid, no jurisdiction, motion of petitioner to deny, premature petition, want of

prosecution, inability of petitioner to produce witnesses or depositions, deceased, and miscellaneous reasons which include denials because petitioner claimed exemption from military service on account of alienage. The number of certificates granted during the last fiscal year was 163,656.

According to the 1920 census, of the 13,497,886 foreign-born whites ten years of age or over, 1,488,948 or 11 per cent were reported as unable to speak English. Both the number and the per cent are about one half as large as in 1910, when 2,953,011 foreign-born whites ten years of age and over, or 22.8 per cent of the total, were returned as unable to speak English. Of the 105,710,620 persons shown by the 1920 census as constituting the population of the United States, 4,931,905 persons ten years of age and over are listed as illiterates. Of this figure 1,242,572, or a percentage of 2.0, are native whites; and 1,763,740, or 13.1 per cent are foreign-born whites. Of the total number of illiterates twenty-one years of age and over (4,333,111) the native white males form 13.0 per cent and the native white females 11.0 per cent. Of the total negro population of ten years and over, 8,053,225, the illiterates are given as 1,842,161, or 22.9 per cent. Illiteracy among the rural population of the United States is found to be 3.3 per cent greater than in the cities. Of the 4,931,905 illiterates ten years of age and over in the United States, 2,976,793 reside in the rural districts as against 1,955,112 in the cities. In the cities illiteracy is slightly greater among the females while in the rural sections the reverse is true. Figures furnished by the Bureau of the Census based on the 1920 census show that illiteracy is decreasing. The decennial illiteracy percentage for the years 1880 to 1920 are 17.0, 13.3, 10.7, 7.7, and 6.0.

The decrease in illiteracy and in the number of persons unable to speak the English language is explained partly by the decrease in immigration during the war and an increase in the facilities supplied through the Americanization movement, especially those enabling the immigrant to learn the English language. Twenty-six states have recently enacted laws requiring the use of the English language as the sole medium of instruction for all common school subjects. Catholics and organizations representing them unquestionably carried out a program of practical and constructive Americanization work unexcelled by that of any of the numerous groups and organizations participating in this great movement. Especially was this true of the Catholic schools, whose Americanism during and after the crisis of the war, measured up to the highest standards of patriotic duty. The war gave the Catholic school another chance to prove beyond a doubt that its teaching of religion and of practical morality develops the finest type of citizenship. It proved that the Catholic school believes in America, teaches love and respect for America, and is second to no other American institution in its promotion of American ideals. During the period of the World War the Catholic school engaged in every form of national aid and patriotic endeavor. It sent its product, the parish school boy, into the service in numbers out of all proportion to the strict demands of loyalty. The spirit of patriotism as developed in the Catholic school has probably never been better stated than in the historic pledge of the American Hierarchy delivered to President Wilson at the entrance of America into the World War by the late Cardinal Gibbons, a product of the Catholic school. The following is an excerpt from this pledge: "Standing firmly upon our solid Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our Government, and our flag. . . . . Acknowledging gladly the gratitude that we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast. . . . . We stand ready, we and all the flock committed to our keeping, to co-operate in every way possible with our President and our national Government, to the end that the great and holy cause of liberty may triumph, and that our beloved country may emerge from this hour of test stronger and nobler than ever. Our people now, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service, new admiration and approval. We are all true Americans, ready, as our age, our ability, and our condition permit, to do whatever is in us to do, for the preservation, the progress, and the triumph of our beloved country."

Some of the outstanding results of the movement for better citizenship may be stated as follows: Development of special teacher-training courses, methods and textbooks dealing with the teaching of citizenship to aliens; introduction of an elementary course in civics in 6551 Catholic elementary schools and in many other public and private schools; establishment of numerous night schools and other special schools affording facilities to the immigrant for the study of the English language and for preparation for the naturalization process; organization of community Amercanization activities by Catholic and other agencies in many centers of foreign population; a closer understanding and a more sympathetic attitude by the native-born toward the unassimilated groups of our foreign population; education of the immigrant peoples to a sense of their duty to become American citizens while enjoying the opportunities and benefits of our country; a general awakening of the American people to a keener sense of their obligations and responsibilities as citizens; a reduction in illiteracy among both the native-born and foreign-born population; a more widespread appreciation and a greater usage of the English language, especially by non-English-speaking immigrants; an increase in the number of naturalized citizens; enactment of legislation restricting immigration and the consequent debarring of many undesirable aliens from the United States; adoption of protective measures against immigrant exploitation; establishment by Catholics and others of immigrant agencies at ports of embarkation and entry; co-ordination throughout the United States of follow-up work aimed to protect the faith of Catholic immigrants and to hasten their assimilation as American citizens; and a more general recognition of the fact that religion is the foundation upon which good government and good citizenship rest. The pioneer efforts of those engaged in Americanization work during the war and reconstruction period have laid the foundations for its continuance in the schools and elsewhere as one of the permanent and necessary forces of education in the interest of the public welfare.

Bulletins of Department of Interior, Bureaus of Census, Naturalization and Education. The U. S. Bureau of Education's circular, *Immigrants: Americanization and Education*, lists practically all the books and pamphlets that have been written on the general subject of Americanization. See in

particular THOMPSON, *Schooling of the Immigrant* (New York, 1920); DANIELS, *America via the Neighborhood* (New York, 1920); PARK AND MILLER, *Old World Traits Transplanted* (New York, 1921), and DAVIS, *Immigrant Health and the Community* (New York, 1921); BRECKINRIDGE, *New Homes for Old* (New York, 1921); N. C. W. C. Civic Education Series (published by National Catholic War Council, Washington, D. C.): *Program for Citizenship, Civic Education Through Motion Pictures; Speakers' Outline of Talks on Citizenship; The Fundamentals of Citizenship; Civics Catechism on the Rights and Duties of American Citizens;* EGAN AND KENNEDY, *The Knights of Columbus in Peace and War* (New York, 1920); WILLIAMS, *American Catholics in the War* (New York, 1921); N. C. W. C. Education Series: RYAN, *Catechism of Catholic Education* (published by Paulist Press, vid. chapter on "Americanism of the Catholic Schools"); LAPP, *The Catholic Citizen* (New York, 1921).

CHARLES A. MCMAHON.

Amette, LÉON-ADOLPHE, Archbishop of Paris, Cardinal, b. at Douville, Eure, 6 September, 1850, d. at Antony, Paris, 29 August, 1920. He made his early studies at Evreux, whence he entered the seminary of St. Sulpice, and was ordained in 1873. His first appointment was to the cathedral at Evreux; in 1880 he was made private secretary to the bishop. Later he became a titular canon and vicar general of the diocese, and in January, 1899, was consecrated Bishop of Bayeux. In February, 1906, he was raised to the titular Archbishopric of Sida and made coadjutor to the Archbishop of Paris with the right of succession. On the death of Cardinal Richard, January, 1908, he succeeded to the see, and 27 November, 1911, was created cardinal-priest. Entering on his episcopate shortly after the passage of the law of Separation, he faced the delicate and difficult task of a general religious reorganization. At the head of a body scorned by the ruling powers, he yet won his way to the hearts of the people and conquered the respect and confidence of those in authority by his rare qualities of heart and head and sheer devotion to duty. To this huge work Cardinal Amette brought unfailing tact, an innate gift of graceful conversation and eloquent public speaking, and a rare faculty of realization and adaptability. His policy was one of conciliation wherever possible; his preoccupation, problems of practical action for the glory of God; his aim, the re-establishment of harmony between religious and secular society.

During the World War Cardinal Amette never left his diocese and was everywhere a pillar of strength and consolation. Taking his place in all public functions, he was one of the most ardent apostles of the Sacred Union and one of the most notable figures in the Committee of National Aid, where every political party and religious belief were represented. He was likewise the champion of the workman, being instrumental in obtaining much beneficial legislation in his behalf.

One of the great joys of Cardinal Amette's episcopate was the consecration of the Basilica of the Sacred Heart at Montmartre, 16 October, 1919, at which the papal legate, nine cardinals and nearly all the bishops of France assisted. Before all a man of God and a true shepherd of souls, under his leadership 46 churches were erected in the diocese, and five are in the course of construction; parish committees and parish unions have been formed; free primary instruction, abolished by the proscription of religious orders, has been given a new existence, while an organized hierarchy by its vigilant and apostolic action has established the best of material, moral and spiritual conditions.

Amida (DIARBEKIR), DIOCESE OF (cf. C. E., I–429c), of the Armenian Rite, in Mesopotamia, Asiatic Turkey. It comprises also the Chaldean and Syrian Rites. Rt. Rev. Suliman Musa Sabbagh, appointed 6 June, 1897, is bishop for the Chaldean Rite. For the Syrian Rite the diocese is united to that of Mardin and is administered by Mgr. Rahmani, Syrian Patriarch of Antioch. For the Armenian Rite the see is vacant, Rt. Rev. Elie Andre Chelebian, who filled it from 1899, having been thrown into the Tigris in 1915. In 1920 there were 5,000 Armenian Catholics, 300 Syrians, 4,180 Chaldeans, 100 Melchites, 132,000 Schismatics and 16,000 Mohammedans in the diocese. There are 18 missionary priests, 10 parishes, 10 churches or chapels and 12 schools for the Armenian Rite; 12 native priests, 9 churches and 10 schools for the Chaldean Rite.

Amiens, DIOCESE OF (AMBIANENSIS; cf., C. E., I–429d), comprising the department of Somme, France, is suffragan of Reims. Rt. Rev. Jean-Marie-Léon Dizien who came to this see in 1896, died 27 March, 1915, and was succeeded by Rt. Rev. André du Bois de La Villerabel, appointed 1 June, 1915. Bishop de La Villerabel was transferred to Rouen 9 December, 1920, and Canon Lecomte, Vicar General of Lille, was appointed to succeed him 9 March, 1921. In 1912 the church of Notre Dame de Brebières, at Albert, a minor basilica, was granted a Gregorian altar, i. e., the same benefits are attached to Masses for the deceased as to those offered at the privileged altar of the church of St. Gregory on Monte Coelio in Rome. By a decree of 12 December of the same year no more Gregorian altars are to be granted. In 1920 there were 520,161 Catholics in this diocese, 60 primary parishes, 609 succursal parishes, 173 chapels and 772 churches.

Ammedara, a titular see of Africa now known as Haidra, north of Tebessa, not a suffragan of any metropolitan see. The city was of Byzantine origin and its name appears under numerous forms: *Ad Medera, Admedera, Almedera, Ammedara, Ammedera,* and *Metridera.* The city is identified with the modern Haidra, situated about twenty-two miles northeast of Tebessa. It was originally a colony of veterans founded by Vespasian or his sons, whence the name, Colonia Flavia Augusta Emerita Ammædara. Despite the ruins to which it was reduced by the Arab invasion, or by modern excavations, important remains are still found on both banks of the river Oued Haidra, but principally on the left bank. The Council lists show many bishops of Ammedara, where Christianity seems to have penetrated at an early date. The first of these known is Eugenius, a contemporary of St. Cyprian, who assisted at the Council of Carthage (256). Like most of the other African cities, Ammedara was invaded by the heresy of Donatism and at the conference of Carthage in 411 the Catholic bishop Speratus found his schismatic rival, Crescentianus, also there.

Amovibility (cf. C. E., I–437a).—The Code of Canon Law prescribes that all dioceses are to be divided into parishes, each having its own priest, termed a rector, who enjoys fixity of tenure, not absolute fixity, however, as he may be removed in a legal way. Rectors, consequently, are classed as irremovable or removable, according to their greater or less stability of tenure. As a rule all new parishes are to have irremovable rectors; once a rector has been made irremovable all his successors enjoy the same privilege. Among the reasons for removing rectors of either class are ill-health, mal-administration, loss of reputation, or public hatred, even when unmerited, if it is such as to interfere seriously with the spiritual welfare of the parishioners. In the legal procedure for the removal of rectors, the chief difference between

the two classes is that the irremovable may demand a second investigation of their case by the bishop and two synodal examiners, and may even then appeal to a tribunal composed of the bishop and two diocesan consultors, whereas a removable rector if he is dissatisfied with the first decision has no remedy but an appeal to the Holy See.

Amoy, Vicariate Apostolic of (Amoensis; cf. C. E., I–437c), in China, is entrusted to the Spanish Dominicans. Formerly the island of Formosa formed a part of this vicariate, but in August, 1913, it was made an Apostolic Prefecture, the civil prefectures of Lonyen-tcheou, Yung-tchoen-tcheon, Hing-hon-fou, the island of Nanjik and the small islands dependent on the prefecture of Hsing-houn-fou, being joined to it. The present vicar apostolic is Rt. Rev. Emanuel Prat, titular Bishop of Mactaris. In 1920 the total population of this territory was 4,500,000, of whom 10,582 are Catholic, and of this number 2,143 are in Formosa. There were 5,214 catechumens, 21 European and 10 native priests, 15 churches, 24 chapels, 96 stations, 1 seminary with 30 students, 23 schools for boys, 18 for girls, 50 orphanages, and 13 religious of the Order of St. Dominic.

Ampurias (or Castelsardo and Tempio), Diocese of (Ampuriensis; cf. C. E., I–440c), in Sardinia, is suffragan of Sassari. The see was vacant from 1907 until the appointment of the present bishop, Rt. Rev. Giovanni Maria Sanna, b. at Oristano, 1873, appointed bishop 22 December, 1914. During its vacancy the see was administered by Mgr. Parodi, Archbishop of Sassari. In 1920 Ampurias had 11,200 Catholics, 8 parishes, 20 secular priests, 5 seminarians, 34 churches or chapels; Tempio had 29,200 Catholics, 18 parishes, 42 secular priests, 5 seminarians and 73 churches or chapels.

Amyzone, a titular see in Caria, Asia, now known as Mazyn-Kalchsi, suffragan of Stauropolis. Until the Roman epoch the little city of Aymzone had its own coinage, bearing the insignia of a head, two specimens of which are preserved in the British museum. Amyzone appears as a diocese, suffragan of Stauropolis in all notices of the twelfth and thirteenth centuries, under various forms of the name. Several ancient bishops of this see are known: Philetus, who signed at the council of Ephesus (431); John, present at the Council of Chalcedon (451); and Andrew, present at the Council of Contanstinople, under the Patriarch Menas (536). Theophylact attended the second Council of Nicaea (787), and in the biography of St. Paul the Younger a certain Bishop of Amyzone is mentioned among the benefactors of the monks, but his name is not given. The diocese is mentioned in a judgment of Isaac Angelus (1185-95), and we find an Act of the Patriarch, Manuel II (1244–45), exempting the monks of St. Paul of Latros from the jurisdiction of neighboring bishops, particularly the Bishop of Amyzone, who is mentioned three times. At this time the see bore a double title, in addition to the name Amyzone it added that of a neighboring locality, Coracia or Coracium. The city cannot have survived long after the time at which it is mentioned in the documents, and must have been destroyed by the Turkish invasion. The ruins of the ramparts of the fortress can be seen at the summit of a hill on the eastern slope of Mount Latros (to-day Bech Parmak Dagh), above the village of Kafarlar in the province of Symrna. The Turks call the remains Mazyn Kalehsi, i. e., fortress of Amyzone.

Anagni, Diocese of (Anagninensis; cf. C. E., I-448d), in the province of Rome, Italy, is directly subject to the Holy See. Leo XIII conferred upon the bishops of this see the perpetual right to the pallium. Bishop Sardi di Rivisondoli, who was appointed to this see in 1908, was transferred to the titular see of Cæsaria in Palestine and was succeeded by the present incumbent, Rt. Rev. Silvio Gasperini, b. at Bevagna, 1852, appointed to the Congregation of the Consistory 2 December, 1912. In 1920 the Catholics of this diocese numbered 41,700; there are 26 parishes, 60 secular and 52 regular priests, 20 seminarians, 50 churches or chapels, 23 brothers and 113 sisters.

Anatolia.—For early history see Asia Minor (C. E., I–782c).—The present confusion in Anatolia lies in the eagerness of the great powers to share in the after-war despoliation of Turkey. Even as early as 26 April, 1915, in the Pact of London arranged between Italy and her allies, France, Great Britain and Russia recognized Italy's desire to maintain a political balance of power in the Mediterranean and her right to take over, at the break-up of Turkey, a portion equal to theirs in the Mediterranean, namely, in that part which bordered on the Province of Adalia, where Italy had already acquired special rights and interests laid down in the Italo-British convention. In the Treaty of Sèvres, August, 1920, Smyrna with the surrounding strip, comprising Tireh, Odemish, Magnesa, Akhissar, Bergama, and Aivali was to be administered by Greece under Turkish sovereignty, but in five years a plebiscite was to decide to whom the district was to be annexed. The Turkish Nationalists objected to the loss of their part of western Anatolia, and immediately commenced a campaign for the revision of the treaty. They overran Anatolia and soon had 300,000 troops there. To the powers it became evident that the Treaty of Sèvres could not be executed without a prolonged struggle, and a conference was called in London in February, 1921, to revise the treaty. The question of Smyrna was compromised, the demilitarized zone in the Straits was reduced considerably, and a substantial arrangement of the financial clauses of the treaty was made. It is doubtful whether these proposals will stand, as hostilities have broken out between Turkey (q.v.) and Greece (q.v.).

At present the country is in a bad condition economically, as foreign interests have been confiscated and destroyed during the past five years. The resources of the country were placed at the disposal of the military authorities, who have seized the crops and live stock at their discretion. The population has suffered enormous losses; Mohammedans have been drafted into the army whose casualties have been heavy; the Armenians have nearly all been massacred, and of the other Christians nearly all suffered severely from deportation, forced labor, and Turkish cruelty. In the late years of the European War there was an increased demand from the Central Empires for Anatolian products, and vigorous measures were taken to stimulate production. The effect of this has been permanent and beneficial, a new market being opened up for Anatolian products. There are no trustworthy statistics regarding the population of Anatolia.

For Catholic statistics see Asia Minor, Vicariate Apostolic of.

Anchialos, a titular see in the province of Hemimontus in Thrace, suffragan of Adrianople. The ancient city of Anchialos originated in a little Greek colony situated in Thrace on the western

side of the Black Sea, which belonged to the inhabitants of Apollonia, now called Sizébolou. From the reign of Trojan it was known as Ulpia and the coinage of the imperial epoch, from Domitian to Gordian III, is stamped with a head. With the invasion of the Slavs and Bulgars in the sixth and following centuries the city was the scene of repeated sieges and battle and 17 June, 762, the Byzantines won an important victory over the Bulgars, but they were completely defeated in 766; Anchialos had suffered so severely during these conflicts that the Empress Irene rebuilt the city in 784. On 20 August, 917, the Byzantines underwent a bloody defeat, and at this time the city was called Achelos, which was the popular form of the name, and by modern historians Acheloiis. In 1423 the city, which had till then belonged to the Greeks, was conquered by the Turks and remained in their possession until 1885, when it was annexed to the province of Rumélia in the principality of Bulgaria. The city, populated principally by Greeks, was almost entirely wiped out during the summer of 1906 by an internal war between two factions.

The exact date of the introduction of Christianity into this city is not known, but it seems to have been very early; according to the legend of St. Sebastian there were Christians there as early as the end of the first century. In any case it is certain that an organized Church did exist here in the last half of the second century, whose bishop, Sotas, wished to exorcise Priscilla, the companion of Montanus. Anchialos appears as an archdiocese in the province of Rhodope, directly dependent on Constantinople; it remained so until the sixteenth century. At the present time (1922) the Greek metropolitan of Anchialos, situated in Bulgaria, is directly subject to the Greek Patriarchate of Constantinople in Turkey. For the Roman Rite Anchialos is a titular see. The list of bishops of this see from Sotas, in 170, is quite regular.

Ancona and Umana, Archdiocese of (Anconitana et Humana; cf. C. E., I–463d), in the province of Ancona, Italy. In 1904, upon the occasion of the episcopal jubilee of Cardinal Manara, Pius X raised this see to the dignity of an archdiocese without suffragans; the bishops of this see are ipso facto given the title of count. The present bishop, Rt. Rev. John Baptist Ricci, b. at Montenuovo, 1895, and transferred to Iesi 9 June, 1902, and promoted to this see 15 July, 1906, to succeed Cardinal Manara. By 1920 statistics there are 90,964 Catholics in this diocese, 37 parishes, 82 secular and 28 regular priests, 30 seminarians, 85 churches or chapels, 10 brothers and 115 sisters.

Andreis, Felix de (cf. C. E., I-470b).—The decree of the introduction of the cause of his beatification received the papal approbation 25 July, 1918.

Andria, Diocese of (Andriensis; cf. C. E., I–475c), in the province of Bari, Italy, is suffragan of Trani. By a decree of 9 June, 1916, the Congregation of the Consistory accorded the title of cathedral to the basilica of St. Savinus at Canossa. Bishop Staiti di Braceleone, who was appointed to this see in 1899, died 14 December, 1916, and was succeeded by the present incumbent, Rt. Rev. Eugenio Tosi, b. at Busto Arsizio, 1863, appointed bishop of Squillace 5 April, 1911, and transferred to Andria 22 March, 1917. In this diocese there is preserved a thorn of the crown of Our Lord, the tip of which bears brown stains, the inhabitants holding the tradition that whenever Good Friday falls on 25 March these stains become actual blood. This coincidence occurred in 1911 and upon examination of the thorn by civil and church authorities the facts were proven to be true to tradition. In 1920 the diocese counted 101,000 Catholics, 15 parishes, 200 secular and 5 regular priests, 15 seminarians, 53 churches or chapels, 6 brothers and 60 sisters.

Angers, Diocese of (Andegavensis; cf. C. E., I–489b), comprises the department of Maine-et-Loire, in France, and is suffragan of Tours. The present incumbent, Rt. Rev. Joseph Rumeau, b. at Tournon, 1849, ordained 1872, was made secretary to the Bishop of Agen and vicar general, 1881, and appointed bishop 28 November, 1898. By 1921 statistics there are 502,200 Catholics in the diocese. There are 37 first class parishes, 377 succursal parishes and 129 vicariates with salaries formerly paid by the state. A legally constituted lay society has bought back the lower seminary, which was taken from the diocese as a result of the Law of Separation in 1906. The municipality of Angers, with the authorization of the Government, showed a great spirit of justice and liberality in the negotiations just completed, and the lower seminary of Beaupreau in the same diocese has also been bought back.

Anglicanism (cf. C. E., I–498d).—In 1914 a Welsh Church Act was passed by Parliament, disestablishing the Church of England in Wales. Owing to the war this act was not put into effect until 1919, when another act completed the disestablishment of the Church of Wales and Monmouthshire as from 31 March, 1920. Wales was made a separate archbishopric. Property belonging to the Anglican Church in Wales, and a sum of £1,000,000 have been assigned to a temporary body, "Welsh Commissioners," for distribution to a body representing the Welsh Church, and to certain other authorities, including the University of Wales. This disestablishment was bitterly opposed by many Anglicans, who fear that it forebodes the disestablishment of the Church in England. In Canada the proposal (1918) to change the name of the "Church of England in Canada" to some broader title has not as yet been adopted.

It is difficult to estimate the total number of Anglicans in the world, since the returns for England and the United States (Protestant Episcopal Church) list communicants and not the total constituency. On the basis of marriages in England (59.7% in 1919 were Anglican), there are probably about 20,000,000 at least loosely affiliated with the Anglican Church in that country. The 1,104,000 communicants in the United States may represent 3,000,000 constituents; there are nearly 5,000,000 constituents in the rest of the world, and as many of the statistics are no later than 1911 it is fair to estimate the entire Anglican constituency in the world in 1922 as about 30,000,000. The following figures are for total membership (constituents) except for England, Scotland, and the United States, for which only communicants are listed. British statistics are taken from the Statesman's Year-Book, 1921; in some cases they show a decrease from the earlier figures of the Catholic Encyclopedia. England, 2,360,000; Scotland, 56,000; United States, 1,104,000; Ireland, 576,000; Canada and Newfoundland, 1,121,000; Australia, 1,731,000; New Zealand, 459,000; South Africa, 542,000; India, 493,000.

The doctrinal tendency of Anglicanism in recent years is epitomized in the Kikuyu incident. In June, 1913, a conference of Protestant missions with the Church Missionary Society (Low Church Anglican) was held at Kikuyu, British East Africa,

the chief object apparently being to arrange a common basis of work among the various Protestant missionary bodies there. An interdenominational compact was drawn up whereby one district was to be assigned to each church exclusively. Doctrinally the "Federation" acknowledged the Bible as the rule of faith and practice; the Apostles' and Nicene Creeds as a general expression of belief; and "the vital importance of belief in the atoning death of our Lord as the ground of forgiveness." The Anglican bishops of Mombasa (in which Kikuyu is situated) and Uganda were present and with the representatives of the other churches pledged themselves: to recognize common membership between federated churches; to establish a common form of church organization; to admit to any pulpit a preacher recognized by his own church; to admit to communion a recognized member of any other church; to draw up and follow common courses of instruction both for candidates for baptism and candidates for ordination. Finally at the end of the conference the Anglican bishop of Mombasa (although theoretically the agreement needed ratification by the authorities in England) "celebrated the Holy Communion," according to the Anglican ritual, in a Presbyterian Church, and admitted to communion as many of the Protestant delegates as presented themselves. In this he was not without precedent, for the bishop of Hereford in England had about a year before acted in a similar manner.

The action of the two bishops, on the two points of the proposed federation and the intercommunion service, was criticized by the High Church Bishop of Zanzibar, who had refused to attend the conference. His complaint was referred by the Archbishop of Canterbury to the Consultative Body of bishops, the question being whether "due consideration being given to precedent and to all the facts of the case, the action of the bishops who arranged and conducted the admittedly abnormal service was consistent or inconsistent with principles accepted by the Church of England." The decision was substantially as follows: (1) Ministers of other bodies may be welcomed as visitors to preach in Anglican churches, if accredited by the diocesan bishops; (2) non-Anglicans may be admitted to communion in Anglican churches under authority of diocesan bishops, on acceptance of the Apostles' and Nicene creeds, the deity of Christ, and the absolute authority of the Scriptures; (3) Anglicans must not receive the communion from ministers not episcopally ordained or whose orders are otherwise irregular; (4) it is wisest to abstain from such services as the closing service held at Kikuyu. The Archbishop of Canterbury in 1915 issued a statement embodying the report of the Consultative Body. The controversy which had arisen when the Kikuyu incident first came to light, broke out again, the High Church clergy objecting to what they considered a minimizing of Anglican doctrine. The archbishop refused to prosecute the bishops of Uganda and Mombasa, and the Anglican Church had once more clearly shown its policy to be that of *laissez faire*.

The incident, with two other cases cited also by the bishop of Zanzibar in his complaint, the widespread controversy, and the decision in the matter, seem to indicate plainly that the preponderance of authority and of opinion to-day in the Anglican Church leans toward the "Protestant" or Low Church party. Of the Kikuyu incident the bishop of Zanzibar said "there has not been a Conference of such importance to the life of the Ecclesia Anglicana since the Reformation," while another advanced Anglican likened it in importance to the Savoy Conference of 1661, "the work of which the Kikuyu Conference has set itself to undo."

In the "Open Letter" of the bishop of Zanzibar, attacking the Kikuyu Conference, there was also complaint made against the book "Foundations," written by seven Oxford men, and the attitude of the church authorities toward its editor was severely criticized. This book treated as open questions to be accepted or rejected freely by Anglicans: the necessity of the episcopate in the Christian Church; the institution by Christ of any church at all and of any sacraments; the reliability of the Bible as a witness; the Resurrection of our Lord from the dead, and His divinity. No public official condemnation was taken in the case, although six of the authors were Anglican clergymen. The editor, who had also contributed one of the essays, was merely asked to resign his chaplaincy "privately and quietly." The fact that in these controversies a fight was made for conservative doctrine and practice is interpreted by many as evidencing the presence of a strong High Church or "Catholic" party in Anglicanism; the truth is, however, that in each case the point at issue was not High Church doctrine as such, it was merely the traditional Anglican doctrine that was at stake, and the fact that only 700 clergymen were found to request a definite pronouncement by the church authorities on the doctrines called in questions by "Foundations" shows only too clearly that the drift is toward liberal Protestantism or doctrinal indifferentism in the Anglican Church to-day. (For the third point of complaint voiced by the Bishop of Zanzibar see RITUALISM).

This same tendency is also somewhat apparent in the attitude of the Anglicans on the question of church unity. In 1920 the Lambeth Conference issued an appeal and some resolutions differing somewhat from the Lambeth Quadrilateral. The Conference (1) speaks of union of communions rather than of churches; of the communions of the East and the West, of episcopal and non-episcopal communions; (2) it speaks of ministries of grace in all of them; (3) it disclaims the idea, even the right, of pronouncing upon the validity of the sacraments of other communions; (4) it considers that the Creed does not impose a test, but that it is offered and accepted as a symbol of unity. Actually these proposals bear considerable resemblance to the "federation plan" of Kikuyu. No results are as yet (1922) apparent and in fact, broad as are the conditions, the Federal Council of Free Churches and the National Free Church Council, both of Scotland, practically rejected them as standing too strongly for episcopacy, while the Methodists have formally rejected the overtures, refusing to consider reordination of their clergy.

In missionary work the Church of England has maintained its attitude against Protestant propaganda in Catholic countries, notably in the World Missionary Conference of 1910, at Edinburgh. As a consequence the American missionaries devised the "Panama Conference" (see Protestantism) for the purpose of furthering Protestant work in Latin America. (See also RITUALISM and BOOK OF COMMON PRAYER.)

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(New York, annual); *Statesman's Year-Book*, (London, annual); SELBIE, *English Sects* (London, n. d.); MOYES, *Aspects of Anglicanism* (London, 1909); WOTHERSPOON, *Intercommunion and Lambeth* in *Constructive Quarterly*, IX (1921); MASON, *The Church of England and Episcopacy* (London, 1914); *The Ministry of Women*, report of committee appointed by Archbishop of Canterbury (London, 1919); *Conference of Bishops of the Anglican Communion Holden at Lambeth Palace, 1920* (London, 1920); EMHARDT, *Historical Contact of the Eastern Orthodox and the Anglican Churches* (New York, 1920); *Discussions théologiques entre les Anglicans et les Orthodoxes* (Athens, 1919).

GERALD SHAUGHNESSY.

Anglona and Tursi, DIOCESE OF (ANGLONENSIS ET TURSIENSIS; cf. C. E., I–512c), in the province of Potenza, Italy, suffragan of Acerenza. Rt. Rev. Vincent Pisani, who came to this see 5 February, 1908, retired 5 September, 1910, and was made administrator apostolic of Thebes and on 3 January, 1912, titular bishop of that see. He was succeeded by the present incumbent, Rt. Rev. John Pulvirenti, b. at San Antonio, 1871, appointed Bishop of Anglona and Tursi 27 November, 1911. In 1920 there were 96,000 Catholics in the diocese, 107 secular priests, 19 seminarians, 40 parishes, 120 churches or chapels and 4 sisters.

Angola and Congo, DIOCESE OF (ANGOLENSIS AND CONGENENSIS; cf. C. E., I–512d), also known as Santa Cruz de Reino de Angola, and São Paolo de Loanda, in Portuguese West Africa, suffragan of Libson, with episcopal residence at São Paolo de Loanda. From 1909–15 the see was filled by Rt. Rev. João Evangelistão de Lima Vidal, but on 9 December, 1915, he was promoted to the titular see of Mytilène and made suffragan to the Patriarch of Lisbon, since which time the see has been vacant. In 1920 the total population of this diocese numbered 2,000,000, of whom 1,000,000 are Catholics; there are 82 parishes, 36 priests, 8 Missionary Fathers of the Holy Ghost, 8 churches and 10 chapels.

Angora, DIOCESE OF, of the Armenian Rite (cf. C. E., I–513a), in Asiatic Turkey, known to the Greeks and Romans as Ancyra. Rt. Rev. Clement Ghazarossian, appointed to this see 28 August, 1901, d. 21 November, 1910. He was succeeded by the present bishop, Rt. Rev. Gregory Bahabanian, b. at Angora, 1866, appointed 27 August, 1911. During the World War Bishop Bahabanian was interned by the Turks (1915). By latest statistics there are 3000 Armenian Catholics in this diocese, 5 missionary priests, 1 parish, 1 church, 2 schools with 60 pupils, 1 orphanage and 4 government orphanages caring for 60 children. From 1907–21 thirty priests have died in this territory, some from natural causes and some by martyrdom during the World War, and by the same causes the diocese lost 2000 of its faithful. During the year 1915 the Turks deported or killed numbers of the Christians and set fire to the whole Catholic section of the city of Angora, destroying the bishop's house, four churches, the Sisters' monastery, the seminary, schools and shrines.

Angoulême, DIOCESE OF (ENGOLISMA; cf. C. E., I–513b), comprises the Department of Charente in France and is suffragan of Bordeaux. Since 1907 the see has been filled by Rt. Rev. Henri-Marie Arlet, b. at Martel in 1858, ordained 1881, appointed bishop 7 August, 1907. Under his direction an exhibition of the relics was held in the diocese in April, 1918. By 1920 statistics the population of the diocese, entirely Catholic, numbers 346,424 of whom 38,211 are in Angoulême; there are 30 first class parishes, 237 succursal parishes, and 42 vicariates, formerly under state subvention.

Angra, DIOCESE OF (ANGRENSIS; cf. C. E., I–513c), in the island of Terceira, Azores. On the death of Mgr. Joseph C. C. Monteiro, who had been bishop of the diocese for five years, he was succeeded by the present bishop, Emanuel Damascene da Costa, chancellor of Viseu, born 2 February, 1867; elected bishop of Angra 2 October, 1914. He took possession of the see 26 May, 1915, and died 27 January, 1920.

The Catholics of the diocese number 250,000 Portuguese. There are 173 parishes, and 185 churches with 313 secular priests; 1 seminary with 8 professors and 60 seminarians; 3 elementary schools with a total of 145 students; 5 homes, 8 asylums, 1 of which admits the ministry of priests; 4 societies or organizations for the clergy, and a great many for the laity. The Catholic publications consist of 6 weeklies and 1 monthly.

Anhalt, VICARIATE APOSTOLIC OF. See PADERBORN.

Ann, SAINT, SISTERS OF. See SAINT ANN, SISTERS OF.

Anna Maria Taigi, BLESSED (cf. C. E., XIV–430d), beatified 30 May, 1920, by Benedict XV.

Annam. See INDO-CHINA.

Anne de Beaupré, SAINTE (cf. C. E., I–539c).—This famous American shrine, near Quebec, Canada, was entirely destroyed by fire in March, 1922. The only one remaining of the group of buildings connected with the basilica is the Memorial Chapel, to which were transferred the relics and statue of St. Anne, saved from the flames. A temporary church will be erected to accommodate the pilgrimages for 1922, and a larger edifice along the general lines of the former basilica will eventually replace the destroyed structure.

Anne of St. Bartholomew, BLESSED (cf. C. E., VI–378d), was beatified on 6 May, 1917, by Pope Benedict XV.

Annecy, DIOCESE OF (ANNECIENSIS; cf. C. E., I–540b), in Haute-Savoie, France, suffragan of Chambéry. Rt. Rev. Pierre-Lucien Campistron, who was appointed bishop of this diocese 9 June, 1902, died 22 August, 1921, and was succeeded by the present incumbent, Rt. Rev. Florent du Bois de La Villerabel, transferred to this see, 18 November, 1921. Bishop de La Villerabel an alumnus of the French Seminary at Rome, was born at St. Brieuc, 1877, served as a professor of philosophy and theology at the higher seminary at St. Brieuc, was mobilized and discharged in 1915, became vicar general of Amiens the same year, was appointed titular Bishop of Enos, 7 May, 1920, and made auxiliary with right of succession to the Archdiocese of Tours, which office he filled until his transfer to Annecy. In 1920 there were 257,606 Catholics in this diocese, 29 first class parishes, 270 succursal parishes and 169 vicariates with salaries formerly paid by the state.

Antigonish, DIOCESE OF (ANTIGONISHENSIS; cf. C. E., I–562d), in Canada, is a suffragan to the Archdiocese of Halifax. The present incumbent, Rt. Reverend James Morrison, was born at Saint-André, Prince Edward Island, 9 July, 1861, ordained 1 November, 1889, acted for a time as apostolic administrator of this diocese, was appointed bishop 25 May, 1912, and consecrated 4 September of the same year. He succeeded Rt. Rev. John Cameron, D. D., who filled the see from 1886 until his death, 6 April, 1910.

In 1919 the Trappist Monastery at Tracadie, N. S., one of the oldest institutions of the diocese, was closed and the 12 Fathers and brothers who were conducting the institution returned to France.

The Antigonish "Educational and Social Conference," organized in 1917, has had four annual meetings and is growing yearly in importance and influence. In 1920 the first retreat for lady teachers was held in the diocese at Mt. St. Bernard's College and plans have been made for similar retreats every two years.

The chief seat of learning of this diocese is St. Francis Xavier University at Antigonish with 19 professors and 196 students, 85 of whom are resident. Mt. St. Bernard's Ladies College, affiliated with the university, has 42 students doing university work and 87 doing high school work. During recent years the university has led in a great educational movement and many new buildings and useful equipment have been added through the generosity of friends of the institution. In 1920 extension teaching was undertaken and a "People's School," modeled after similar schools in Belgium and Holland, was established. In the same year a successful campaign for $500,000 was conducted and the Carnegie Corporation contributed $58,750 for a chair of French.

By present (1921) statistics the population of this diocese is 92,000, of whom 50,000 are Scotch, 24,000 French, 14,000 Irish. There are: 70 parishes, 45 missions, 115 churches, 109 secular priests, 18 convents of women, 296 sisters, 17 seminarians. A number of educational institutions are conducted by the various communities represented in the diocese; the Congregation of Notre Dame with 92 sisters and mother-house at Montreal have 9 convents; the Daughters of Jesus, with 24 sisters, have 2 schools; the Sisters of Charity with 92 sisters and mother-house at Halifax have 8 schools. There are in all 14 high schools with 24 teachers and an attendance of 657 boys and 770 girls, and 33 elementary schools with 133 teaching sisters and 77 lay teachers, and an attendance of 10,034. In this province Catholic schools recognized by local school boards are public schools and as such receive their share of provincial aid. As a result nearly all the towns have Catholic public schools, which conform in every detail to requirements of the public school law and are subject to official inspection; the property usually belongs to the parish and is rented to the public school board for school purposes.

A number of the charitable institutions are under the care of the Sisters of St. Martha, a diocesan community with 88 sisters and mother-house at Antigonish; they are in charge of the domestic work at St. Francis Xavier University and at St. Augustine's Seminary, Toronto, St. Martha's Hospital and House of Providence, St. Joseph's Hospital, St. Mary's Orphanage and Ross Memorial Hospital. The Daughters of Jesus conduct a home for the aged at Sydney and the Sisters of Charity have a hospital at North Sydney and a sanitorium at Lourdes. Several of these institutions receive grants from the municipal and provincial governments. Among the clergy St. Joseph's Society, the Priests' Eucharistic League and the Priests' Total Abstinence Union are established, and among the laity the usual parish societies and the Knights of Columbus, Catholic Women's League of Canada, League of the Cross Total Abstinence Society, Holy Name Society, Catholic Society of Canada, Ancient Order of Hibernians, and the Assumption Society. The diocese has one weekly periodical, "The Casket"; a monthly paper, "The Xaverian," issued by the students of the university, "The Memorare," a quarterly by the students of the Ladies' College, and two annual publications, "The Catholic Year Book of the Maritime Provinces" and "The Easter Lily."

During the World War the diocese of Antigonish responded with great patriotism and the most correct figures obtainable show 4,791 enlistments, 558 killed and 691 wounded. Five priests of the diocese served as chaplains at the front, and St. Francis Xavier University sent a hospital unit of eleven medical officers and twenty-seven nurses. One of these nurses was made matron-in-chief of all the Canadian nurses and served in that capacity during the whole war. Four priests and five brothers from the Trappist monastery returned to France and served in various capacities. In response to a letter from Bishop Morrison to the Knights of Columbus, 11 May, 1918, in which he suggested that they raise a fund for the Canadian soldiers overseas, a fund of $1,000,000 was raised throughout Canada before the end of October of that year, and of this sum $132,305.65 were raised in Nova Scotia alone. The following statistics published in December, 1915, show the various religions of 1,200 men recruited in Cape Breton County (a part of this diocese), by Captain Rev. E. Watering, a non-Catholic clergyman of Florence, C. B. Roman Catholic 47.9 per cent, Presbyterian, 27.5 per cent, Church of England, 14.4 per cent, Methodist 6.5 per cent. For further details see "Catholics of the Diocese of Antigonish, Nova Scotia, and the War" (St. Francis Xavier University Press).

Antioch, Patriarchate of (Antioquiensis; cf. C. E., I–568c), comprises four rites united with Rome, the Greek-Melchite, Maronite, Syrian and Latin, with a patriarch for each. The official title of the Greek-Melchite patriarch is, "Patriarch of Antioch, Alexandria, Jerusalem and all the Orient," and he has his residence at Damascus. He has three patriarchal vicars, at Damascus, Alexandria and Jerusalem, and since 1859 has had jurisdiction over the Greek Catholics of the Patriarchate of Constantinople. The present patriarch, His Excellency Joseph Dimitri Cadi, b. at Damascus, 1861, ordained in Paris 1888, appointed bishop 1903, and consecrated at Alexandria, named vicar apostolic of the Melchites after the death of the Patriarch Geha, 1916, appointed patriarch 3 July, 1919. By 1920 statistics there are 10,835 members of this rite, 11 secular and 15 regular priests, 14 churches and 2 schools.

The residence of the Syrian Patriarch is at Mardin, the Catholic hierarchy of the Syrians having been re-established in 1783. The present patriarch, His Excellency Ignatius Denis Ephrem Rahmani, b. at Mossul, 1848, an alumnus of Propaganda College, was consecrated titular Archbishop of Edessa, 1887, transferred to Aleppo, 1894, and appointed patriarch 29 October, 1898, under the name of Ignatius Ephrem II. He was named a consultor of the Congregation for the Oriental Church 27 November, 1917. There are two patriarchal vicars for this rite, at Mardin and at Homs, and a procurator of the patriarch at Rome. In 1920 there were 4,200 Syrian Catholics, 14 secular and 13 regular priests and 8 churches or chapels.

The Maronite Rite has its residence at Békorki in Lebanon. The patriarch has jurisdiction over all Maronites scattered throughout the Orient, the Ottoman Empire, in Egypt and in Cyprus; the patriarchal diocese, or see of the patriarch is Gibail and Batrun. The present patriarch, His Excellency Elie Pierre Hoyek, b. in the diocese of Batrun 1842, ordained 1870, consecrated titular Archbishop of Arca 1889, and made patriarchal vicar, director of the Maronite College at Rome, 1897, was appointed patriarch 6 January, 1899. After a period of exile he returned to Békorki in October, 1917, and in

1919, accompanied by four archbishops, he went to Paris, to defend the interests of Lebanon at the Peace Conference. There are three patriarchal vicars in Lebanon and one in Egypt. In 1920 there were 85,000 Maronite Catholics in this district, 470 priests, 277 churches or chapels, 1 seminary, 12 monasteries of the Baladites with 177 monks, 2 monasteries of the Aleppines with 30 monks, the Antonians with 2 monasteries and 9 monks, the Baladite Sisters with 1 monastery and 18 religious and 2 convents of native sisters with 21 religious.

For the Latin Rite the see is merely titular, the patriarch residing in Rome or some place in the West. The present patriarch, His Excellency Ladislas Michel Zaleski, b. 1852, appointed titular archbishop of Thebes, 1892, was appointed patriarch 7 December, 1916.

Antioquia and Jerico, Diocese of (Antioquiensis et Jericoensis), in Colombia, South America, is suffragan of Medellin. The diocese of Jerico was founded 29 January, 1915, by a division of the Diocese of Antioquia, sixteen parishes from the southern part of that diocese constituting the new see. On 5 February, 1917, it was reunited with Antioquia, each diocese having equal rights, and at the same time a portion of the united dioceses was erected into the new Diocese of Santa Rosa de Osos. Rt. Rev. Emanuel Antonio de Mesa who filled this see from 1902 until his death in 1910, was succeeded by Rt. Rev. Maxmilian Crespo, appointed 18 October, 1910. Upon the erection of the diocese of Santa Rosa de Osos, Bishop Crespo was transferred to that see, and the present incumbent, Rt. Rev. Francis Christopher Toro was transferred to the united sees of Antioquia and Jerico, 8 February, 1917. Bishop Toro, b. at Antioquia 1869, ordained 1894, was appointed Bishop of Socorro 18 October, 1910, and transferred to Santa Marta 16 December, 1913. By 1920 statistics there are 211,315 Catholics in this diocese, 75 secular and regular clergy and 80 churches or chapels.

Antivari, Archdiocese of (Antivarium; cf. C. E., I–582b), is the Catholic metropolitan see of Montenegro, and is directly subject to the Holy See. Monsignor Simon Millinovic, who came to this see in 1886, died 24 March, 1910, and was succeeded by the present incumbent Most Rev. Nicolas Dobrecic, b. at Antivari, 1872, appointed archbishop 16 January, 1912. In 1920 there were about 25,000 Catholics in this diocese, 14 parishes of which 10 are served by the Friars Minor, 27 churches or chapels, 12 secular priests and 12 Friars Minor.

Antofogasta, Vicariate Apostolic of (Antofogastensis; cf. C. E., I–583a), in Chili. By a decree of 22 November, 1918, the territory commonly known as the Department of Taltal was taken from the Diocese of Serena and united to the vicariate of Antofogasta, thus changing the boundaries of this vicariate. The present vicar apostolic, Don Luiz Silva-Lezaeta was appointed in 1907, and made titular Bishop of Olena, 5 January, 1912. By 1920 statistics the Catholic population of this territory numbers 200,000, of whom 35,000 are in the city of Antofogasta. At present (1921) there are 20 parishes, 22 secular and 6 regular clergy (Missionaries of the Heart of Mary), 3 congregations of Sisters with 27 members, 1 monastery for men, 1 convent for men, 3 secondary schools for boys with 6 teachers and 300 students, 1 professional school and 80 elementary schools. A lyceum for boys and one for girls, and the industrial school are supported by the government. Fifteen different societies are organized among the laity.

Antonians, Chaldean (cf. C. E., I–556a).—These religious of the Congregation of St. Hormisdas have three monasteries in Mesopotamia in the Chaldean Archdiocese of Mossul. The prior of the monastery of Notre Dame is Fr. Elia Hanna; prior of the monastery of St. Hormisdas, Fr. Stephan Eugen; and prior of the monastery of St. George, Fr. Berrianien Ounan. In 1917, at the death of Dom Samuel Giamil, general of the order since 1901, the Chaldean patriarch appointed Dom Mosé Géramie vicar general. The congregation numbers 17 priests, 44 lay brothers, and 5 novices. The priests have missions in the towns and villages, where their ministry is requested by the patriarch or bishops.

Antsirabé, Vicariate Apostolic of (cf. C. E., XVI–68a), formerly the Vicariate Apostolic of Betafo, in Madagascar. This territory was erected into a prefecture Apostolic 15 May, 1913, by a division of the Vicariate Apostolic of Central Madagascar, and was raised to a vicariate 24 August, 1918, and entrusted to the Mission aries of La Salette. On 10 January, 1921, the name was changed to the Vicariate Apostolic of Antsirabé. Rev. Father François Pra, who was appointed superior of this mission 14 July, 1900, died at Antsirabé 17 February, 1918. The present vicar apostolic is Rt. Rev. Francois-Joseph Dantin, b. at Meyrieux-Trouet, 1870, appointed prefect apostolic of Betafo 24 June, 1913, and promoted to the titular see of Satala, and made the first Vicar Apostolic of Betafo, 10 September, 1918. During the World War five of the priests from this mission were mobilized and served in the field hospitals.

The Catholic population numbers about 56,000, almost all of the Hova race. At the present time (1922) the vicariate comprises 5 parishes, 5 churches, 5 missions, 246 mission stations, 4 convents of men and 3 of women, 17 missionary priests, 9 brothers, 22 sisters, 5 seminarians. The educational institutions include: 3 secondary schools with 5 teachers, 50 boys and 10 girls; 1 normal school with 2 teachers and 20 pupils; 20 elementary schools with 40 teachers and 2,160 pupils. Four of the public institutions permit the ministry of the priests and 5 societies are organized among the laity.

Aosta, Diocese of (Augustanensis; cf. C. E., I–591d), in Italy, suffragan of Turin. The diocese contains (1922) 87 parishes, 566 churches, chapels and oratories, 3 convents for men, 1 for women with 191 sisters, 170 secular priests, 25 regulars, 8 lay brothers, 2 seminaries and 26 seminarians. There are one college with 10 professors, and 174 students; 600 secondary schools, all of which are maintained by the government, and one mission school. The following charitable institutions exist in the diocese: 5 asylums, 1 hospital, 1 refuge, 2 day nurseries, 2 diocesan shelters. Among the clergy there exists one association and three among the laity.

During the World War numerous priests served their country as chaplains in the Italian army, five of them being killed. Two thousand soldiers belonging to the diocese gave up their lives for the cause. The seminary of St. Anselm was used as a hospital for wounded soldiers. Monuments were erected in many towns as memorials for those who had fallen in the war. The present incumbent is the Rt. Rev. William Calabrese, b. at Modane, 1867, ordained September, 1889, elected 7 May, 1920, consecrated at Susa, 1 July following. Since 1907 the church of St. Anselm has celebrated its centenary and a Marian Congress was held in the diocese.

Apologetics (cf. C. E., I–618b).—The history of apologetics in the last fifteen years is chiefly cen-

tered in the defense of traditional Catholic faith against the insidious dangers of Modernism. In addition to this the vindication of the Christian conception of God and the human soul has been prompted anew by the steadily growing anti-theistic rationalism in the learned world of to-day. Modernism is little more than the infiltration of Protestant liberal thought into the Catholic views of revelation, Holy Scripture, Christology, the Church and the sacraments. The philosophy underlying liberal Protestantism is closely related to the subjectivism of Kant, rejecting external proofs for the existence of God and stressing the consciousness we have of God working within us. Sharing the prejudice of the modern scientific world against Divine intervention in the realm of nature, it rejects all miracles and prophecies, even the historic reality of the Resurrection, and denies the Divinity of Jesus, to whom, indeed, it attributes surpassing goodness and ethical wisdom, but concedes only a knowledge subject to human limitations and not wholly free from error. In accordance with its destructive criticism of the Bible, it declares the Christ of the Gospels to be an idealization of the historic personage Jesus, the exact portraiture of whom is beyond recovery. Only a small kernel of His recorded sayings is accepted as genuine. On the basis of this rigorously sifted evidence, it is generally agreed that in His mature years Jesus went about preaching the kingdom of righteousness as foretold by the Prophets and making known that He was the Messias; but that in preaching this Messiahship, He lived and died a Jew, faithful to the Law, conforming rigidly to its ritual. That He had in mind the radical innovations of Christianity, that He instituted a Church with a sacramental system hitherto unknown to Judaism is declared to be absolutely incompatible with His genuine sayings, especially with His insistence on the nearness of the great Judgment and of the end of the world.

Such in brief is the attitude of liberal Protestantism, common to many scholars calling themselves Christian in Germany, Holland, France and England. Unhappily, their views, so subversive of historic Christian faith, found favor with a number of Catholic scholars, some of them of no mean ability, who were strongly attracted by the brilliant studies of men like Harnack and Sabatier, and who flattered themselves that by interpreting Catholicism in the light of this phase of modern scholarship, they could make Catholic faith more widely respected and more readily acceptable to scholars of university training. For this reason they became known as Modernists. Prominent among these liberalizing Catholics were the Abbé Loisy in France, Father Tyrrell, S. J., in England, and in Italy Fogazzaro and Abbate Murri. Loisy's earlier writings had put him in the front rank of Catholic Scriptural scholars. His Modernist views, partly revealed in his work "l'Évangile et l'Église" (1902), found bolder expression in his "Autour d'un Petit Livre" (1903). Of equal influence, if not scholarship, was Father Tyrrell in English-speaking countries. In his works, "Lex Orandi" (1903), and "Lex Credendi" (1906), favorably mentioned in the article Apologetics (C. E., I–623b), he had given expression to a few statements of Modernist significance, which were generally overlooked in his many excellent utterances of an edifying character, but a new light was thrown on his radical interpretation of Catholicism in his little treatise printed for private circulation, "A Confidential Letter to a Friend, Who Is a Professor of Anthropology" (1906). The storm of criticism provoked by this letter led soon after to the publication of his "Much Abused Letter" (1906), and "Through Scylla and Charybdis" (1907), in which, while seeking to justify his position as that of a true Catholic, he plainly revealed how inconsistent were his views with traditional Catholic belief. At the same time a similar trend of thought was finding expression in the published utterances of Abbate Murri, author of "Psicologia della religione" (1905), and "Democrazia e Cristianesimo (1906), and of Fogazarro, author of "Il Santo" (1905).

The assertions of all these writers and of their less prominent followers were, to a large degree, the reflex of modern liberal Protestant thought arrayed in the specious garb of Catholic terminology. Their teaching was, to use the happy saying of Father Donat, S. J., "Kant preaching in the robe of a Catholic theologian" (Freedom of Science, p. 167). Not all kept pace with the Abbé Loisy, who went so far as to hold views subversive of belief in the Divinity of Christ and in the Divine origin of the Church and of the sacraments. But common to most of them was the view that the Gospel portraiture of Christ is not wholly true to the original, that miracles, including the Resurrection, elude the human power of demonstration, that the old conception of faith resting on a positive Divine communication from without and having for its object a message from God definite in its contents and admitting no change, must give place to the new idea that faith is the conviction of man's responsibility to God, born of and fostered by the consciousness of the presence and working of God within us, and that revelation is naught else than the self-manifestation of the Divine in our inward life.

It would be outside the scope of this survey of the recent history of Apologetics to describe in detail the nature and fate of Modernism. That has already been well done in the able article Modernism, by Father Vermeersch, S. J. (C. E., X–415b). Suffice it to say that in July, 1907, the Decree "Lamentabili," of the Holy Office, branded as false and un-Catholic sixty-five theses expressing Modernist views on Scripture, revelation and faith, the Divinity of Christ, prophecies and miracles, especially that of the Resurrection, the Church and the sacraments. This Syllabus of errors was followed in September by the Encyclical, "Pascendi," of Pope Pius X, condemning Modernism as a synthesis of teachings destructive of Catholic faith. The excommunication of its chief exponents, Loisy, Tyrrell, Murri and Fogazarro, followed soon after, in consequence of their unwillingness to submit, and their Modernist writings were put on the Index.

In refutation of Modernism a very large number of able treatises have been published, some of them as books and pamphlets, others in the form of articles for periodicals and dictionaries. While some of these have aimed to show the untenableness of the whole system from the Catholic standpoint, by far the larger number have been directed against particular features of the new heresy. Among those who have done notable service in this field of apologetics may be mentioned: Cardinal Mercier, "Le Modernisme, sa Position vis-à-vis de la science" (1908); A. Vermeersch, S. J., "De Modernismo Tractatus" (1910), also his article Modernism, in Volume X of this Encyclopedia; Msgr. Farges, article "Modernisme," in the recently issued part of the new "Dictionnaire apologétique de la foi catholique," a masterly treatise of about seventy-five thousand words; M. Lepin, S. S., "Les Théories de M. Loisy" (1908); "Christologie" (1908); "Jésus Messie" (4th ed., 1909); trans. "Christ and the Gospel" (1910); "Jésus Christ, sa vie et son œuvre"

(1912); J. Lebreton, "L'Encyclique et la théologie moderniste" (1908); MM. Bourchany, Périer et Tixeront, "Conférences apologétiques" (1910); MM. Jacquier et Bourchany, "Conférences apologétiques sur la Résurrection et les miracles évangeliques" (1911); E. Mangenot, "La Résurrection de Jésus" (1910); J. de Tonquédec, "La Notion de vérité dans la philosophie nouvelle" (1908); also "Introduction à l'étude du Merveilleux et du Miracle" (1916).

A prominent feature of the Catholic reaction against Modernism is the increased emphasis laid on Scriptural studies. The Biblical Commission, established in 1902 under Pope Leo XIII, received a new significance and importance after the publication of the Encyclical Pascendi. The authority of its decisions, questioned by some, was defined in the Motu Proprio of Pius X, November 18, 1907 (Præstantia Scripturæ Sacræ), making them the guide-posts of Catholic teaching. Two years later, the Pontifical Biblical Institute was established in Rome and put in charge of Jesuit scholars. As the apostolic letter of authorization indicates, its purpose is to safeguard Catholic students of Scripture from the grave danger of having recourse to non-Catholic teachers and of being thereby imbued with Modernist errors. In the interests of the Institute, a new periodical, "Biblica," issued every three months, was presented to the world of scholars in 1920. It is edited by the professors of the Institute, the chief editor being the noted scholar, Dr. Fonck, S. J., and is destined to publish many articles of apologetic value.

The article on Apologetics in the first volume of this encyclopedia makes mention of the so-called "Immanence School," that was in vogue twenty years ago in France, and of the subjective Christian philosophy of apologists like Ollé-Laprune and Fonsegrive. The loyalty of these writers to Catholic faith was unquestioned, but after the condemnation of Modernism in 1907, their subjective philosophy fell into discredit, being so strongly suggestive of the philosophy of Kant as to be open to the suspicion of leading to Modernism.

The Modernism of liberal Protestantism does not mark the furthest outposts of rationalistic speculation. Beyond is the riot of ever-shifting theories on monistic evolution, on the physico-chemical explanation of the activities of living organisms from the microbe to man, on the relation of human knowledge to an objective world, on religious psychology. The numerous exponents of these theories, strong in criticizing the work of their predecessors and at the same time weak in setting up any enduring monument of their own, show an atheistic trend that bodes no good for Christian faith and gives rise to serious misgivings when one considers that many of these leaders of the blind are teachers of the Christian youth in the great universities of the land. To neutralize these teachings there is need of more works like those of Father E. Wassmann, S. J., "Modern Biology and the Theory of Evolution" (1910); "The Berlin Discussion of the Problem of Evolution" (1909); B. Windle, "What Is Life?" (1908); "Facts and Theories" (1912); J. Donat, S. J., "The Freedom of Science" (1914); Carrigou-Lagrange, "Dieu, son Existence et sa Nature."

Besides the works mentioned above, the following are of value for apologetic study:

Ottiger, *Theologia Fundamentalis* (2 vols., 1918); Esser-Mausbach, *Religion, Christentum, und Kirche* (3 vols., 1913); D'Ales (ed.) *Dictionnaire Apologétique de la Foi Catholique.* (This monumental work, begun in 1911 and appearing in parts is about half complete); Walshe, *Principles of Apologetics* (1918); Batiffol, *The Primitive Church and Catholicism* (1911); Idem, *Orpheus et l'Evangile* (1910); Finlay, *The Church of Christ* (1915); Barnes, The *Early Church in the Light of the Monuments* (1913); Rickaby, *Authority and Religious Belief* (1916); Cuthbert and Others, *God and the Supernatural* (1921); Baudrillart, *The Catholic Church, Renaissance and Protestantism* (1908); de Poulpiquet, Le *miracle et ses suppléances* (1913); Joyce, *The Question of Miracles* (1914); Devas, *The Key to the World's Progress* (1918); Jacquier, *Etudes de critique et de philologie du Nouveau Testament* (1920); Allo, *L'Evangile en face du syncrétisme paien* (1910); Le Roy, *La Religion des Primitifs* (1909); Bricout, *Ou en est l'histoire des religions?* (1911); Huby, *Christus, manuel d'histoire des religions* (1913); Martindale and Others, *The History of Religions* (5 vols., 1910-11); Guibert, *Les Origines* (6th ed., 1910); Idem, *Les Croyances Religieuses et La Science de la Nature* (1908); Eymieu, *Le Naturalisme devant la Science* (1921); Windle, *The Church and Science* (1917); Hugueny, *Critique et Catholique; I. Apologétique* (4th ed., 1919); Langan, *Apologetica* (1921); Brosnan, *Institutiones Theologiae Naturalis* (1921).

Charles F. Aiken.

Apostasy (cf. C. E., I–624c), is of three kinds: apostasy from the Christian Faith, apostasy from religious life, and apostasy from orders. All apostates from the Christian Faith incur excommunication reserved specially to the pope, by the very fact of their crime; unless they repent on being warned, they are to be deprived of all ecclesiastical benefices, dignities, pensions, offices, or posts, if they have any, to be declared infamous and if they are clerics, on being warned again, they are to be punished by canonical deposition. If an apostate affiliates formally with a non-Catholic sect or publicly adheres to it he incurs infamy *ipso facto;* if he is a cleric he loses *ipso facto* any office he holds, and after a fruitless warning he is to be degraded. Those who receive, favor or defend apostates, formerly incurred the same excommunication; this is no longer the case, though the censure is incurred by the publishers (not the printers, as heretofore) of works of apostates defending apostasy, heresy, or schism. Contrary to the former discipline, the Code enacts that infamy, one of the punishments mentioned above, does not affect those who are related by consanguinity or affinity to the party excommunicated; his children, however, would be prohibited from receiving orders as long as he remained unrepentant. Apostasy debars from ecclesiastical burial and from requiem or memorial Masses, but this is so only when notorious, and the party has died without giving signs of repentance. Catholics are most earnestly urged in the canons to avoid marriage with apostates; if they are deaf to this warning the parish priest must not assist at the marriage without the permission of the bishop. Any person who knowingly receives orders from an apostate prelate incurs a suspension *a divinis* reserved to the Holy See.

Absolution of apostates in the internal forum, or confession, is specially reserved to the Holy See; but if the crime of apostasy is brought to the external forum of the local ordinary in any way, the bishop, or vicar capitular, but not the vicar general without a special mandate, may by his ordinary power absolve the penitent in the external forum after obtaining from him a judicial abjuration (that is one made in the presence of the local ordinary or of his delegate and two witnesses), and observing the other legal requisites. Having been thus freed from the censure, the penitent may be absolved from his sin by any confessor. The bishop's power in this matter is ordinary and may, therefore, be delegated, such delegation to priests being the usual practice in the United States.

Apostates from religious life are those who being professed with simple or solemn perpetual vows leave their religious house illegitimately, with the intention of not returning, or who, having gone out with permission, do not return, in order to withdraw themselves from religious obedience. Such a person's evil intent is presumed by the law if within

a month the religious does not return or at least inform the superior of his intention to return. Superiors are to seek out such apostates to induce them to return, and are to receive them if they return penitently. If the apostate is a sister or a nun, the local ordinary, and also the regular superior, if there is question of an exempt monastery, are to interest themselves prudently in securing her return. A religious, of course, who flees with a person of the other sex is *ipso facto* lawfully dismissed from the order. Apostates from religious life, by the very fact of their crime, incur excommunication reserved to their higher superior, or if the order is lay or nonexempt to the ordinary of the place in which the apostates sojourn; they are excluded from legitimate ecclesiastical acts, and lose all the privileges of their order; if they return to religion they are deprived perpetually of active and passive voice, and should be suitably punished by the superiors in accordance with the rules.

The fugitive or runaway religious is one who leaves his house without the superior's leave but with the intention of returning to the religious life. He is by the very fact of his crime deprived of his office, if he held any in his order, and, if he is ordained, he incurs suspension reserved to his own higher superior; when he returns he is to be punished according to the rule; if the rule has made no provision regarding the penalty, the superior should inflict suitable punishment. It may be noted that a nun with solemn vows who leaves her monastic enclosure, even for a short time, without a special indult of the Holy See, except in an urgent case of grave danger, incurs excommunication reserved simply to the pope.

A third kind of apostasy, though not classed as such in the Code is apostasy from orders, the abandonment of the clerical state and dress by clerics who have received major orders. To-day a cleric who abandons his clerical dress is to be seriously admonished by his ordinary to wear it again; if a month elapses without the warning being regarded, a minor cleric is *ipso jure* expelled from the ranks of the clergy; if the cleric is in major orders, any office he hold becomes vacant *ipso facto*, he is to be suspended from the orders he has received; if he openly adopts a profession or business foreign to the clerical state he is to be warned again, and, if three months elapse without this second warning being heeded, he is to be deposed.

Apostles (cf. C. E., 626d).—Though the history of the evangelical career of some of the Apostles is wrapped in obscurity or legend, the following are the places of which they are commonly credited as being in an especial way the Apostles: St. Peter, Antioch and Rome; St. Andrew, Achaia and Scythia; St. John, Ephesus; St. James the Greater, Spain; St. James the Less, Judea; St. Thomas, Mesopotamia and India; St. Jude, Persia; St. Simon, Egypt; St. Matthew, Persia and Macedonia; St. Bartholomew, Arabia, Mesopotamia, and Asia Minor; St. Philip, Phrygia. In addition we have St. Paul, the Apostle of the Gentiles; St. Barnabas in Cyprus and Antioch; and St. Matthias in Asiatic Ethiopia. The following also are honored as the apostles who laid the foundations of the Faith in the regions or among the peoples mentioned, or who by their efforts there to revive or save it won the title of apostle: Abyssinia, St. Frumentius; The Alps, St. Bernard of Menthon; Armenia, St. Gregory the Illuminator; Artois, St. Vedas; Austria, St. Severinus; Auvergne, St. Austremonius; Bavaria, St. Severinus; Brabant, St. Willibrord; Brazil, Ven. José Anchieta; Brittany, St. Paul, de Léon; Burgundy, St. Benignus; Carinthia, St. Virgil; Corsica, Bl. Alexander Sauli; Crete, St. Titus; Denmark, St. Anschar; East Anglia, St. Felix; England, St. Augustine; Finland, St. Henry; Flanders, St. Livinus; France, St. Martin of Tours; Franconia, St. Killian; Friesland, St. Suitbert and St. Wulfran; Georgia, St. Nina; Germany, St. Boniface; Gothland, St. Sigfrid; Guelderland, St. Plechelm; Holland, St. Willibrord; the Indies, St. Francis Xavier; Ireland, St. Patrick; Livonia, Bishop Berthold; Mechlin, St. Rumold; the Mecklenberg Wends, Berno; Mercia, St. Ceadda; North Britain, St. Ninnian; Norway, St. Olaf; Persia, St. Maruthas; the Picts, St. Colmcille; Pomerania, St. Otto; Portugal, St. Christian; Provence, St. Lazarus and St. Martha; Prussia, St. Adalbert and St. Bruno of Querfurt; Ruthenia, St. Bruno; Sardinia, St. Ephesus; Saxony, St. Willihad; Scotland, St. Palladius and St. Colmcille; the Slavs, Sts. Cyril and Methodius; Spain, St. James and St. Euphrasius; Sussex, St. Wilfrid; Sweden, St. Anschar; Switzerland, St. Gall and St. Andéol; Tournai, St. Piat and St. Eloi; Tyrol, St. Valentine; Valencia, St. Felix; the Wends, Boso; Wessex, St. Birinus; Westphalia, St. Ludger. The following titles also are commonly accepted: St. Vincent de Paul, Apostle of Charity; St. Peter Claver, Apostle of the Negro Slaves; Father Bartolomé de las Cassas, Apostle of the Indians; Father Theobald Mathew, Apostle of Temperance; Ven. Camillo Pacetti, Apostle of Perugia; St. Francis de Sales, Apostle of Chablais; Bl. Peter Canisius, Apostle of Germany; St. Philip Neri, Apostle of Rome, and Bl. Sebastian Valfré, Apostle of Turin.

Apostolicae Sedis Moderationi (cf. C. E., I–645c), the Constitution in which Pius IX set forth the modern law of censures and reservations, is now only of historic interest, as all pontifical censures and penalties contained in papal documents were abolished in 1918, except those mentioned in the Code of Canon Law which came into effect that year.

Apparitors (cf. C. E., I–650a) may be described as sheriffs of the ecclesiastical tribunals; they may at the same time act also as cursors or heralds. They are usually laymen, and their nomination, suspension and recall are governed by the rules enacted concerning notaries.

Appeal as from an Abuse. See PRIVILEGES, ECCLESIASTICAL.

Appeals (cf. C. E., I–652b).—Any party to an ecclesiastical suit who believes himself wronged by the judgment of the court, and likewise the promotor of justice and the defender of the marriage bond, in cases in which they are interested, may appeal from the decision of the trial judge (judge appellee) to a higher or appellate judge. Indeed the defender of the bond must appeal against the decision of the court of first instance if it annuls a marriage. However, no appeal can be taken from a decision of the pope or of the Apostolic Signature; or from the decision of a judge who has been delegated by the Holy See to try a case, if the rescript appointing him contained the clause *appellatione remota* (without right of appeal) from a judgment that is still null and void; or when the matter in dispute has been once definitely settled by the court; or from a definitive judgment based on an oath decisive of the suit; or from a judicial decree or an interlocutory judgment not having definitive force, unless it is joined with an appeal from a definitive judgment; or from a judgment in a case which the canons require to be decided without any delay; or from a judgment against a contu-

macious person who has not purged himself from his contumacy; or from a judgment against one who has expressly renounced in writing his right of appeal. If a judge decides he is relatively competent to hear a case there is no appeal allowed against such a decision; though if he declares himself incompetent either of the parties may appeal if he believes himself wronged by the decision.

Usually the judge of appeal or of second instance is the metropolitan or archbishop, yet if the latter has acted as trial judge, the judge of appeal will be any bishop whom he has selected once for all for that purpose, with the approval of the Holy See. If the archbishop has no suffragans or if the trial judge was a local ordinary immediately subject to the Holy See, the appeal is to be made to a neighboring metropolitan. In the case of exempt religious an appeal is made from a decision of the provincial to the general, or from the local abbot to the head of the monastic congregation. Appeals against episcopal decrees are to be taken to the various Roman Congregations, not to the Sacred Rota.

An appeal may me made verbally before the judge in court, if the decision is given there publicly, and in that case it must be immediately recorded by the notary. In any other case it has to be made in writing, except when the party cannot write. An appeal must be made before the judge appellee within ten days after notice of the publication of the decision, and must be brought before the judge of appeal or appellate judge within a month, unless the judge appellee has granted an extension. This is done by the appellant asking the appellate judge to amend the decision, at the same time presenting a copy of the judgment and of the notice of appeal, which he shall have previously shown to the judge appellee. If he cannot obtain a copy of the judgment, the time which is allowed within which to appeal ceases to run; the appellate judge is then to be notified, and he must compel the judge appellee to give the copy as soon as possible. If one of the litigants dies or changes his status or resigns from the office in virtue of which he was acting, within the time for appealing, but before the appeal has been interposed, those who are interested should be informed about the judgment, and the time for appeal begins to run from the day on which they are so notified; if the change happens after notice of appeal has been given, the parties interested are similarly to be informed, and from that moment the time for continuing the appeal begins to run.

An appeal made by the plaintiff may be utilized by the defendant and vice versa. If one of the litigants appeals against part of the judgment, his adversary may appeal against other parts of it, even though he had already lost his right to appeal by lapse of time; and he can do this also with an understanding that he is to withdraw his appeal if his opponent does likewise. If the appellant attacks only certain parts of the judgment, he is considered as having acquiesced in the remainder, but if he specifies no particular part, he is deemed to have appealed against the entire decision. If one of several plaintiffs or defendants appeals, all are considered to have appealed, if what is sought, or if the decision affects them jointly; but if the judge of appeals confirms the decision of the lower court, the actual appellant alone has to bear the costs of the appeal. There is never an appeal properly so-called allowed on the question of costs, but an aggrieved party may apply within ten days to the judge who gave them, and he may re-open the question. All appeals suspend judgments unless the law states otherwise; however, in a case of grave necessity a provisional execution may be allowed, if an adequate bond is lodged in court as security against loss in case the appeal is upheld. As soon as the appeal has been brought before the higher tribunal, the lower court must supply a certified copy or the original documents of the proceedings to the judge of appeal, who can deal only with the case exactly as it was presented to the lower court, though additional proofs of the questions involved may be introduced.

When a sentence rendered is null and void the remedy is not an appeal, but a complaint of nullity. The sentence is irremediably null if it was given by an absolutely incompetent judge or by a tribunal of judges lacking the canonical number; or if one of the party was incompetent to litigate; or if the suit was conducted in the name of a party but without his leave. Under these circumstances the question of nullity may be raised as an exception (*per modum exceptionis*) at any time, or by lodging a complaint within thirty years with the judge who rendered the decision. On the other hand the defect in the sentence may be remediable; this happens when the citation was illegal, or when no reasons for the decision were given by the judge (excepting in decisions of the Apostolic Signature), or where the requisite signatures, dates, or name of place were omitted. In this case the complaint with an appeal may be made within ten years, or the complaint alone within three months from the time of publication of the judgment; the application is to be made to the judge who heard the case, but if the applicant mistrusts him he can demand to be heard by another judge of the same standing. If a definitive sentence does wrong to a third party, he may intervene before its execution by a proceeding known as *oppositio tertii,* in which he either petitions the adjudicating judge to revise his decision or appeals to a higher court.

If a question has become a *res judicata,* that is definitively closed or settled, for instance when the first decision has been upheld on appeal, or where no appeal is allowed by law, or when the appeal was not begun or prosecuted in time, an aggrieved party may have recourse to the extraordinary remedy known as *restitutio in integrum* (restoration of the party to his original condition), if the decision was manifestly unjust. A decision is not considered manifestly unjust, however, unless it is shown that it was based on false documents, or was obtained by the fraud of one of the parties, or that the provisions of the law were clearly disregarded, or that new documents have been discovered establishing facts that clearly necessitate a reversal of the sentence. The petition for a hearing is to be made to the adjudicating judge, unless it is based on a claim that the judge neglected the prescriptions of the law, in which case it is to be addressed to the court of appeal. A propos of *res judicatae* it must be noted that the question of a person's status, for instance where the validity of a marriage is involved, is never a *res judicata,* yet if a decision has been rendered and upheld on appeal no re-hearing is allowable, unless it is based on new and grave arguments or documents.

Approbation (cf. C. E., I-656d).—Under the Tridentine régime a minister of confession, besides sacerdotal orders, required jurisdiction and approbation. Approbation was defined as a juridical decision of a prelate that a priest was competent to hear confession. Without approbation, which could be granted only by a bishop or a person exercising episcopal jurisdiction, no one could hear the con-

fessions of seculars, licitly or validly. The Code makes no mention of approbation in this technical sense as essential for absolution. While the canon 877 says that local ordinaries are not to grant jurisdiction and religious superiors are not to grant jurisdiction or permission to hear confessions except to those who have been proved by examination or who are known in some other way to be competent theologians, canon 872, speaking of the minister of Penance, says merely that "in addition to the power of orders the minister requires ordinary or delegated power of jurisdiction over the penitent in order to absolve him validly from sin." (See JURISDICTION.)

Aquila, ARCHDIOCESE OF (AQUILANESIS; cf. C. E., I–661a), in the Abruzzi, Italy, is directly subject to the Holy See. Most Rev. Pellegrino Francesco Stagni, appointed to this see 18 February, 1907, was transferred to the titular see of Ancyra, 1 January, 1916. He was succeeded by the present archbishop, Most Rev. Adolfo Turchi, b. at Balignano, 1863, made a domestic prelate, 1904, named secretary of the Sacred Congregation of Religious, 1914, and titular Bishop of Canope, promoted to the Archdiocese of Aquila 17 July, 1918. By 1920 statistics there are in this diocese 107,800 Catholics, 135 parishes, 200 secular and 29 regular clergy, 25 seminarians, 242 churches or chapels, 32 brothers, and 100 sisters.

Aquino, Sora and Pontecorvo, DIOCESE OF (AQUINATENSIS, SORANENSIS ET PONTIS CURVI; cf. C. E., I–662d), in the province of Caserta, Italy, is directly subject to the Holy See. The present incumbent, Rt. Rev. Antonio Maria Janotta, b. 1847, was appointed to this see in 1900 and made an assistant at the pontifical throne 28 March, 1913. By 1920 statistics Aquino has a Catholic population of 52,150, 19 parishes, 64 secular and 8 regular clergy, 30 seminarians, 220 churches or chapels, 10 brothers, and 7 sisters. Sora has a population of 95,200, 45 parishes, 168 secular and 30 regular clergy, 35 seminarians, 220 churches or chapels, 19 brothers, and 59 sisters. The population of Pontecorvo numbers 12,050, and there are 8 parishes, 29 secular and 10 regular clergy, 25 churches or chapels, 27 brothers, and 24 sisters.

Arabia (cf. C. E., I–663a).—A territory in western Asia, containing the new Kingdom of Hejaz, the Emirates of Nejd and Hasa, Jebel Shammar, and Kerak, the principate of Asir, the Imamate of Yemen, the British Protectorate of Aden, and the Sultanates of Oman and Koweit. The total area is approximately 1,000,000 square miles with a population of between five and six millions.

At the outbreak of the European War, Turkey was in possession of the whole Red Sea littoral from Akaba to Mocha, with the single exception of Idrisi's territory, a stretch of about 100 miles from Shukeik to Wadi Ain. The Ottoman holding averaged inland about 150 miles, but its connection with the main body of the Empire was slender and precarious. The oases of Teima and Kheibar were held, not by the Turks, but by Ibn Rashid of Hail; Yemen in the north was free from the Turks, also, and the region east of Sana. When war broke out, Great Britain feared a holy war on the part of the Moslems, the possible loss of Aden, and the destruction of the British trunk route to the East. In search of a local ally to combat these dangers Great Britain naturally turned to the Grand Sherif Husein, who desired the independence of the Meccan Sherifate. He had been astute enough to undertake for Turkey, who had nominated him in 1908, military operations which equally served his purpose of weakening his rivals by encroaching on the domain of the Vali of Hejaz until by 1913, he was the most effective power in Mecca and Jidda. In the summer of 1915 he opened negotiations with Great Britain, who guaranteed the autonomy of Hejaz in the event of a successful revolt.

KINGDOM OF HEJAZ.—On 5 June, 1916, Husein Ibn Ali, proclaimed his independence, and in November, 1916, issued a proclamation assuming the title King of Hejaz. The Treaty of Peace with Turkey recognizes Hejaz as a free and independent state. By the end of 1917, when Husein had borne the title of "Malik" for more than a year, and successfully presided over two pilgrimages, Turkish authority had disappeared throughout northwestern Arabia from Kunfuda to Akaba, except at Medina. In Mecca and southern Hijaz the king's rule rests on a traditional local loyalty and among other tribesmen there exists some vague sentiment of nationalism. The new kingdom has an area of about 100,000 square miles, and an estimated population of at least 750,000. Its capital is Mecca (80,000 inhabitants); the second largest city is Medina (40,000); the chief port is Jidda on the Red Sea, population 30,000.

THE EMIRATE OF NEJD AND HASA, the more powerful of the two Central Arabian principalities, has its capital at Riyadh, whence the Saud dynasty exercises jurisdiction over the neighboring groups of oases. The present Emir is Abd el-Aziz es-Saud, who expelled the Turks from Hasa in 1913 and has extended his influence to include Hofuf in the region of the Persian Gulf. Estimated population, 250,000 inhabitants. South Nejd has about 50,000 inhabitants, Central Nejd, about 100,000; Kasin, 50,000; Stasa, 50,000.

THE EMIRATE OF JEBEL SHAMMAR is ruled by Abdullah ibn Mitah, who succeeded on the assassination of his father, Ibn Rashid, in May, 1920. Its capital is at Hail and its population, including the Shammar, numbers 200,000 (estimated).

THE PRINCIPIATE OF ASIR is ruled by Mohammed ibn Ali-el-Idrisi, a member of the Idrisi family. The estimated population is about 1,000,000; the capital, Sabiyah.

THE IMMAMATE OF YEMEN, with its capital at Sana, is ruled by Yahya Mohammed Hamid ed-Din, and has an area of about 75,000 sqaure miles and an estimated population of one million. The chief ports are Mocha and Hodeida, population 40,000.

THE SULTANATE OF KOWEIT, on the northwestern coast of the Persian Gulf, is ruled by Ahmed ibn Jobar, who succeeded his uncle in March, 1921. The Sultan is subsidized by the British government which maintains a political agent at his court. The estimated population is about 50,000.

THE EMIRATE OF KERAK is governed by Abdullah, son of King Husein. Kerak is Transjordania.

THE PROTECTORATE OF ADEN.—By the Anglo-Turkish Convention of 1914 the boundary of Aden was prolonged through the desert to a point on the coast opposite Bahrein in the Persian Gulf. The settlement also includes the island of Perim at the entrance of the Red Sea, and is subject to the Bombay government. The government is administered by a political resident (who is also General Officer commanding the troops) with four assistants. The India office has hitherto exercised internal administrative control; the Foreign Office has been responsible for political questions, and the War Office for military questions. The area is about 75 square miles, but with the Protectorate included it is about 9000 square miles; the area of Perim is 5 square miles. A railway was begun in 1915 for military

purposes, from Aden to Lahej, a distance of 30 miles.

VICARIATE APOSTOLIC (cf. C. E., I–674c).—The Vicariate Apostolic of Arabia includes the whole Arabic territory between 35° and 60° east longitude and 13° and 30° north latitude, the islands of Perin and Socotra, and British Somaliland. In 1901 Mgr. Jean Bigel was consecrated titular bishop of Eumenia and appointed to succeed Mgr. Lasserre, the first vicar apostolic, who resigned. Mgr. Bigel, who was elected against his will, never acted as vicar, and in 1902 Mgr. Thomas Clark was consecrated titular bishop of Tingis and vicar apostolic. Eight years later Bishop Clark was transferred to the diocese of Port Victoria, Seychelles Islands, and Mgr. Raffaele Presutti, consecrated titular bishop of Anchialos, replaced him in Arabia. He died 3 August, 1914, and the present incumbent, Mgr. Evangelista Vanni, titular bishop of Tenedos, became vicar in 1916. Born in the diocese of Pistoia, Italy, in 1878, he entered the Capuchin novitiate at Cortona, was ordained in 1901, and four years later went as a missionary to India. He was rector of the cathedral in Agra when appointed vicar apostolic of Arabia.

In 1912 the Somali chiefs, threatening an insurrection, forced the English authorities to close the missions in Somaliland founded by the French Capuchin Fathers, who were later given charge of the newly erected Prefecture Apostolic of Jibuti, formed from territory belonging to the Galla Mission. Efforts to evangelize the interior of Arabia are still unsuccessful. During the World War a military chaplain was stationed at Sheik Othman. Catholics in the vicariate made a special contribution to the War Memorial.

Statistics for 1921 were as follows: about 5,000,000 inhabitants, of whom about 1,000 were Catholics, 600 native and 400 European; 2 missions, 2 churches, 4 priests, 5 stations, 5 schools with 247 pupils and 12 teachers, 2 convents of Franciscan Sisters of Calais with 11 Sisters, 2 orphanages with 50 orphans, 4 pious associations; Tertiaries of St. Francis, League of the Sacred Heart of Jesus, Societies of St. Francis Xavier and of the Holy Rosary; 1 cooperative society.

Aracajù, DIOCESE OF (ARACAJUNENSIS), in Brazil, was erected on 15 December, 1909, by the dismemberment of the Archdiocese of Bahia, of which it is a suffragan. It comprises the state of Sergipe, of which Aracajù is the capital, and is bounded on the north by the state of Alagoas, on the west and south by Bahia, and on the east by the Atlantic Ocean, thus covering an area of 86,993 sq. miles. The cathedral is dedicated to the Holy Saviour. The first and present bishop, Rt. Rev. Joseph Thomas Gomes da Silva, b. at Martins, 1873, was appointed to this see 12 May, 1911, and consecrated 19 November following. By 1920 statistics the diocese has a Catholic population of 550,000, divided into 28 parishes.

Arassuahy, DIOCESE OF (ARASSUAHIENSIS), in the State of Minas Geraes, Brazil, is suffragan to the Archdiocese of Diamantina, out of a portion of which it was erected 25 August, 1913, having as its western limits the civil communes of Theopilo Ottoni and Minas Novas, which form a part of it. The original boundaries were changed 2 April, 1914, making the diocese somewhat larger than when it was first erected.

The present incumbent, Rt. Rev. Séraphino Gomez-Jardim, is the first bishop of the diocese. Born at Olhos d'Agua 7 September, 1875, he made his studies at the seminary of Diamantina and was ordained a priest 1 June, 1901, became a professor in the seminary, was appointed papal chamberlain 7 December, 1907, secretary to the bishop 17 August, 1908, and editor of the Catholic journal, "A Estrella Polar." He was appointed Bishop of Arassuahy 12 March, 1914, consecrated 20 September, and installed 4 October of the same year.

The diocese now (1921) comprises: 24 parishes, 15 secular and 22 regular clergy, 2 convents for men, 3 lay brothers, 5 sisters, 1 seminary in course of construction, 1 college for men and 1 for women, 1 asylum, and 7 hospitals. Societies to the number of 10 are organized among the laity, and 2 Catholic periodicals are published.

Arauca, PREFECTURE APOSTOLIC OF (ARAUCENSIS), in Colombia, South America, was erected 26 May, 1915, by a division of the Vicariate Apostolic of Casanare, of which it took all the northern part situated to the left of the River Casanare. It is entrusted to the Lazarist Fathers and has 30,000 inhabitants, comprising whites and Indians, and 7 missionaries.

Araucania, PREFECTURE APOSTOLIC OF (ARAUCANIÆ; cf. C. E., I–679a), in Chili, South America, with residence at Valdivia. This mission comprises part of the provinces of Cantin, Valdivia and Leauquihue, and is bounded on the north by the River Imperial, on the east by the frontier of Argentina, on the west by the Pacific Ocean, and on the south by the River Maipue. It has 143,000 inhabitants, of whom 60,000 are Indians and a number of these are infidels. By 1920 statistics there are 20 parishes, 27 churches or chapels, 31 Capuchin Fathers and 21 brothers, 9 communities of religious of the Holy Cross of Menzigen (Swiss), 9 elementary schools with 519 pupils, and 9 secondary schools with 538 pupils.

Arbitration, CANONICAL (cf. C. E., I–682).—To avoid litigation the canons provide that the parties to a dispute may covenant to submit it to one or more arbitrators to decide the issue on the basis either of law or of equity. Persons who are excommunicated or infamous after a declaratory or condemnatory sentence cannot act validly as arbitrators; neither can laymen in ecclesiastical cases, while religious must not undertake to adjudicate without permission of their superiors. Arbitration is invalid in criminal cases or in contentious suits involving the validity of a marriage, or the title to a benefice (though in this case the lawful authorities may authorize arbitration), or spiritual matters mixed with temporal. If, however, the question concerns church temporal goods and things which, though connected with spiritual matters, can, nevertheless, be considered apart from them, arbitration is lawful; but in that case the regulations concerning the alienation of ecclesiastical property must be carefully observed.

Archbishop (cf. C. E., I–691).—The right of an archbishop to intervene in the dioceses of his suffragan is strictly limited by the Code as follows: He may grant institution to beneficiaries who have been presented by patrons, if the suffragan has neglected to do so within the statutory period. He can grant indulgences of 100 days to the suffragan's subjects. He may appoint a vicar capitular or œconomus if the cathedral chapter has neglected to elect one after the death of the bishop. He is to see that the faith is not endangered and that ecclesiastical discipline is strictly observed, and if there are any abuses, he is to notify the Holy See. If the suffragan has neglected the canonical visitation of his diocese, the archbishop may make it

after obtaining permission from Rome; formerly the practice was for him to undertake it only after the matter had been discussed and approved at a provincial council; but at that time such councils were held every three years, while now they need be called every twenty years. When an archbishop is canonically visiting a suffragan's diocese he may preach, hear confessions and absolve even from sins reserved by the bishop; he may investigate the manner of life of the clergy, and denounce to their ordinaries those clerics who are tainted with infamy so that they may be punished; and may inflict equitable punishment, not excluding censures, for notorious crimes or for public notorious offenses committed against himself or his assistants. He may pontificate in any church, even if it is exempt, though he must notify the ordinary if he desires to do so in the cathedral; he may bless the faithful, and may have the cross carried before him when he enters the church. He must not, however, perform any other acts which imply jurisdiction. Of course he acts as first judge of appeal in cases originating in his suffragans' courts, but he may hear suits in first instance when they directly involve the rights or temporalities of the bishop or the diocesan mensa or curia. Formerly when an archbishop heard a suit in first instance, an appeal, if taken, had to be brought before the Holy See; now the appeal is taken before a bishop selected by the archbishop for that purpose once for all, with the approval of the Holy See.

Archconfraternity (cf. C. E., I-692).—The title archconfraternity can be conceded, even when it is merely honorary, to an association only by the Holy See, whose permission must be obtained also before the location of an archconfraternity can be changed. No association can be affiliated to an archconfraternity unless it has the same title and object, except by special permission of the pope. When an association has been affiliated all the indulgences, privileges and other communicable spiritual favors which have been granted by the Holy See to the aggregating association, directly and by name, and all that are granted thereafter are communicated to the affiliated association, unless the contrary is stated by the Holy See. This communication, however, gives the archconfraternity no rights whatsoever over the aggregated association.

The following conditions are expressly laid down for valid aggregation: the association must have been canonically erected and must not have been affiliated to any other archconfraternity or primary union; the aggregation must be perpetual, and must be executed in the manner prescribed in the statutes; the diploma of aggregation is to be sent gratis, voluntary payment for it being forbidden, except what is necessary to cover expenses, which shall not be more than thirty francs or six dollars; the indulgences, privileges, and other spiritual favors communicated by aggregation must be set forth in a schedule, authenticated by the ordinary of the place where the archconfraternity is established, and sent to the aggregated society; finally, the aggregation must be made with the written consent and testimonial letters of the local ordinary.

Archives, Ecclesiastical (cf. C. E., I-696).—Every diocese must have a special place, known as the archives, in which all writings and documents relating to the spiritual and temporal affairs of the diocese are to be kept carefully in order and indexed by the diocesan chancellor. The chancellor is always a notary and documents drawn up by him are held authentic. Sometimes he is given an assistant or vice-chancellor, and often he has the help of other notaries who may be laymen. The chancellor or the notaries may be suspended or removed by the bishop, but not by a vicar capitular unless the cathedral chapter consents. It is the duty of the chancellor to draw up an inventory or a catalogue of the contents of the archives with an abstract of each document. In the first half of each year he must add a précis of the documents of the preceding year and any others that have been overlooked. The archives are to be kept locked, and no one must have access to them without the leave of the bishop or of the vicar-general and the chancellor, the key being always entrusted to the latter. Documents must not be taken from the archives without leave of the bishop or vicar-general; if any are removed with permission they must be returned at the end of three days, unless the ordinary extends the time.

In the document room there must be a special compartment or irremovable safe in which all secret documents are preserved with the greatest care. This is to have two different locks, the key of one lock being retained by the bishop or Apostolic administrator, while the other is held by the vicar-general or, if there is no vicar-general, by the chancellor. No one except the bishop or the Apostolic administrator is allowed to open the archives or consult the secret documents, and special regulations have been laid down to prevent the bishop's key from coming into possession of the official holding the second key, in case of the bishop's death or disability. The illegal destruction, removal or substantial modifying of any document belonging to the episcopal archives is punished *ipso facto* by excommunication; however, the documents relating to criminal cases of morality must be burnt immediately after the death of a culprit or as soon as ten years have elapsed since the sentence of condemnation was pronounced, but a synopsis of all of these cases with the text of the final judgment is to be preserved. An inventory or catalogue of these secret archives must be kept as described above.

Vicars and prefects Apostolic shall have their archives, which are subject to the same regulations as diocesan archives, due allowance being made for differences of persons and places.

Duplicate inventories or catalogues of the archives of the cathedral and collegiate or parochial churches, and also of confraternities and holy places, are to be made; one copy is to be kept in its proper place, and the other deposited in the diocesan archives. At the end of each year parish priests must send the episcopal curia a certified copy of all their parochial books, except the census returns; and administrators of ecclesiastical goods are to forward likewise a descriptive inventory of the property entrusted to their care, noting the values and calling attention to any changes in the property; moreover, they must send the curia certified copies of the documents relating to the ownership of the property, if that can be done conveniently. Anyone who is interested in these documents may inspect those that are not secret, and may obtain a copy of them. Documents may also be borrowed, but only under the regulations governing the diocesan archives.

Ardagh, Diocese of (Ardachadensis; cf. C. E., I-699c), in Ireland, by the census of 1911 had a total population of 102,380, of whom 94,827 were Catholics. There are 41 parishes in the diocese, 96 secular and 4 regular clergy, 75 churches, 12 chapels, 1 seminary, 1 house of regulars, 12 convents, and 2 monasteries. The various institutions in the diocese include 6

workhouses; the College of St. Mel, which celebrated its golden jubilee in 1912; 3 intermediate schools; 3 industrial schools, and the Societies of St. Vincent de Paul. Rt. Rev. Joseph Hoare, D. D., consecrated 19 March, 1895, to succeed Most Rev. B. Woodlock, D. D., is now bishop of the diocese.

Since the Easter Rebellion in 1916 the diocese of Ardagh has suffered severe losses from the sacking of Granard, the fierce battles of Ballinalee, the destruction of St. Mel's Temperance Hall, one of the finest in Ireland, the burning of houses, blowing up of roads and bridges, and numerous other deeds of violence.

Arequipa (DE AREQUIPA; cf. C. E., I–701b), DIOCESE OF, in Peru, South America, is a suffragan of Lima. The present incumbent, Rt. Rev. Mariano Holguin, b. at Arequipa, 1860, entered the Order of Friars Minor 1881, was ordained 1886, appointed Bishop of Huaraz 2 July, 1904, and transferred to Arequipa 30 May, 1906; made an assistant at the pontifical throne 12 August, 1915. By 1920 statistics the Catholic population of this diocese numbers 290,000; there are 2 rectorates, 11 deaneries comprising 72 parishes, and 5 students from this diocese are at the seminary at Lima.

Arezzo, DIOCESE OF (ARRETINENSIS; cf. C. E., I–702b), in Tuscany, Italy, is directly dependent on the Holy See. Rt. Rev. Giovanni Volpi, who was appointed to this diocese in 1904, was transferred to the titular see of Antioch of Pisidia 3 July, 1919, and was succeeded by the present bishop, Rt. Rev. Emanuele Mignone, b. at Cavatore, 1864, appointed Bishop of Volterra, 29 April, 1909, and transferred to Arezzo 18 December, 1919. The statistics for 1920 for this diocese give 250,300 Catholics, 330 parishes, 400 secular and 149 regular clergy, 135 seminarians, 436 churches or chapels, 44 brothers, and 147 sisters.

Argentine Republic (ARGENTINA; cf. C. E., I–702d).—The area of the Argentine Republic is 1,153,119 square miles. According to the last official census of 1 June, 1914, the total population was 7,885,237, distributed as follows: Argentines, 5,527,285; foreigners, 402,555. The male population was given as 4,227,023, the female population 3,568,214. Of the foreign population 929,863 were Italians, 829,701 Spaniards, 79,491 French, 126,201 Spanish-Americans (Bolivians, Chilians, Uruguayans, and Paraguayans), 36,442 Brazilians, 27,692 British, 26,995 Germans, 38,123 Austrians, and 3,449 citizens of the United States of America. It is estimated that the present population is 8,411,000.

The following table gives the figures for Argentine immigration and emigration since 1910:

Year	Immigrants	Year	Emigrants
1910.....	345,275	1910.....	136,405
1911.....	281,622	1911.....	172,041
1912.....	379,117	1912.....	172,996
1913.....	364,878	1913.....	219,529
1914.....	182,672	1914.....	243,701
1915.....	83,019	1915.....	148,425
1916.....	75,381	1916.....	122,328
1917.....	51,665	1917.....	83,996
1918.....	50,662	1918.....	59,908

As the number of emigrants has exceeded that of immigrants since 1914, plans are being made for the attraction of immigration to the country. In 1920 steps were taken by Austria to promote the emigration to Argentina of her working classes by means of opening credits for intending emigrants.

ECONOMIC CONDITIONS.—Of the 1,000,000 square miles of the republic, more than one-third is arable; 333,000 square miles can be utilized for cattle. In 1904 slightly over 26,000,000 acres were under cultivation, while in 1920 62,500,000 acres were reported under specified cultivation. It is evident, therefore, that only one-third of the land known to be arable is at present utilized. According to the latest statistics wheat was sown on 16,975,770 acres, corn on 8,715,217 acres, linseed on 3,521,670 acres, oats on 2,980,026 acres; alfalfa on 19,898,481 acres; flax on 3,083,619 acres. A campaign is being carried on for the further cultivation of cotton. The exportation of flour in 1919 represented a total of 130,806 tons, estimated at $9,161,000. Tucumán produces over three-fourths of the total cane grown in the country. In 1919 the estimated national production of sugar amounted to 260,000 metric tons.

FOREIGN TRADE.—The foreign trade of the Argentine Republic is mainly with the countries enumerated in the following table. The values of this trade are given in gold.

Countries	Imports from 1917	Imports from 1918	Exports to 1917	Exports to 1918
Great Britain	$80,080,322	$124,960,102	$155,217,373	$296,626,000
France	21,811,554	25,954,483	70,029,308	109,610,000
Spain	26,530,672	41,779,305	8,814,880	23,086,000
Japan	3,203,081	14,744,000	2,036,725	2,716,000
United States	133,251,949	169,506,948	155,626,288	165,151,620
Italy	25,421,356	20,008,772	27,883,227	40,280,952
Brazil	33,226,402	47,918,000	22,021,772	32,301,000
Germany	.....	221,628	.....	.....
Belgium	.....	159,900	.....	.....

The United States trade with Argentina for five years was as follows:

Year	Imports (to U. S.)	Exports (from U. S.)
1914.....	$49,468,512	$43,507,753
1915.....	93,706,075	75,589,885
1916.....	119,730,145	106,988,508
1917.....	161,270,764	138,084,920
1918.....	165,151,620	169,506,948

The total trade of the republic in 1919 was: import, $533,159,000; export, $867,823,000. In 1920 it was: import, $850,000,000; export, $1,000,000,000.

The chief import from Argentina into the United States in the year 1917 was wool, $100,533,658; the chief exports from the United States to Argentina were textile manufactures, $45,748,600; foodstuffs, $33,038,155; iron manufactures, $17,836,366.

SHIPPING AND NAVIGATION.—In 1917 the registered shipping consisted of 1,108 steamers of 2,966,518 tons, and 216 sailing vessels of 294,917 tons; total, 1,324 of 3,261,435 tons. In 1917 the number of ocean-going vessels which entered the port of Buenos Aires was 975, with an aggregate tonnage of 2,420,809 tons, as against 1,757 of 4,527,790 tons in 1915.

HIERARCHY.—The Argentine hierarchy consists of the Archbishop of Buenos Aires, and the Bishops of Córdoba, La Plata, Paraná, San Juan de Cuyo, Santa Fé, Salta, Tucumán, Santiago del Estero, Catamarca, Corrientes. There is a seminary in each diocese under the control of the bishop for the support of which an appropriation is made yearly. The Argentine nation has an Envoy Extraordinary and Minister Plenipotentiary in Rome. The Apostolic Internunciature to Argentine was raised to a Nunciature in July, 1916, when the republic celebrated the centenary of its independence. The new envoy, Mgr. Alberto Vassallo di Torre-

grossa, titular archbishop of Emesa, arrived at Buenos Aires in June, 1916.

EDUCATION.—The system of education comprises the following divisions: primary, secondary, normal, special (including industrial, commercial, agricultural, artistic, and education of defectives), and higher education. Primary education is compulsory for all children from six to fourteen years old; it is supported by the national Government and the Governments of the different provinces and its general administration is in charge of the National Council of Education. In 1918 there were in the republic, including night schools and private institutions, 8,494 schools with 1,019,944 pupils and 31,872 teachers. Primary education covers a period of six years; secondary education is imparted by the "Colegios Nacionales" (National Secondary Schools), and in private schools under government supervision. There are 38 "Colegios Nacionales" under the supervision of the General Superintendent of Secondary, Normal, and Special Education, with an enrolment of 11,022 students; 39 private secondary schools with an enrolment of 3,288 students; moreover, each of the National Universities has a secondary school department. The secondary school course covers five years.

In 1918 there were 82 normal schools, besides the private normal schools. Industrial education is given in the so-called industrial schools, of which there are 24. There are 8 National Commerce Schools. The schools of agriculture, five in number, are of a regional character, each being connected with an agronomic station. Higher education is given in the three National Universities: Córdoba, the oldest, with five faculties; Buenos Aires, the largest, with six; and La Plata with five. There are also two provincial universities at Tucumán and Santa Fé. The government also maintains three military schools. Argentina devotes 12 per cent of its annual budget to education.

In 1920 it was planned to establish at Rosario the National University of the Littoral, with complete courses in technical instruction, to take place of the industrial school formerly in operation in Rosario. A popular university was in process of organization in 1920 with departments of law, art, etc.

RECENT HISTORY.—In 1911 diplomatic relations between Argentina and Bolivia, which had been interrupted on account of boundary disputes, were resumed. In 1915 the first actual treaty between Argentina, Brazil, and Chile, signed in Buenos Aires on 25 May, provided for a five years' peace among the three nations, during which time each was pledged not to make war on either one of the others until the cause of the conflict had been investigated and reported by an impartial commission. In 1917 trouble rose between the republic and Germany over the sinking of the Argentine ships by German submarines. It came to a climax when the correspondence of the German minister at Buenos Aires revealed a dispatch to his government, advising the sinking without warning of Argentine vessels. Thoroughly aroused the Argentines immediately broke off diplomatic relations with Germany, though they did not share in the active part taken by the United States in the European War. In 1919 the country joined the League of Nations. Among the recent legal enactments were a law, effective on 1 January, 1917, withdrawing from the stores permission to open on Sundays, and forbidding the sale of liquor from 12 p. m. on Saturdays to 12 p. m. on Sundays, and a decree in 1920 providing for the colonization of 30,000 square miles of state lands.

Argyll and the Isles, DIOCESE OF (ERGADIENSIS ET INSULARUM; cf. C. E., I–706c), comprises the County of Argyll, the southern part of Inverness and the Islands of Bute and Arran and the Hebrides. It is a suffragan of the Archdiocese of St. Andrews and Edinburgh, and is under the administration of Rt. Rev. Donald Martin, the third bishop since the restoration of the diocese in 1878, and successor to Bishop Smith, who died 18 January, 1918. Bishop Martin was born in Ardnamurchan 6 October, 1873, appointed bishop 2 April, 1919, and consecrated at Oban 9 June of the same year.

During the World War, out of the very small number of clergy belonging to this diocese, three served as chaplains: Rev. John MacNeill, serving with the 9th Division (Highland), was mentioned in dispatches, was wounded twice, and won the military cross with a bar; Rt. Rev. Hugh Cameron, vicar general to the Lovat Scouts, served in Gallipoli, Egypt, Palestine, and was mentioned in dispatches; Rev. Duncan Campbell was attached to the 51st (Highland) Division. Although this diocese comprises a large territory, its Catholic population is comparatively small and there is little activity. The present (1921) statistics show: 24 missions, 45 churches and mission stations, 34 secular priests, 2 convents of sisters, and 38 elementary schools.

Ariano, DIOCESE OF (ARIANENSIS; cf. C. E., I–710d), is a suffragan of Benevento in Southern Italy. During the war twenty priests served with the Italian army and the canon of the cathedral was chaplain in a military hospital. Rt. Rev. Guiseppe Lojacono, b. at Tropea, 11 November, 1862, elected bishop 4 November, 1918, was consecrated bishop of Ariano, 12 January, 1919. He succeeded Rt. Rev. Cosimo Agistino, who was born in Gerace, 16 April, 1860, elected to Lacedonia, 28 July, 1913, consecrated at Gerace, 23 September following, transferred 1 June, 1915, to Ariano, administrator Apostolic to Lacedonia, 22 September, 1915, to 22 March, 1916, died 30 March, 1918. His predecessor was Rt. Rev. Onorato Carcaterra, O.F.M., who was elected in 1913, and resigned and was transferred in 1915. Rt. Rev. Andrea Agostino preceded Bishop Carcaterra, b. 1838, elected 1 June, 1888, he died 14 February, 1913. In the diocese are 24 parishes, 91 churches, 3 abbeys for men, 4 monasteries for women, 98 secular priests, 30 sisters, and 50,400 Catholics; 2 colleges for girls, 8 seminarians, 1 refuge, 1 asylum, 1 hospital, and one paper, the official organ of the bishop, is published.

Arizona (cf. C. E., I–719b).—Arizona is the newest state in the Union, having been admitted on 14 February, 1912.

RECENT HISTORY.—In 1906 joint statehood was proposed for Arizona and New Mexico and rejected, almost unanimously in Arizona. In 1910 an enabling act, passed by Congress, authorized Arizona to call a constitutional convention. The constitution, thus formulated, contained some salient features, among which were the following: an eight-hour day, the prohibition of the sale of liquor to Indians, the initiative and referendum, providing 10 per cent of the qualified electors petition for the former, and 5 per cent for the latter, and the recall of public officers upon petition of 25 per cent of the electors. The application of the recall to the judiciary caused the veto of the statehood bill by President Taft, despite the passage of the Act through the two houses of Congress. With the removal of the offending feature the bill was signed on 22 August, 1912, and became law. Following the admission to statehood thus attained

by renunciation of the recall, the legislature and people had the power to re-incorporate the objectionable feature, which was adopted on 5 November, 1912, by the people, as an amendment to the state constitution. In the same year an inheritance tax law, an eight-hour law for women, and an alien land law were adopted. On 1 January, 1916, a statewide prohibition bill went into effect as a result of a constitutional amendment adopted 3 November, 1914. The federal prohibition amendment was ratified 22 May, 1918, and the suffrage amendment 12 February, 1920.

During the World War Arizona contributed the largest percentage of soldiers and sailors to the war, per capita of male citizens, of any state in the Union. The first native Arizonian to give up his life for his country in France was Matthew Rivers, a Pima Indian, who had been educated in the Sherman Institute, California.

Population, Climate, Resources.—The fourteenth United States census, besides 32,989 Indians, reports a population in 1920 of 334,162. There were 213,350 natives and 78,099 foreigners. Of negro descent there were only 8,005. Including in the list those who could only read with those who could neither read nor write, 14.5 per cent of the males of voting age were illiterate.

According to the report of the chief of the weather bureau, the highest temperature observed at any weather station in Arizona during the year 1917 was 124°, the lowest 18°. One station reports each of these extremes. The smallest rainfall reported for the same year from any station is 2.22 inches, the greatest 29.22 inches. In October and November, 1917, no trace of snow is reported at any station, and for the following six months to May, 1918, inclusive, the greatest fall reported is 177 inches, 13 stations reporting only a slight fall of snow.

Limited by supply of water for irrigation, the area of farming land is 9,975,000 acres out of 72,000,000. Of manufacturing establishments there were 480 in the year 1919, with a capital of $101,486,070. The value of products was $120,769,112. The value of the products of smelting and refining copper comprises 78.0 per cent of the total of all industries. There are 2,416 miles of railroad. The assessed valuation of taxable property for the year 1918 was $834,020,592.

State Government.—The state senate consists of nineteen members and the House of Representatives of thirty-five. An amendment voted to the state constitution gave the state the power to engage in industrial pursuits. In the laws which the first legislature of Arizona enacted, the affairs of the state government were placed under direct control of the people by means of the initiative, referendum and recall.

Education.—There are more than 77,000 children in the public schools. In 1919–20 the school expenditure was $6,339,211. State laws relative to private and parochial schools are as follows: no tax shall be laid or appropriation of public money made in aid of any church or private or sectarian school (IX, 10); property of educational, charitable, and religious associations or institutions not used or held for profit may be exempted from taxation (IX, 2); private schools within the compulsory education law shall be taught for full time of public school session.

Ecclesiastical History.—See Tucson, Diocese of.

Arkansas (cf. C. E., I–724c).—Climate.—The report of the chief of the Weather Bureau states the highest temperature observed at any weather station in Arkansas during the year 1917 to have been 106°, observed at two stations, the lowest, 21°, also observed at two stations. The smallest rainfall reported for the year is 19.80 inches, the greatest 70.88 inches. As early as October, 1917, there were snowfalls at all of the stations except 5; in February, 1918, at all except 47; no snow is reported at any station in March and April. The greatest fall of the season was 30.0 inches, the least 2.0 inches. The reports of temperature are from 58 stations, and of snowfall from 59 stations.

Population.—According to the official census of 1920, the population of the state was 1,752,204. Only 13,975 were foreign born. Of negro descent there were 472,220. Little Rock, with a population of 65,142, and Fort Smith, with 28,870, were the only cities whose population exceeded 25,000. Six other cities, Helena, Hot Springs, Jonesboro, North Little Rock, Pine Bluff and Texarkana were the only cities which had a population exceeding 8,000.

Wealth and Resources.—The total assessed valuation of property for 1919 was $553,485,082; the state indebtedness on June 30, 1919, $2,226,400. In 1919 the value of the cotton crop was $151,060,000 or 55.0 per cent of the value of all crops of the state. The value of the corn crop was $79,911,000. A production is reported of 3,321,000 bushels of potatoes and 456,000 pounds of tobacco. Of manufacturing establishments there were (1919) 3,123; the amount of capital employed was $138,818,000; the value of products, $200,313,000. The coal production for 1917 amounted to 1,913,000 short tons, one half of which is classed as semi-anthracite. The railroad mileage in 1919 was reported to have been 5,350 miles.

Education.—The federal census of 1920 reported a school attendance of 664,101, of whom 332,593 were females. Including in the list those who could only read with those who could neither read nor write, 11 per cent of the males of voting age were illiterate. Bible reading is neither permitted nor excluded in the public schools. State laws relative to private and parochial schools are as follows: The basic language of instruction in the common school branches, in all the schools of the state, public and private, shall be the English language only; no money or property belonging to the public school fund or to the State for the benefit of schools or universities, shall ever be used for any other than for the respective purposes to which it belongs (XIV. 2).

Recent History.—During the World War, Arkansas contributed 61,027 soldiers, or 1.62 per cent of the total United States army. At the outbreak of the war (1917) the First Arkansas Infantry (15 organizations) was mustered into service, and later in August the Second and Third Arkansas Infantry, the Arkansas ammunition train, field hospital, and ambulance companies were mustered and mobilized at Fort Logan, and finally transferred to Camp Beauregard, Louisiana. In December, the Fourth Regiment and Engineers Battalion was raised. Camp Pike one of the army cantonments was established near Little Rock and Eberts Field (aviation) near Lonoke.

Ecclesiastical History.—For Catholic religious statistics see Little Rock, Diocese of.

Recent Legislation.—In 1905 a drastic anti-trust law drove the insurance companies and other concerns out of the state, but it was later amended and the companies returned. In 1912 came Arkansas' first opportunity to exercise the initiative and referendum, provided for by an amendment to the constitution in 1910. Out of thirteen amendments, only one received the necessary majority.

Later the Supreme Court held that only three could be submitted at one time. Among the amendments which passed at a later time were a child labor law (1914) and a publicity act, subsidizing the press through public advertising. State-wide prohibition became effective in 1915, although a prohibition law initiated in 1912 had been rejected. In the same year a drastic inheritance law and a minimum wage law were passed. A primary election law was adopted in 1916, and also an amendment raising the limit of the school tax to 12 mills. The proposed new constitution formulated in the constitutional convention of 1918, failed to pass. The year 1919 was unique, for there were three sessions of the Legislature and the fourth was called before the year was out. The emergency highway legislation of the second session was invalidated by the Supreme Court on the ground that the provision requiring the publication of intention to apply for special acts had not been complied with. This deficiency was remedied by a third session. In 1919 the Arkansas Corporation Commission was created, with jurisdiction over public utilities. In the same year the State ratified the prohibition amendment (14 January) and the suffrage amendment (28 July).

Armagh, Archdiocese of (Armacanensis; cf. C. E., I–729d), is the primatial see of Ireland, its archbishop bearing the title "Lord Primate of all Ireland." The present incumbent, His Eminence Michael Cardinal Logue, who came to this see in 1887, is the first Primate of Armagh to become a member of the Sacred College. On 23 May, 1920, the beatification of Oliver Plunket, Primate of Armagh 1669–81, took place in Rome, and religious celebrations of the event were held throughout Ireland. On 6 October following the relics of the blessed martyr were translated from the sarcophagus in which they had reposed, to a beautiful shrine prepared for them in Downside Abbey. The following November Cardinal Logue received the Decree of the Sacred Congregation of Rites dated 30 June, 1920, authorizing the translation of the relic of the head of Blessed Oliver Plunket from the Dominican Convent to the Oliver Plunket Memorial Church, St. Peter's, Drogheda. On 3 October, 1920, the cardinal laid the corner-stone for the new church of the Immaculate Conception in Tullysaron, this diocese. By decree of the Sacred Congregation of the Consistory 14 January, 1922, Rt. Rev. Patrick O'Donnell, Bishop of Raphoe, was made titular Bishop of Attalia and coadjutor to Cardinal Logue, with right of succession.

By the 1911 census the total population of this diocese is 137,595 of whom 127,729 are Catholics. By 1921 statistics there are 66 parishes, 153 secular, and 21 regular clergy, 144 churches, 13 convents of nuns with 124 religious, 3 monastic houses with 17 religious. The religious orders of the diocese include: Male: Franciscans, Carmelites, Jesuits, Christian Brothers of Ireland and De La Salle Brothers. Female: Sisters of Loretto, of the Presentation, and Mercy. The charitable institutions and societies include an asylum for infirm priests, cripples' house, Total Abstinence Society, 4 Societies of St. Vincent de Paul, 4 confraternities of the Holy Family, 5 confraternities of the Holy Rosary and associations in honor of the Sacred Heart.

Armenia (cf. C. E., I–736a), a mountainous district of western Asia, at present divided between the Turks and Russians, excepting the Zanghezur district which has not been occupied. Before the European War the term Armenia was indeterminate, being sometimes applied to the territory in the Turkish Empire occupied by the Armenians, sometimes to the whole country in which the Armenians were the dominant race element, and which was partly in Russian territory. The territory as constituted by the Treaty of Sèvres and as delimited by ex-President Wilson of the United States, has an area of 80,000 square miles and contains the southeastern frontiers of the Transcaucasian division of the Russian Empire, besides the ethnically Armenian regions of the vilayets of Van, Erzerum, Bitlis, and Trebizond in Asiatic Turkey. The frontier thus defined begins at Treboli, 50 miles west of Trebizard on the Black Sea, crosses west of Erzinjan, and then curving eastwards, skirts the northern slopes of Armenian Taurus, south of Mush, Bitlis, and Lake Van, and ends on the Persian frontier. The statistics of the six Armenian provinces of Turkey compiled in 1912 by the Armenian Patriarchate of Constantinople are as follows:

	Population	Per cent
Turks	666,000	25.4
Kurds	424,000	16.3
Mussulman races	88,000	3.4
Armenians	1,018,000	38.9
Nestorians, etc.	123,000	4.8
Greeks, etc.	42,000	1.6
Kizibashis	140,000	5.3
Zazas, etc.	77,000	2.9
Yezidis	37,000	1.4
	2,615,000	100.0

It is estimated that the Armenians once numbered over twenty millions and the steady reduction of the population in modern times must be attributed almost entirely to the Turkish persecution in one form or another. During the war and as a result of the deportations and massacres of 1915, Lord Bryce estimated in 1916, that of a total of Armenian population in Turkey of about 1,800,000 before the war, 600,000 were massacred, 600,000 were deported, 300,000 remained in Armenia, and 300,000 survived in Constantinople, Smyrna, and other parts of Turkey or in adjoining territories as refugees. Of the 600,000 who were stated to have been deported to Mesopotamia in 1915, the latest estimate received from Aleppo (Decemb r, 1918), puts the number of survivors at only 90,000. The total population of United Armenia in its widest extent would be about 8,000,000. The chief towns of Russian Armenia are Erivan with about 90,000 inhabitants, Alexandropol, 50,000; Kars, 35,000. The Supreme Council at San Remo in April, 1920, decided to internationalize the port of Batum and make it a common outlet for Armenia, Azerbaijan, and Georgia.

Education.—Measures for nationalization were taken after the separation from Russia and Armenian became the official language of the schools. A system of compulsory education was established and the old church seminaries and technical schools continue their work.

Economic Conditions.—The first railway dates from 1900, and in 1920 the mileage was 370 miles. The Turkish system of land tenure did not recognize the right of the Christian Church to hold land, and consequently the Armenian Church has often been dispossessed of its property, which in any case may be held by trustees. Turkish taxation falls much more heavily upon the Armenian than upon the Mohammedan population. Apart from racial

troubles Armenia has suffered in common with all Turkish provinces from the stagnation produced by Turkish misrule. Schemes of development have not been wanting, but nearly all suffered shipwreck through lack of security, of communication, of capital, and of any adequate economic incentive. Commercially the Armenians were long hampered by the decree forbidding them to travel abroad, which was abrogated only in 1908. While this was in operation, the Armenians could not get into direct touch with foreign supplies, and were dependent on Constantinople and Aleppo agents, who granted them long credits.

History (1909–1921).—The rise of the Young Turk party, concentrated in the Committee of Union and Progress, with its assertion of liberty and toleration and the new constitution of 1908, aroused Armenian hopes. However, the deposition of Abdul Hamid in 1909 was followed by the massacre of Adana, for which a pretext was found in the pretensions to complete independence of a small section of Armenians. This massacre was part of the reactionary revolution projected by Abdul Hamid and resulting in his fall. But the extermination of the whole Armenian people was a later project, attributable to the government of the Young Turks. At the outbreak of the European War, the Armenians who had fought for the Turkish Government in the Balkan Wars were regarded with suspicion and were consequently disarmed. Then ensued, in 1915, massacres on a larger scale than ever, in which it is said that 1,000,000 Armenians perished.

On the eve of Turkey's entry into the war, the Young Turks employed every conceivable means, persuasion, cajolery, intimidation, and the promise of a large autonomous Armenia to induce the Armenian party leaders to prevail on the Russian Armenians to rally to the Turkish flag against Russia. The Armenians obeyed the Turkish orders for mobilization, but soon developed in large numbers. The massacres and deportations began soon after the collapse of the Turkish invasion of the Caucasus and North Persia, and when Turks determined to deport and to destroy all Armenians, the persecuted race took up arms in self-defense. In Shahin-Karahissar they held out for three months and were only reduced by artillery brought from Erzerum. In Van and Jebal-Mousa they defended themselves against heavy odds until relieved by the Russians and Armenian volunteers in the first case, and rescued by the French and British cruisers in the second. By this resistance they forced the Turks to detach large numbers of their troops and in some cases, artillery and machine guns to keep the Armenian rebels in check, thus hindering the full development of the Turkish military power during the war. They gave enthusiastic support to the Russian cause, they organized a volunteer force of Armenians which was blamed by the Turks for the disaster that befell them at Sarikamish, Azerbaijan, and Van; they contributed high officials to the Russian army, including several generals, and they suffered their land to become the battleground of Asia Minor. Archbishop Sempad, the Gregorian incumbent of Erzerum, was murdered by brigands in the service of the Union and Progress Company. The Gregorian Bishops of Trebizond, Cæsarea, Mush, Bitlis, and Erzindjan, and the Catholic Bishop of Seerth were also murdered by the order of the Young Turk government.

On 22 April the Diet of Transcaucasia declared its independence of Russia under the title of the Federal Republic of Transcaucasia, comprising Georgia, Armenia, and Azerbaijan (Tartar). It had from the first refused to recognize the Bolsheviki, and had formed a provisional government at Tiflis in February, 1918. Each party was to hold its own territory, but the republic lasted only five weeks, owing to the divergent political tendencies. On 26 May, 1918, the Transcaucasian Republic was dissolved and Georgia declared its independence, as did Armenia. Its *de facto* government was recognized by the allies in January, 1920; and the *de jure* recognition was embodied in the Treaty of Sèvres, signed in August, 1920, between the allied powers and Turkey, to which Armenia was a signatory.

In the new republic there was no president, the presidential functions being discharged partly by the chamber of deputies (80 members), and partly by the cabinet of ministers. The mandate of Armenia was offered to the League of Nations and refused on the ground that it was not the object of the League to take up mandates. It was offered to the United States and refused by the Senate, contrary to the wishes of President Wilson, who was asked to arbitrate the question of Armenian frontiers. In the meantime the Nationalists and the Bolsheviki made a concerted attack on Armenia. The Russian divisions commenced operations against Armenia in their base at Azerbaijan. The seriousness of the Polish situation caused the withdrawal of these troops and Armenia took advantage of the occasion by capturing the coal-fields of Olti. In August they advanced to Julfa on the Persian frontier and forced the Turks to retire to the Aràx River. Ill-luck befell the Armenians afterwards and they lost Erivan, their capital, to the Turks. On 11 November, 1920, the Armenian ministry which had taken part in the treaty of Sèvres was replaced by an extremist government which had come to an understanding with the Soviet government, with a view to concluding a new armistice with the Turks. This took place, the terms proposed by the Turks being made with the view of keeping Armenia as a buffer state between Turkey and Russia. The Turks demanded that Armenia renounce the treaty of Sèvres and that the frontier between Armenia and Turkey should be fixed by the two peoples concerned. As yet the boundaries are indeterminate. First reports place them as running along the Black Sea at a point a little to the west of Tireboli through Militkan, west of Mush, south to Lake Van to the frontier of Azerbaijan. President Wilson's award did not include the vilayets of Daiarbekr, Sivas, Kharput, and Adana.

On October, 1921, a treaty was signed at Kars, Armenia, between the four Bolshevized republics, Armenia, Azerbaijan, Georgia, and Daghestan on one hand, and the Turkish Nationalist government on the other, giving the latter about one half of Caucasian Armenia, and creating a small autonomous state on Armenian territory under the protection of Azerbaijan, to be known as Nakitchevan. It now appears that the Turks are supporting the intentions of Russia to federalize all the so-called Caucasian republics in Russia into a Russian state, the political center being at Baku, and the economic center at Tiflis. The independence of these republics is a thing of the past.

Armenierstadt, Diocese of. See Gherla.

Armenopolis, Diocese of. See Gherla.

Armidale, Diocese of (Armidalensis; cf. C. E., I–740b), in New South Wales (Australia) is under the administration of its third bishop, Rt. Reverend Patrick Joseph O'Connor, D. D., who has filled the see since 1904. Dr. O'Connor came to this diocese in 1876 and in 1882 was appointed dean and vicar

general of the diocese, which latter position he filled until his appointment as bishop. His long experience in the diocese particularly fitted him for his administration, and during his incumbency he has seen it grow from a mere wilderness to a flourishing diocese. Numerous schools, churches, and convents have been added to the diocese and a beautiful cathedral erected, costing £32,000, all of which was collected in three years through the efforts of the bishop. At the solemn opening of the new building he was able to announce that it was free of debt, and in 1919, on the occasion of the Golden Jubilee of the diocese the cathedral was consecrated by the papal delegate Most Rev. B. Cattaneo. Another celebration was the laying of the foundation stone of a diocesan orphanage, by the papal delegate and Archbishop Kelly of Sydney, and £10,500 were collected toward the erection of the institution, which was planned to cost £17,000. On 2 October, 1921, the institution with a remaining debt of only £4,000, was solemnly opened by the papal delegate, who returned to complete his work, and before the ceremonies were over this sum and £700 additional were collected by Bishop O'Connor. The various religious orders established in the diocese are: Brothers of the Christian Schools, Sisters of Mercy, Dominican Sisters and Ursuline Sisters. The present (1921) statistics show 19 parochial districts, 69 churches, 33 priests, 7 brothers, 210 nuns, 12 secular teachers, 5 boarding schools for girls and 1 for boys, 5 high schools with 471 children attending, 28 primary schools with 3,639 children attending, and 1 orphanage. The total number of children attending Catholic schools is 4,300 and the total Catholic population of the diocese, 33,000.

Arras, Diocese of (Atrebatum; cf. C. E., I–752d), comprises the Department of Pas-de-Calais in France and is suffragan of Cambrai. Rt. Rev. Alfred Williez, who was appointed to this see in 1892, d. 25 January, 1911, and was succeeded by Rt. Rev. Emile-Louis Lobbedey 5 May, 1911, d. 24 December, 1916. He was succeeded by the present incumbent, Rt. Rev. Eugène-Louis Julien, born in the Diocese of Rouen 1856, ordained 1881, made prelate of the Holy See 1916, appointed bishop 22 May, 1917.

During the World War the region suffered cruelly and the cathedral, rebuilt 1775–1833, was completely destroyed by the German bombardment and fire and more than two hundred churches were totally ruined. In 1912 the cathedral chapter was granted the privilege of wearing red on the sleeves of the rochet. By latest statistics the Catholic population of this diocese numbers 1,068,155, there are 672 parishes and 53 vicariates, formerly with state subventions, 985 churches, 1073 priests, 1 upper seminary with about 100 students, 2 lower seminaries, 1 at Béthune, the other at Boulogne sur Mer, 9 secondary schools for boys with 103 professors and 1600 pupils, 10 boarding schools for girls with 93 teachers and 1400 pupils, 244 elementary schools with 774 teachers and 32,055 pupils, and 2 professional schools having about 100 students. Several periodicals are published; "La Croix d'Arras," at Arras, "La Croix du Pas de Calais," at Boulogne, and the "Courrier du Pas de Calais" at Arras. Within recent years the diocese has lost three prominent clergy, by the deaths of Rev. Canon Rambure, vicar general and a professor and pro-rector of the Catholic faculty of the University of Lille, and author of a number of books; Mgr. Hervin, protonotary apostolic and vicar general; and Rev. Canon Decrouille, author of many spiritual books.

Artvin, Diocese of (Artumensis; cf. C. E., I–765), of the Greek Armenian Rite, comprises the trans-Caucasian provinces of Artvin and Kars. Since 1878 Russia has prevented the appointment of a bishop of Tiraspol, to which this territory was united by Russia in that year. By 1920 statistics there are 12,000 Armenian Catholics in the diocese, 25 missionary priests, 30 churches or chapels and 22 elementary schools with 900 children.

Ascoli-Piceno, Diocese of (Asculanensis Piceniensis; cf. C. E., I–773d), in Italy, is under the immediate jurisdiction of the Holy See. Rt. Rev. Bartolommeo Ortolani, who came to this see in 1877, d. 7 May, 1910, and was succeeded by the present incumbent, Rt. Rev. Apollonno Maggio, b. 1859, appointed titular Bishop of Lystra 31 January, 1910, and named administrator apostolic of Ascoli-Piceno 12 March, of the same year, transferred to this see 13 May following.

According to most recent statistics (1922) the population of this diocese numbers 230,000 and is divided into 166 parishes. There are 190 secular and 15 regular clergy, 9 convents of men for the Capuchins, Conventualists, and Minor Observants, 1 convent of men under papal cloister with 20 monks, and 2 Benedictine monasteries under episcopal cloister. Among the religious orders of women are: 21 Sisters of the Infant Jesus who conduct a convent for 30 children; 25 Sisters, Pious Workers of the Immaculate Conception, charged with 50 children; 14 Dominican Sisters; 13 Sisters of Maria Auxiliatrice in charge of 130 children, and a public dispensary; 5 Sisters of Charity who conduct an orphanage for girls, with 90 orphans; 6 Daughters of Charity in charge of a civil hospital; 7 of the same congregation in charge of a poorhouse, and 14 Sisters Felatrice of the Sacred Heart, in charge of an orphanage for girl war orphans, of whom there are 80 in the institution. An infant asylum is connected with it, and 2 other infant asylums, an orphanage and a community house, complete the list of charitable institutions in the diocese. Various societies of a religious or charitable character, numbering in all 120, are organized throughout the diocese.

Ascoli-Satriano and Cerignola, Diocese of (Asculanensis Apuliæ et Cerignolensis; cf. C. E., I–774a), in the province of Foggia, Italy, is suffragan of Benevento. Rt. Rev. Angelo Struffolini, who came to this see 15 April, 1901, was transferred to the titular see of Philippi in July, 1914. His successor Rt. Rev. Giovanni Sodo, b. at Naples, 1862, was appointed 19 February, 1915. On 9 December, 1918, he was named administrator Apostolic of Troja. In 1920 there were 70,115 Catholics in this diocese, 12 parishes, 100 secular and 8 regular clergy, 30 seminarians, 100 churches or chapels, 4 brothers and 50 sisters.

Asia (cf. C. E., I–777b).—Population.—The total population of Asia is about 800,000,000, divided according to latest available statistics as follows: Siberia, 10,377,900; Chinese Republic, 320,650,000: Korea, 17,284,207; Japan, 55,961,140; Indo-China, 16,990,229; Siam, 8,819,686; British India, 244,267,-542; Afghanistan, 6,380,500; Persia, 9,500,000; Turkish Empire, 8,000,000; Arabia, 5,500,000. According to the Moslem World for 1914, there are 12,278,800 Mohammedans in Asiatic Turkey; 8,421,-000 in China; 66,000,000 in India and Burma; 35,000.000 in the Malay Archipelago. The "Jewish Year Book" for 1921 gives the following number of Jews in various Asiatic countries: Aden, 3,747; Afghanistan and Turkestan, 18,316; Dutch East

Indies, 10,842; Hong Kong and Straits Settlements, 366,145; India, 20,980; Palestine, 85,000; Persia, 40,000; Russia in Asia, 76,262; Turkey in Asia, 177,500. Previous years give 59,235 Jews in Mesopotamia, 77,458 in Asia Minor, 130,000 in Arabia, and 20,000 in Bokhara. The Chinese "Year Book" enumerates 600 Jews in China.

Political Geography and Recent History.—In the following paragraphs are briefly given noteworthy historical facts of recent years and the present status of each Asiatic country.

Siberia, formerly part of the Russian Empire, now under the Russian Bolsheviks, except Vladivostok, where Japanese troops remain in occupation. After the Russian revolutionary outbreak in 1917, various independent "governments" arose in Siberia, a constitutional government being finally established at Omsk in 1918, under the presidency of Admiral Polchak. This was recognized by the Allied and Associated Powers, but was attacked by Bolshevik forces in 1919, removed to Irkutsk, and was overthrown in 1920, Kolchak being executed.

China, formerly an empire, declared a republic in 1912 and distracted by civil war since 1917. She entered the war in 1917 on the side of the Entente, refused to sign the Treaty of Paris, which acceded Japanese rights in Shantung, and concluded a separate peace with Germany. In 1920 a severe drought caused the complete failure of the harvest in a large area, resulting in famine in the latter months of the year and in 1921. Hongkong belongs to Great Britain, Macao to Portugal, and Kwang Chau Wau to France.

Japan, an Empire, including Korea and Formosa, with mandatory over Shantung. This disputed territory was wrested by Japan from Germany in 1914, and according to a treaty with China in 1915 was to be restored to Chinese sovereignty. Failure to do this, and other alleged encroachments of China's rights, have aroused much bitter feeling in China towards Japan. The race question has been an issue between the United States and Japan. Universal suffrage in the Empire has been seriously debated, with no definite outcome as yet. The budget for 1921 included enormous sums for naval and military expenditure, this arousing much unfavorable comment from other powers. Japanese activities in the war were mostly local, including intervention in Siberia in 1918 and the seizure of Shantung in 1914.

Siam, an independent monarchy.

French Indo-China, a French dependency, comprising the colony of Cochin China, the protectorates of Annam, Cambodia, Tonking, and Laos, and the territory of Kwang Chau Wau, leased from China. She contributed money and supplies as well as troops to France during the war. Recent judicial and legislative reforms and educational progress are noteworthy.

Nepal, an independent kingdom in the Himalayas.

Bhutan, an independent state in the Himalayas.

India (Portuguese), the four provinces of Goa, Damao, Diu, and Timor.

India (French), the five provinces of Pondicherry, Karikal, Chandernagar, Mahé, and Yanaon.

India (British), an empire of the British Crown, administered by a governor-general. The Government of India Act of 1919 granted the natives a greater representation in the government, and greater provincial autonomy was forced by the appointment of five new provincial governors to take office in December, 1920, and January, 1921. India sent troops to the European battlefronts and fought actively in the Turkish campaigns.

Baluchistan, a country comprising British and administered territory and the native states of Kalat and Las Bela.

Afghanistan, an hereditary monarchy with foreign policy under control of the British Government of India. Relations with India are strained, as a result of the war between the countries in 1919. Bolshevik influences are feared here as well as in Persia, India, and China, because of proximity to Russian Bolshevism.

Persia, a monarchy, whose unstable government made necessary the intervention of Great Britain and Russia, resulting in the Anglo-Russian treaty of 1907 according to which both powers agreed to respect the integrity and independence of Persia, while controlling her sources of revenue. During the war German influences fomented disorders in Persia, though she maintained neutrality throughout. British and Russian troops opposed the Turkish invasion of Persia in 1918. The dissolution of the Russian Empire aroused efforts in Persia towards genuine independence, and in 1918 she declared the Anglo-Russian treaty null and void. In 1919 by the Treaty of Teheran, Persia accepted British co-operation in the administration of her government, construction of her railways, revision of her tariff, and maintenance of order by a force of military police. In 1920 Bolshevist forces threatened the country.

Arabia, a peninsula in great part desert land occupied by Bedouin tribes, with oases and coastal districts populated by settled peoples, politically divided as follows: On the west coast, the kingdom of Hejaz (former Turkish principality, which attained its independence during the war [1916] and where are situated Mecca and Medina, the holy places of Islam), the principate of Asir and the imamate of Yemen; in the south, the British protectorate of Aden and the province of Hadramant, mostly desert waste; on the east coast, the sultanate of Oman, the maritime district of the emirate of Nejd and Hasa, and the sultanate of Koweit; in Central Arabia, the emirate of Nejd and Hasa and the emirate of Jebel Shammar; the emirate of Kerak is Transjordania.

Mesopotamia, a state independent of Turkey since 1920, under mandate of Great Britain.

Palestine, a state independent of Turkey since 1920 under mandate of Great Britain, comprising the districts of Jerusalem, Jaffa, Gaza, Beersheba, Samaria, Phœnicia, and Galilee.

Syria, a state independent of Turkey since 1920, under mandate of France.

Armenia, independent state comprising the vilayets of Erzerum, Trebizond, Van and Bitlis, with boundaries to be determined by arbitration between the United States and Turkey. Armenian massacres were one of the horrors of the war.

Kurdistan, an antonomous state since 1920.

Smyrna, chief seaport of Asia Minor, with some hinterland, formerly Turkish, is under Greek mandate for five years, when the inhabitants will decide by plebiscite whether to be annexed to Greece or to remain under Turkish sovereignty.

Asia Minor or Anatolia, the extreme western peninsula of Asia, belonging to Turkey.

Straits Settlements, a colony of the British Crown, comprising Singapore, Penang, and Malacca.

Malay States comprise Johore, Kedah, Perlis, Kelantan, and Trengganu, and the *Federated Malay States* of Perak, Selangor, Negri Sembilan, and Pahang—all under British protection.

Islands.—Cyprus, Ceylon, Bahrein Islands, British North Borneo, Sarawak and Brunei in Borneo, Perim, Sokotra, Kuria Muria, Andaman, Nicobar, Laccadine, and Keeling Islands, belonging to Great

Britain; Dutch East Indies, comprising Java and Madura, Suratra, Riau-Lingga Archipelago, Banca, Billiton, Borneo, Celebes, Molucca Islands, Timor Archipelago, Bali, and Lombok.

Turkey in Asia, before the war, comprised Asia Minor, Syria, Palestine, Mesopotamia, Kurdistan, Armenia, and part of Arabia. By the terms of the Treaty of Sèvres (10 August, 1920), she retains only part of Asia Minor, Smyrna having been granted to Greece. Certain concessions made to her by a revision of this treaty in 1921 are contested by Greece with open hostilities. The war resulted disastrously for Turkey, her power was greatly diminished, her territorial losses very great. Strong German influences within the Turkish Empire had led her to enter the war allied with Germany. She had but recently emerged from the Balkan Wars, defeated, when she was precipitated into the world conflict. Her geographical position prevented her from being of direct assistance to Germany in Europe, though she defended the Dardanelles and the Russian frontier. Asia was the scene of constant struggle, chiefly against British forces, drawn in large numbers from India. The seizure of Basra, the capture of Kut by General Townshend (September, 1915), its subsequent siege and surrender to Turkish forces (April, 1916), its recapture (February, 1917), and the occupation of Bagdad (March, 1917), by British troops under General Maude were important events in the Mesopotamian campaign. The surrender of Gaza, Joppa, and finally Jerusalem (December, 1917), were victories for British forces under General Allenby in Palestine. All these culminated in the great Allied offensive of the fall of 1918 when, simultaneously Allied troops pressed northward through Syria, capturing Haifa, Damascus, Tyre, Sidon, Beirut, and finally Aleppo (26 October) and through Mesopotamia, arriving victorious in Mosul (3 November). Turkey surrendered unconditionally to the Allies 30 October, 1918. In Arabia the Turks were opposed by the Arabs themselves who revolted against Turkish rule and with the aid of the British, notably Col. Thos. Lawrence, routed the Turkish forces after severe fighting and established the independent kingdom of Hejaz. Armenia, divided in its allegiance to Russian and Turkish sovereignty, was the scene of hideous massacre by the Turks, and thankless fighting in the cause of Russia. The new republic was born out of bloodshed and oppression.

Asia Minor, Vicariate Apostolic of (Asiæ Minoris), with residence at Smyrna, is entrusted to the Archbishop of Smyrna, who acts as administrator. For civil history see Anatolia.

Assam, Prefecture Apostolic of (Assamensis; cf. C. E., I–793d), in the ecclesiastical province of Calcutta, India, was served by the Society of the Divine Savior up to 9 July, 1915, when the German Fathers were repatriated. The Belgian Jesuits of Bengal took charge on 22 June, 1915, and served until the appointment of the Salesian Fathers in July, 1921. The Rev. L. Mathias is Superior Regular of the mission. By 1920 statistics the total population of this territory is 7,309,800, of whom 5,738 are Catholics and 800 catechumens. The remainder of the population is divided among seventeen different sects. There are 51 regular priests, 50 churches or chapels, 10 principal mission stations and 88 sub-stations and 2 orphanages. A press established at Shillong publishes textbooks and controversial pamphlets in the Khasi language.

Assessors (cf. C. E., I–799d), in ecclesiastical courts are clerics associated with judges in the trial of causes as advisers, but destitute of jurisdiction. Formerly a judge might select laymen for this post, but the Code now provides that they are to be chosen from among the synodal judges.

Assiout, mission in Egypt, is the seat of a Coptic bishop and is under the care of the Friars Minor. Rev. Vincenzo Fracisini of this order has been superior of the mission since its erection in 1907. The territory has a population of 15,000.

Assisi, Diocese of (Assisiensis; C. E., I–801b), in the province of Perugia, Italy, is directly subject to the Holy See. The present bishop, Rt. Rev. Ambrogio Luddi of the Dominican Order, b. at Raggioli, 1841, was appointed to this see 27 February, 1905. In 1921 there were 30,152 Catholics in the diocese, of whom 4,227 are in the city of Assisi. There are 35 parishes, 186 churches, 19 students in the diocesan seminary, and 72 at the pontifical seminary. Among the religious orders of men there are 58 priests and 36 lay brothers, besides 46 brothers in various congregations; 18 convents for men, and 17 monasteries for women with 236 nuns. The various institutions include 1 college with 215 students, an institute for the deaf and blind, 107 recreation centers and 27 Circles of St. Francis, for the young. A new laboratory and recreation center will be opened under the patronage of St. Francis in 1922.

Associations, Pious (cf. C. E., II–5).—Under the general title of associations of the faithful the Code treats of secular third orders, confraternities and pious unions. A secular third order is a body of lay persons (occasionally clerics are enrolled) who, aiming at Christian perfection, follow a rule inspired by the spirit of a religious order but suited to their conditions as laics, and approved for them by the Holy See. Pious unions are associations of the faithful erected to promote the practice of works of piety or charity; pious unions are called sodalities when they are organically constituted, that is when they are constitutionally required to have a president and a body of assistants and councilors; while a sodality erected to foster public worship is known as a confraternity. There are certain non-ecclesiastical though pious associations of Catholics, such as the Conferences of St. Vincent de Paul and various temperance organizations, which have been commended and enriched with favors by the pope; yet as they have been called into existence and are governed not by the Church but by the laity, they are not bound by the canon law governing associations. As societies they are, therefore, exempt from episcopal jurisdiction; however, they come under the vigilance of the bishop in so far as it is his duty to see if there is anything in his diocese that is a source of danger to the faith or morals of his subjects; this duty of vigilance entails the rights of visitation (cf. Acta Apost. Sedis, 1921, pp. 135-44).

The Church recognizes as ecclesiastical only such associations as have been erected or approved by lawful ecclesiastical authority; that is, by the pope or the local ordinary, except where by Apostolic privilege the right of institution is reserved to others. When such a privilege has been granted the erection of the association would, as a rule, be invalid without the written consent of the ordinary, for the consent of a vicar general or vicar capitular does not suffice. When an ordinary consents to the erection of a religious house, that permission suffices also for the erection in that house or in the church belonging to it of an association belonging to the religious order, but not organically con-

stituted; such associations, for instance, as the Holy Name Society in Dominican churches, and the Bona Mors or the Blessed Virgin's Sodality in Jesuit churches.

Associations must adopt congruous titles, and must have their rules examined and approved by the Holy See or the local ordinary, the latter having power to supervise and modify statutes that have not hitherto received papal confirmation. All pious associations, even those erected by the Holy See, are ordinarily under the jurisdiction and supervision of the local ordinary; but in case of those erected in virtue of an Apostolic privilege by exempt religious in their churches, the ordinary must not interfere in matters of internal discipline or spiritual direction. As a rule the chaplain and moderator of an association are appointed by the local ordinary; but when associations have been erected by exempt religious in their own churches the local ordinary's consent is needed only if the superior wishes to appoint a secular priest as chaplain and moderator. During their term of office they may bless and impose the association's habit, insignia or scapulars. Not infrequently the moderator also acts as chaplain.

When various pious associations assemble officially with their crosses or banners and habits or insignia, the order of precedence is, as a general rule, third orders, archconfraternities, confraternities, primary pious unions, other pious unions; but in processions of the Blessed Sacrament the Confraternity of the Holy Eucharist precedes the archconfraternities.

As a rule any Catholic may validly join a pious association, and if he does he shares in its rights, privileges and spiritual favors until he is lawfully expelled. Non-Catholics and members of condemned societies or those under notorious censure and in general public sinners cannot be received validly as associates. A person may be enrolled in several associations, but not in two-third orders except in virtue of an Apostolic indult. Those who are absent may not be enrolled in organically constituted associations; those who are present can be enrolled only if they know and consent; by special permission of the Holy See, however, young children and even the dead may be enrolled in certain confraternities. A religious may join any pious association, unless his superior judges that its regulations do not harmonize with his religious rule and constitutions; but those who are bound by perpetual or temporary vows cannot become members of third orders, nor can they retain their membership after their profession, if they have previously been enrolled; however, if such persons return to the world lawfully, freed from their vows, their former membership revives.

If a person has been received into an association his name should be entered on the roll, and moreover, must be entered, under penalty of invalid membership, if the association has been erected as a moral person. No payment, direct or indirect, for reception must be exacted, except what the statutes authorize or is expressly allowed by the ordinary in favor of the association under special circumstances. No lawful member may be expelled unless for just cause and in accordance with the statutes. Those who have joined forbidden societies or who are under a notorious censure or who have become public sinners must be expelled, if they have failed to amend their ways after being duly warned; they have, however, a right to appeal to the ordinary against their expulsion. Local ordinaries and religious superiors have power to dismiss members from associations erected by religious in virtue of an Apostolic indult even when the statutes do not expressly recognize this power.

Associations legitimately erected being thereby ecclesiastical moral personalities, have the right to hold general meetings, pass rules, and elect officers and administrators of their property, in accordance with their statutes and canon law. Their general meetings should be presided over by the bishop or his delegate, who, though he has no power of voting, has to approve or reject the officers elected. The ordinary or his delegate should be notified in time about extraordinary general meetings, otherwise he may forbid them or annul their decrees. For grave reasons the ordinary may suppress any association, except those erected by the Holy See, but the members have always the right of appeal to Rome against his action. A legitimately erected association may, unless the contrary is expressly stated in the statutes or the decree of erection, hold and administer temporal property, subject to the authority of the ordinary. The parish priest in whose parish it is established has, however, no right to interefere in these matters, except with the bishop's authorization. The association must render each year an account of its administration to the ordinary. It may receive offerings and apply them to its pious purposes, but it must not solicit alms, unless its statutes so provide or necessity urges, and then only with the consent and according to the directions of the local ordinary. If it should be necessary to make collections outside of the diocese, the written consent both of the local ordinary and of the bishop of the other place are necessary.

VERMEERSCH-CREUSEN, *Epitome juris canonici*, 686-99.

Assumption, LITTLE SISTERS OF THE (cf. C. E., I-5d), founded in 1864 in Paris, France, by Rev. Etienne Pernet, one of the first members of the Congregation of the Augustinians of the Assumption. Born at Vellaxon (Haute Saône), 23 July, 1824, Fr. Pernet made his vows 25 December, 1850, and was ordained in 1858. The co-foundress was Antoinette Fage, who, as Mother Marie de Jésus in 1865, became the head of the little community established in a modest flat, rue St. Dominique. They removed, 7 April, 1870, to the Convent of Grenelle, which became and is now the mother-house of the congregation. In that year the community numbered 24 members. They followed the Rule of St. Augustine, and the founder gave them a constitution according to their work. His predominant idea was to give the Sisters an intense interior life to animate their activity—daily Little Office of the Blessed Virgin in choir, two half-hours meditation, two spiritual readings. In 1875, after examination of the constitution, Cardinal Guibert gave his approbation and encouragement to the work. The Little Sisters nurse the sick poor in their own homes, without regard to creed or nationality, accepting no remuneration of any kind. In addition to caring for the patient, they keep the house clean and in order, prepare the meals for the family, dress the children and send them to school. This work of charity gives them a great influence in the home, enables them to re-enforce the faith and religious knowledge of the family, to bring souls back to their religious duties, to prepare adults for baptism, abjuration, Confirmation, and First Communion; they also arrange for the legalization by the Church of marriages merely civil.

That the founder's ideal of "union through charity of the two classes of society" might be realized, the nuns are assisted in their work by Lady-Auxiliaries, called "Lady-Servants of the Poor," who take an

active part in the labors among the poor. This branch of the work received the approbation of Pope Leo XIII, with special indulgences, in March, 1881. Two confraternities also help the Sisters. Once a month the Confraternity of Our Lady of the Assumption gathers together the fathers of families, a priest presides, and addresses are made by prominent laymen who co-operate in the work under the title of "Decurion." In January, 1921, Pope Benedict XV granted them special indulgences. The Confraternity of the Daughters of St. Monica gathers the mothers of families, under the guidance of a priest. Once a month an address is delivered by one of the "Lady-Servants."

A candidate for the religious order may make her first probation in her own country. Postulancy lasts from six to nine months, then follows a novitiate of two years, after which profession is made. Perpetual vows are taken eight years after the first profession. The congregation received the Apostolic Brief from Pope Leo XIII, 29 March, 1881, was granted the Decree of Praise in April, 1897, and final approbation in July, 1901. The process of the beatification of the co-foundress, Mother Marie de Jésus (Antoinette Fage), was begun in September, 1921, the postulators of the cause being Rev. Esteban, procurator general of the Hermits of St. Augustine, and Bishop Roland-Gosselin, Auxiliary Bishop of Paris, President of the Ecclesiastical Tribunal in Paris. Mother Marie de Jésus was born in Paris, 7 November, 1824, and made her perpetual vows in 1878, ruling the community until her death in 1883. She was succeeded as superior general by Mother Marie du St. Sacrament, who by special decree of the Sacred Congregation of Religious, 21 June, 1921, will remain at the head of the congregation until her death.

The congregation has spread throughout the world. In 1880 foundations were made in England; in 1891, in Ireland and New York; in 1900, in Belgium; in 1903, in Rome; and in 1909, in Buenos Aires. In 1922 the congregation numbers 1000 members with 32 houses in France, 3 in Italy (Rome, Turin, Milan), 3 in Ireland (Dublin, Cork, Kingstown), 5 in England (at Bow, Notting Hill, and Clapham in London, at Norwich, and at Chester), 4 in Belgium (Brussels, Antwerp, Ia Louvière, Marchienne-au-Pont), 1 in Argentina (Buenos Aires), and 2 in New York City, N. Y. On 11 April, 1891, Mother Marie du Christ, with five other Little Sisters of the Assumption, sailed from Havre for New York. They were welcomed by Archbishop Corrigan, who had visited the mother-house in 1891 to ask for a foundation in his diocese. They started their work in a small house on Second Avenue and removed in 1892 to a larger house on East Fifteenth Street, and again in 1919 to another house on the same street. A second branch in New York was established uptown at 130th Street in 1900, and transferred in 1917 to Convent Avenue and 144th Street. The assistance of the Lady-Auxiliaries is encouraging, and the work yearly receives new impetus. Cardinal Dougherty, Archbishop of Philadelphia, visited the mother-house in 1920, when returning from Rome, desiring to have a foundation made by the Sisters in his own city. This new branch will be established in September, 1922.

Assumption of the Blessed Virgin, Sisters of the, a religious congregation of nuns with mother-house in Nicolet, P. Q., Canada, founded in St.-Grégoire of Nicolet, 8 September, 1853, by the parish priest, Fr. Jean Harper, and four young girls of his parish: Léocadie Bourgeois (Sœur de l'Assomption), Julie Héon (Sœur de Jésus), Mathilde Leduc (Sœur Sainte-Marie), and Hedwige Buisson (Sœur Saint-Joseph). The end of the congregation is the education of children. At present the Sisters have 66 houses, of which 13 are in the United States. These are at: Southbridge, Diocese of Springfield, Mass. (founded 1891), 15 Sisters, 705 pupils; Spencer, Diocese of Springfield, Mass. (1892), 11 Sisters, 401 pupils; Meriden, Diocese of Hartford, Conn. (1893), 8 Sisters, 282 pupils; Indian Orchard, Diocese of Springfield, Mass. (1895), 8 Sisters, 371 pupils; Brockton, Archdiocese of Boston, Mass. (1902), 10 Sisters, 384 pupils; Greenville, Diocese of Manchester, N. H. (1905), 7 Sisters, 250 pupils; Laconia, Diocese of Manchester, N. H. (1906), 19 Sisters, 686 pupils; Lowell, Archdiocese of Boston, Mass. (1907), 22 Sisters, 1105 pupils; Barton, Diocese of Burlington, Vt. (1907), 6 Sisters, 170 pupils; Glens Falls, Diocese of Albany, N. Y. (1908), 9 Sisters, 284 pupils; Southbridge, Diocese of Springfield, Mass. (1910), 11 Sisters, 508 pupils; Hudson Falls, Diocese of Albany, N. Y. (1916), 8 Sisters, 252 pupils; Bristol, Diocese of Hartford, Conn. (1918), 8 Sisters, 312 pupils; a total of 142 Sisters and 5710 pupils.

Asti, Diocese of (Astensis; cf. C. E., II–18b), one of the divisions of the province of Alexandria, Italy, is suffragan of Turin. Rt. Rev. Giacinto Arcangeli, who came to this see 1898, d. 6 February, 1908, and was succeeded by the present incumbent, Rt. Rev. Luigi Spandre. Bishop Spandre, b. at Caselle-Torinese 1853, appointed titular Bishop of Tiberiade 3 September, 1899, and made auxiliary to the Archbishop of Turin, was transferred to Asti 12 June, 1909. In 1920 the Catholic population numbered 182,600; there are 180 parishes, 300 secular and 20 regular clergy, 85 seminarians, 525 churches or chapels, 5 brothers and 60 sisters.

Astorga, Diocese of (Aturicensis; cf. C. E., II–18d), comprises parts of the provinces of Leon, Zamora and Orense in Spain and is suffragan of Valladolid. Rt. Rev. Juliano de Diego y Alcolea, who came to this see in 1904, was transferred to Salamanca 18 July, 1913, and was succeeded by Rt. Rev. Anthonio Senso Lazaro, born in this diocese 1868, appointed bishop 18 July, 1913. In 1920 there were 401,000 Catholics in the diocese, 890 parishes, 950 priests, 890 churches, 630 chapels, 18 convents with 90 religious and 350 sisters.

Aterrado, Diocese of (Aterradensis), in the State of Minas Geraes, Brazil, suffragan of Marianna. It was erected 8 July, 1918, by a separation of the Archdiocese of Marianna, the western portion being taken to form the new diocese. The eastern limits of the diocese of Aterrado coincide with the eastern boundary lines of the parishes of Formiga, Porto-Real, Dores de Judaya and Abaede, which now, with fourteen other parishes, are comprised in this diocese. The first and present bishop of the diocese, Rt. Rev. Emmanuel Nunes Coelho, b. in the diocese of Diamantina, was appointed 10 June, 1920. Up to the present time (1922) no statistics have been published.

Athabaska, Vicariate Apostolic of (Athabaskensis; cf. C. E., II–33b), in Canada, is suffragan to the Archdiocese of Edmonton. Since 1907 the vicariate has undergone considerable changes owing to the building of new railways which have opened up the country, which for the most part consists of vast prairies or farm land, the chief occupation of the people being cattle-raising or farming. The greater number of the people are Protestant or of

no religion at all, but the number of Catholics is growing slowly and parishes are being formed. Most of the new inhabitants come from the United States and Europe, with some from Asia. The Indians who were the first inhabitants of this territory, have been entirely banished by the influx of white men, but the Canadian government has assigned them reservations; they are almost all Catholic and the civil authorities respect their faith, and Catholic boarding schools, aided by the government, have been established and have an attendance of 200 Indian children. The Vicariate is at present (1921) under the administration of the Rt. Rev. Emile Grouard, O.M.I., D.D., who was consecrated titular Bishop of Ibora 1 August, 1891.

During the World War five missionaries, Oblates of Mary Immaculate, responded to the call of the French Government, two of whom won the *croix de guerre*, and numbers of the men of this territory entered the service, many of them giving up their lives.

The Grey Nuns of Montreal have been established in this district for many years and have been followed by the Sisters of Providence who conduct 6 schools, and in 1920 by the Sisters of the Holy Cross, who have opened a school for the children of French Canadians. There are now 28 priests (Oblates of Mary Immaculate), 32 churches or chapels, 64 Canadian religious, 8 schools with 600 pupils, and a very modest hospital which, in spite of its size, has rendered very great service.

Athens, ARCHDIOCESE OF (ATHENARUM; cf. C. E., II–46c), in Greece, is under the immediate jurisdiction of the Holy See, Archbishop Delenda who came to this see in 1900, d. 10 September, 1911, and was succeeded by the present incumbent, Most Rev. Louis Petit, Assumptionist. Archbishop Petit, b. in the diocese of Annecy 1868, entered the Order of the Assumptionists 1885, superior at Toulouse 1894–95 and at Kadi-Keui, 1895; founder and editor of "Echos d'Orient" and co-publisher of the "Recueil des inscrits chrétiens du Mont-Athos," and the charts of the Greek monasteries. In 1902 he went to Rome and engaged in research work in the Propaganda and Vatican Archives, preparatory to the Council of Armenian Catholics held in 1911, the year in which he was made assistant general of his order; elected Archbishop 4 March, 1912, and named apostolic delegate to Greece. He was made a consultor of the Congregation of the Oriental Church 29 November, 1917. He contributed a number of articles to the CATHOLIC ENCYCLOPEDIA. By 1920 statistics there are over 20,000 Catholics under the archbishop's jurisdiction, and of these 8,600 are in the diocese, properly speaking. There are 14 secular and 12 regular priests, 14 brothers, 53 religious, 16 churches or chapels, 1 seminary, 2 lyceums under the care of religious, 4 boarding schools and a clinic directed by religious and 4 elementary schools.

Atonement, FRIARS OF THE, a branch of the Third Order Regular of St. Francis, which follows closely the Rule of the Friars Minor, and was founded in 1899 by the Rev. Paul James Francis, S. A., a clergyman of the Episcopal Church, who was even then endowed with a *de fide* grasp of Catholic truth and while clinging to the ecclesiastical organization in which he had been reared, bore fearless witness to the Apostolic See of Rome as the *de jure divino* center of Catholic unity and communion. The Church Unity Octave (q.v.), propagated by the Society, originated in 1908 and the following year won the approval and blessing of Pope Pius X. It has since been extended by a Papal Brief of Pope Benedict XV to the Universal Church. The first-fruits of this observance was the submission and corporate reception of the Society of the Atonement itself, 30 October, 1909. The institute was permitted to retain its name, its dominant characteristics and spirit, and to continue its organ, "The Lamp," as a Catholic publication. The Father Founder took a seven months' course of theology at St. Joseph's Seminary, Yonkers, New York, and was ordained priest 16 June, 1910. The Friars of the Atonement are the first congregation of what is known as the Society of the Atonement, the second congregation being the Sisters of the Atonement, who are, however, a separate organization, and the third congregation, or Tertiaries, being at the same time members of the Third Order of Saint Francis. These three form the institute known as the Society of the Atonement (*Societas Adunationis*) and so designated by the Holy Father. At the time of their reception into the Catholic Church, two professed friars, five professed sisters, and ten tertiaries, seventeen persons in all, were received in the convent chapel by the present Bishop of Ogdensburg, Monsignor Conroy, acting for His Eminence Cardinal Farley, just ten years after Father Paul came to Graymoor to make his foundation. Up to this time the growth of the Society had been extremely slow and hazardous, nothing but a powerful faith in a God-given mission sustaining it; but it now received new life and grew rapidly, and its activities along with it. The members of the Rosary League have grown from a handful to 100,000, and countless petitions are offered in the novenas to Our Lady of the Atonement which begin the first Saturday of each month. The Union-that-Nothing-be-Lost (q.v.), the instrument through which hundreds of thousands of dollars have been dispensed to missionaries and their work in all parts of the world, numbers 50,000 members. There are 1,500 Tertiaries of the Society: All through these years "The Lamp" has been the organ of the society, the work of both the Friars and the Sisters being extended and developed through its instrumentality. This publication reached a circulation of over 150,000 in 1921. It is devoted chiefly to the reunion of the "other sheep" with the Apostolic See, and to missionary work. The Friars of the Atonement now (1921) number 13 professed, 4 novices, and 10 postulants, with 36 aspirants studying for the priesthood in Saint John's Atonement College, Graymoor, N. Y. Three tertiary priests also share the community life of the Friars. The president of St. John's Atonement College is Very Rev. Paul James Francis, S.A., Father Minister, and Charles H. Schultz, T.S.A., is director of studies, there being a staff of 10 teachers, including 1 friar-priest and 2 tertiary priests. The college includes the scholasticate with 3 philosophers, the academic department with 21 students, and the preparatory department with 10 students. There are 3 tertiary priests and 6 tertiary brothers resident, engaged in teaching or in other departments of the Friars' activities. The Friars of the Atonement serve St. John the Baptist Church, Graymoor, ministering to the rural community. Besides the original foundation on the Mount of the Atonement, there is one other at Hereford, Texas, St. Anthony's Church, being served by Father Salvator, S. A.

Atonement, OUR LADY OF THE.—The first Church dedicated to the Blessed Virgin under this title is in Baguio, Province of Benguet, Philippine Islands, the Rev. José De Samber pastor. This church was thus dedicated in 1919, having been erected largely

by missionary donations contributed through the Society of the Atonement. This also is the title under which the Mother of God is invoked by the numerous members of the Rosary League of Our Lady of the Atonement.

Auch (Auxitana; cf. C. E., II–67d); Archdiocese of, in France, is under the administration of Most Rev. Jean François-Ernest Ricard. Born at Sauvensa, Diocese of Rodez, 27 February, 1852, he made his studies at Rome, became secretary to the bishop, and afterwards vicar general of the Diocese of Rodez, was appointed Bishop of Angoulême 18 April, 1901, consecrated 29 June, and promoted to the Archdiocese of Auch 15 April, 1907, succeeding Archbishop Enard, who died 13 March, 1907. Archbishop Enard had filled the see for only one year, having come to it in 1906 as successor to Archbishop Balaïn, who died 13 May, 1905.

Until 1789 the Archbishops of Auch bore the title of Primate of Novempopulanie and the two Navarres. The archdiocese was re-established in 1822 and includes the dioceses of Condom, Lectoure, and Lombez. The ancient Cathedral of Ste-Marie is famous for its fifteenth century windows and for its great choir with 113 stalls of beautifully carved wood, which is a true masterpiece of the Renaissance.

The carving was done under the direction of the cardinals of Clermont-Lodève and de Tournon (1515–1554). Since its establishment (879) this diocese has had 51 bishops and 62 archbishops, of whom 6 have been canonized and 12 have been cardinals.

Within recent years a new lower seminary has been erected in the diocese; a diocesan Synod was held in September, 1911, and in August and September of the same year a pilgrimage went from the diocese to the shrine of Our Lady of Lourdes.

By present (1921) statistics this diocese has 507 parishes, 15 chapels, 3 Carmelite monasteries for women, 1 convent for men and 25 for women, 540 secular and 5 regular clergy, 10 brothers, 250 sisters, 2 seminaries, 110 seminarians, 3 colleges for boys with 30 teachers and 300 pupils, 120 elementary schools with 250 teachers and 4,000 pupils. Charitable work is carried on by diocesan missionaries numbering 8; in addition to this there are 1 home for the aged, 2 orphanages, and 15 hospitals. There are three organizations established among the clergy, the Apostolic Union of Secular Priests, the Priests Adorers, and "Jésus Hostie," as also a committee for the defense of the priesthood; among the laity are the Society of Catholic Youth, Catholic Diocesan Union, Association of Christian Men, various confraternities and associations of Catholic works of Our Lady of Auch. Various periodicals are published: "Semaine Religieuse," "Croix du Gers," and "La Jeune Ganoque."

Auckland, Diocese of (Aucopolitana; cf. C. E., II–68b), in New Zealand, is under the administration of Rt. Rev. Henry William Cleary, born at Glenranny, Wexford, this diocese, 15 January, 1859, appointed bishop 9 June, 1910, consecrated 21 August. He succeeded Rt. Rev. George Michael Lenihan, D.D., who had filled the see from 1896 until his death, 22 February, 1910.

The principal events in this diocese in recent years have been the opening of the enlarged and redecorated Cathedral of St. Patrick in Auckland, the introduction of the Religious of the Sacred Heart of Jesus into the diocese, the appointment of a coadjutor bishop, Rt. Rev. James M. Liston, consecrated titular Bishop of Olympias, 12 December, 1920. During the World War the diocese sent five priests as chaplains and 4,200 men into the service.

By present (1921) statistics the total Catholic population of the diocese is approximately 46,500, of whom 37,000 are New Zealanders, 5,000 Irish, and 4,500 Maoris. There are 50 parishes, 22 missions, 97 churches, 92 mission stations, 16 convents for women, 51 secular and 22 regular priests, 296 sisters. Various educational institutions are conducted by the Little Brothers of Mary, Sisters of Mercy, Religious of the Sacred Heart, Sisters of Saint Joseph, and Sisters of the Missions; there are in all: 1 college for men with 12 teachers and attendance of 260, 13 high schools with attendance of 260 boys and 330 girls, and 36 elementary schools with 182 teachers and 4,100 pupils. The charitable institutions are: 1 home for the aged poor (under the Little Sisters of the Poor), 2 orphanages, and 1 hospital. Four of the public institutions permit the priests of the diocese to minister in them. The Hibernian Benefit Society, St. Vincent de Paul Society, and the Catholic Federation are established among the laity, and a Catholic periodical, "The Month," is published.

Auditors (cf. C. E., II–70) are officials frequently appointed by the bishop or religious superior to assist at diocesan and religious tribunals either permanently or for a particular case. If none has been named, a presiding judge may select one, who should be chosen if possible from among the synodal judges. It is the duty of an auditor to summon witnesses and to receive their testimony; he draws up the judicial record of the case, but does not render a definitive judgment. With the reorganization of the Roman Curia in 1908 the auditors of the Sacred Rota were called upon to take a much more prominent place in the ecclesiastical judicial system than they had done in recent times. If an auditor of the Rota is suspected of bias the aggrieved party may lodge an objection with the Apostolic Signature; but an objection to any other auditor is to be brought to the notice of the judge who is hearing the suit.

Augouard, Philippe-Prosper, Vicar Apostolic of Upper French Congo, b. 16 September, 1852, in Poitiers; d. 3 October, 1921, in Paris. He studied for the priesthood at the lower seminary at Séez under the direction of Mgr. de Ségur, and was about to finish his studies when the Franco-Prussian War broke out. He joined the Papal Zouaves, then reconstructed as an independent regiment under Colonel de Charette. The war over he entered the Congregation of the Holy Ghost, and in 1877 left for the missions on the east coast of Africa. In 1881 he opened the first mission station of St. Augustin, and two years later penetrated to Stanley Pool. The following year Jules Ferry, French Minister of Education, gave him a large grant for schools for the Upper Congo. Père Augouard assisted the French explorers by every means in his power, seconding their work by the creation of hospitals and schools, and winning their respect by his initiative and enterprising zeal.

Appointed titular Bishop of Sinis in 1890 he became vicar apostolic of Upper French Congo (Ubanghi), with his residence at Brazzaville and a wide field for his missionary zeal. In recognition of his services the French Government in 1896 made him a Chevalier of the Legion of Honor, and in 1913 an officer, while Belgium bestowed upon him the Order of Leopold. On the twenty-fifth anniversary of his episcopate, 1915, the Holy Father appointed him titular Archbishop of Cassiope.

Mgr. Augouard's unfailing charity endeared him to the simple natives, for in spite of his many-sided activities as engineer, administrator, professor, physician, geographer, he was above all bishop and apostle.

Augsburg, DIOCESE OF (AUGUSTAN VINDELICORUM; cf. C. E., II–73b), in Bavaria, Germany, suffragan of the Archdiocese of Munich-Freising. The diocese is divided into 60 deaneries and has 871 parishes, 35 parochial curacies, 263 benefices, 235 chaplaincies, and 14 mission stations. There are about 1,300 churches, 21 monasteries, 1 archabbey and 2 abbeys for men, 364 lay brothers, 209 convents for women with 3,622 sisters. In 1921 the clergy of the diocese numbered 1,534: 1,353 seculars and 181 regulars. There is 1 diocesan seminary. The University (*Hochschule*) has a theological and a philosophical faculty with 19 professors and 178 students. There are also in the diocese 23 *Höhere Schulen* (9 and 6 years classical course), which are state and non-sectarian institutions, with 587 teachers and 5,860 students, 21 for girls, of which 1 is a government school, the others are conducted by Sisters and are denominational for resident students; 6 agricultural winter schools, 1 industrial continuation school. The elementary schools are state and denominational and number 900, with 2,500 teachers and about 95,000 students.

The following societies exist among the clergy: Association of Priests, 1,220 members; Marian Congregation of Priests, 500 members; Unio Apostolica, 180 members; association of lecturers or catechists, 30 members; association for the support of sick priests, 1,050; fire insurance association, about 200. Prominent among the numerous religious, political, and social organizations of the laity are: 107 Catholic workingmen's associations (6,956 members); 36 Catholic workingwomen's associations (3,576 members); 5 Catholic merchants' associations (800 members); 61 young men's associations (800 members); 43 young women's associations (2,500 members); 66 journeymen's unions (4,000 members); 19 associations for women servants (1,200 members); 10 associations for men servants (2,180 members); 442 Catholic mothers' associations (28,000 members); 115 press associations (139 corporation members, 6,200 individual members); 1 academical association (105 members); 3 mission associations, 9 altar societies, 150 Marian congregations (5,000 members); 21 Cæcilian societies (600 members); 620 farmers' associations (17,000 members); Caritas Association (310 branches); People's League (248 branches, 15,320 members). Eight periodicals are published in the diocese.

The following important events have taken place in the diocese since 1907: Creation of an auxiliary bishop in 1907; an addition was built to the seminary in 1912, and a theological course of four years was introduced, 1912–1914; a home for poor priests was opened at Füssen; a diocesan synod was held in 1919 and Catholic Congresses (*Katholikentage*) were held in 1910 and 1921.

Throughout the war the clergy did all in their power to give spiritual aid and comfort to the soldiers and unselfishly gave their services in behalf of their country. Eight priests were wounded on the field of battle, 19 served as chaplains in field hospitals, and 39 as nurses. In 1918, 161 of the seminarians were in the army; of these 41 were killed, 3 were missing, and 4 were taken prisoners. One hundred and nine army hospitals and some maintained by private organizations were established in the diocese, which were regularly attended to by the clergy. The prisoners were cared for spiritually by the priests of the respective place and also by some of the priests who were prisoners. The troops as well as the prisoners and the wounded were provided with good literature. The collections for charities during the war amounted to 3,000,000 marks. The Catholic Press Association of Bavaria alone published, from 1915–1918, 24,272 books. The pastors of Augsburg weekly distributed 2,400 copies of the "Katholische Kirchenzeitung" of Augsburg, and the Aurische Presse at Donauwörth likewise distributed fortnightly 3,000 copies of its splendid periodical "Raphael."

The present bishop of Augsburg is the Rt. Rev. Maximilian de Lingg, b. at Nesselwang, 8 March, 1842, ordained 22 July, 1865, was professor of canon law and history at the seminary at Bamberg, elected bishop of Augsburg 18 March, 1902, consecrated 20 July following. He was made a prelate, assistant to the pontifical throne, 28 March, 1908.

Augustinians of the Assumption (cf. C. E., I–104a).—This congregation, founded in 1845, at the College of the Assumption at Nîmes, has increased its work during recent years in spite of the religious persecution rigorously pursued in France since 1900, and the general destruction accompanying the World War. In addition to the four apostolic schools, called alumniates, established in Belgium, one was founded in Holland during the war for the education of Dutch children, another in London for English subjects, and two in Chile. The war having facilitated the return of religious to France, the congregation has re-established itself there as far as possible, having three apostolic schools, welfare centers, and eight houses of residence. Since 1910 three foundations have been made in the Argentine, at Buenos Aires, where in addition to preaching, 15 religious have the care of welfare centers, an association for Catholic youth, an association of young girls called "Noëlistes," and social fraternities, being aided in their work by the Little Sisters of the Assumption who have two houses there. In the Orient their work suffered much during the war. Expelled by the Turks, after some of their number had been imprisoned for two months, and re-entering France after a variegated journey across Russia, Sweden, and England, crossing the North Sea and the English Channel in spite of the danger of submarines, 150 religious returned to the Orient as soon as the war was over, to re-establish their works there and the houses more or less impaired by the war. Twenty houses, colleges, and schools have been reopened. The College of Philippopoli, in Bulgaria, in its new buildings in the center of the city, recognized and endowed by the French Government and patronized by the Bulgarian Government, is more prosperous than ever. The bachelor's degree conferred there is recognized by both the French and Bulgarian Governments, French and Bulgarian being the two official languages of the college. Bulgarian ministers and officers have graduated there. The schools at Varne and Adrianople have been erected into colleges since the war.

Fr. A. Vanhove, formerly superior of Notre Dame de France at Jerusalem, was named superior of the missions in the Orient in 1918, and died in January, 1919, a victim of the catastrophe of the "Chaouia," which foundered in the Strait of Messina on a floating mine. Fr. Michael d'Hondt and three Oblates of the Assumption died in the same disaster. Fr. Gervais Quenard succeeded Fr. Vanhove as provincial. At Kadikoi the school of higher Byzantine studies, the office of the review, "Echos d'Orient," has gained new vigor under the direction

of Fr. S. Salaville, who succeeded Fr. L. Petit. Many of the editors of "Echos d'Orient" have acquired fame in the scientific world by their collaboration in different Oriental reviews and encyclopedias and by their works: Fr. J. Pargoire (d. 1907) wrote "L'Eglise byzantine de 527 à 847," "Recueil des inscriptions chretiennes du Mont Athos," etc. Fr. J. Thibout, who had occasion to decipher valuable manuscripts in the Imperial Library of Petrograd, wrote "Monuments de la notation ekphonetique et neumatique de l'Eglise latine," "Monuments de la notation ekphonetique et hagiopolite de l'Eglise grecque," etc.; Fr. R. Louaru wrote "Memento de théologie morale à l'usage des missionaries," etc.; Fr. Jugu wrote "Nestorius et la controverse nestorienne" (collection: "Bibliothèque de théologie historique"), "Histoire du canon de l'ancien Testament dans l'Eglise grecque et l'Eglise russe," "La Prière pour l'unité chrétienne," etc. The last two are, with Fr. S. Vailhé, professors at the Oriental Pontifical Institute, founded by Pope Benedict XV.

Another Assumptionist of note is Mgr. Petit, former superior of the school of higher studies at Kadikoi and former director of the "Echos d'Orient." He was named by Pius X in 1912 archbishop and delegate apostolic at Athens, being appointed there because of his perfect knowledge of the Greek language and of Oriental affairs. He published with Fr. Pargoire "Recueil des inscriptions chrétiennes du Mont Athos," and "Chartres de monastères grecs" (5 vols). In 1908 he engaged in research work in the Propaganda archives, and was theologian and consultor of the Council of Armenian Catholics in 1911. His principal work is the continuation of the famous collection of the Councils by Mansi, in collaboration with Abbé Martin. More than twenty volumes have appeared, and supplements have been added to complete the first volumes of Mansi. The documents of the Council of the Vatican will comprise five volumes; two have appeared accompanied by notes and preceded by a masterly preface in Latin by Mgr. Petit, who has been able to consult the secret and reserved archives of the council with the kindly authorization of Pius X. This collection is one of the most important literary works of the twentieth century.

The splendid hostelry of Notre Dame de France at Jerusalem, from which the religious were expelled by the Turks during the war, was not injured during its military occupation first by the Turks and then by the English, owing to the presence of a religious who because of his German origin found favor with the military force. The first series of pilgrimages to the Holy Land were resumed after the war in 1922. On this occasion the professors of Notre Dame de France at Jerusalem re-edited and brought up to date "La Palestine," an historical guide, both devout and scientific, to the Holy Places. The church of Notre Dame de France, which was enriched by Pope Leo XIII with the indulgence of the Tomb of the Blessed Virgin, was made by Fr. V. de P. Bailly the center of the Society of the Crusaders of Purgatory.

Russia became a field of activity for the congregation several years before the war, due to the liberality and broadmindedness of the Russian minister, Stolypine. The religious established influential intellectual centers at Petrograd, Moscow, and Odessa, and founded a review in the Russian language to make Rome better known to the Slavs. The Russian revolution destroyed these works and expelled the religious, with the exception of one who was hunted and finally imprisoned by the Bolsheviks. The Fathers are preparing to re-enter Russia, hoping for greater religious liberty under the Bolsheviks than under the former Government.

In the United States the College of the Assumption founded at Worcester, Mass., in 1903, has developed rapidly. Teaching is bilingual. The program of studies includes an elective course in philosophy and such obligatory courses as are essential to the formation of a thorough and general knowledge. The college confers degrees upon those who successfully pass a final examination. There are accommodations for 250 boarders, and many priests, religious, doctors and lawyers are among the alumni. The Fathers have two parishes in New York, in one of which the provincial, Fr. T. Pesse, resides. In 1916 a foundation was made in Quebec, Canada, where the novitiate for the American province was erected the following year. The headquarters for Canada of the Archconfraternity of Prayer and Penance in honor of the Sacred Heart of Jesus is at the convent of Jeanne d'Arc, Quebec, and for the United States at the Church of Our Lady of Hope, New York. This archconfraternity numbers more than 300,000 members, and was established in the United States by Fr. M. Clement Staub.

In France the numerous branches of work of the "Bonne Presse" are under the hidden but real influence of the religious. Several years before the war a third daily supplementary page on doctrinal subjects was added to the regular two-page journal, "La Croix"; there are treated questions concerning popular theology, apologetics, philosophy, social science, and spirituality. The number of interesting and instructive reviews on Rome, Jerusalem, Notre Dame, and the Eucharist was increased. The difficulties of the war made necessary the suppression of some of these reviews; those on Rome and the Eucharist have been revived. The review "Le Noël" continues to spread throughout all countries and from it have been founded three other reviews "La Maison," "L'Etoile Noëliste," and "L'echo du Noël." "Le Noël" has a special office in Buenos Aires, with a Spanish edition under the direction of a religious who also has under his care the young men and women of South America. The "Bonne Presse" also publishes the "Annuaire pontifical catholique," commenced by Mgr. Battandier, and continued by the Fathers of the Assumption. An index of the first twenty volumes (1898–1917) has just been published. Two important reviews of recent date are also published by the "Bonne Presse": the "Documentation catholique" and "Prêtre et Apôtre." The "Documentation catholique" is a weekly, founded in 1919 by the fusion of four documentary magazines which the war interrupted: "Questions actuelles," "La Chronique de la Presse," "La Revue d'organization et de défense religieuse," and "L'Action catholique." It treats of religious, social, political, literary, historical, juridical, national, and international subjects, giving varied information derived from periodicals of all nations and every language. It constitutes a documentation of general opinion, valuable alike in fortifying the Catholic mind and developing the civic information of the élite in grouping in one magazine all the authentic texts of which the Catholic has need who desires to participate in the life of the Church and the State. The "Prêtre et Apôtre," founded during the war, was originally called "Le Prêtre aux armees." It was meant to sustain the religious spirit of priests and religious in the army. Since the end of the war it has become an eminently serious and doctrinal review for the clergy, a bulletin of the interior life and of the apostolate, giving subjects

for meditation instruction, and spiritual direction, extracts of sermons, conferences, pastorals, and liturgy. With the war unfortunately disappeared the "Revue Augustinienne," a serious doctrinal review, founded in 1902, and edited by a group of professors eminent at the University of Louvain and universally esteemed. Outside of the general questions treated, it contributed largely to the revival of Thomistic philosophy.

The war gave an opportunity to the "Association of Our Lady of Salvation," founded in 1871 by Fr. Picard, second superior general, and continued by his successors, to show its fecundity. During the war it distributed 10,500 portable altars to the armies, brought aid to ravaged dioceses, celebrated innumerable Masses for dead soldiers, made numerous appeals for war orphans, continued the pilgrimages to Lourdes, especially that of 1916, when it conducted 1200 children to the grotto, delegates of more than 800,000 little ones who sent up a fervent petition to the Virgin of Massabielle for the victory of the Allies. A Brief of Pope Benedict XV in 1919, enriched the association with new indulgences.

During recent years the congregation has lost many of its eminent members. In 1912 Fr. V. de P. Bailly (q.v.), died at Paris at the age of eighty years. His brother, Fr. E. Bailly (q.v.) third superior general, died in 1917. Fr. Germer-Durant, a learned Orientalist and epigraphist, officially charged with excavations and scientific researches in Palestine, correspondent of the "Societé des Antiquaires" of France, died in 1917. Since the death of Fr. Bailly (1917), the congregation has been governed by Fr. J. Maubon, vicar general, formerly superior of the mission of the Orient and Chile. A new superior general is to be named in 1922.

The general chapter of the Congregation held at Rome at the end of 1921 has reorganized the congregation in conformity with the new Code of Canon Law. The provinces constituted are: 3 in France, 1 in Belgium, 1 in the United States, 1 in Chile, each with its own novitiate and scholasticate of philosophy. The novitiate lasts one year, and the course of philosophy for the religious is three years. There are at present 700 religious and 90 houses. The congregation has under its direction, the Oblates of the Assumption, who have boarding schools in France, Belgium, the Orient, and England; the Little Sisters of the Assumption, who are established outside of France in different cities of Belgium, England, Italy, Chile, and the United States where they have foundations in New York and Philadelphia; the "Orantes," a community of contemplative religious, founded by Fr. Picard in 1900, with the assistance of the Comtesse d'Ursel, first superior general, who died at Paris in 1921; and the Sisters of St. Joan of Arc (q.v.).

Australia (cf. C. E., II–113d), Commonwealth of, is a self-governing federal state under the British Crown, comprising six states and two territories. These, with their population according to the 1911 census, are: New South Wales, 1,646,734; Victoria, 1,315,551; Queensland, 605,813; South Australia, 408,558; West Australia, 282,114; Tasmania (a separate island), 191,211; Northern Territory (transferred to the Commonwealth of South Australia 1 January, 1911), 3,310; Federal Territory (transferred on the same date by New South Wales), 1,714; total, 4,455,005. The estimated total population of the Commonwealth on 1 January, 1920, was 5,247,019. An area of 28 square miles at Jervis Bay was acquired for purposes of a naval college, and the right to construct a railway from the capital thereto. The total area is 2,974,581 square miles. Dependencies of Australia are Papua and Norfolk Island.

Religious Statistics.—The ecclesiastical divisions of the Australian Commonwealth in 1920 were 6 archdioceses, 13 dioceses, 1 abbey nullius, 3 vicariates apostolic, and 1 prefecture apostolic. There is thus a total hierarchy of 26 prelates exercising episcopal jurisdiction, including 1 delegate apostolic and 1 coadjutor archbishop. The former Diocese of Port Victoria and Palmerston was established as the Prefecture Apostolic of the Northern Territory in 1906. The Diocese of Wagga Wagga was erected from part of the Diocese of Goulbourn in 1917.

The number of Catholics in the various provinces in 1911 was as follows: New South Wales, 402,313; Victoria, 278,465; Queensland, 141,161; South Australia, 53,467; West Australia, 58,449; Tasmania, 29,576; total, 963,431. The total number of Jews was 17,287. The numerical strength of the principal religious groups in the different states in 1911 is given in the table on the following page, compiled from the Australian Year Book for 1917.

Economic Conditions.—The total foreign trade of Australia for the fiscal year 1919 amounted to $905,594,818; that with the United States to $166,215,240, of which $125,672,693 represent imports from the United States to Australia and $40,542,277 were exports from Australia to the United States. The countries contributing chiefly to Australia's imports are the United Kingdom and other British possessions, the United States, and Japan. The customs tariff Act of 1920 gives the preference to goods to and from the United Kingdom. During the war the wheat crop of Australia was controlled by Government pools in the different states, which guaranteed the farmer a price and made advances. For 1919–1920 the wheat yield was placed at 46,210,380 bushels. The development of barley culture of late years has been very large. The wool clip which passed through the hands of the Central Wool Committee amounted to 652,109,672 pounds, or 2,025,486 bales, valued at $204,516,430. All this wool went to the Imperial British Government at a flat rate of 15½ pence a pound. The imperial contract ended 30 June, 1920. The total number of sheep in the Australian Commonwealth in 1918 was 84,965,012. Plans are being made to foster the manufacture of woolen goods. Sydney is the chief shipping port of Australia, and in spite of war difficulties has a shipping trade, exceeded by only four ports in the United Kingdom, Liverpool, London, the Tyne, and Cardiff. The total area of the port consists of 14,284 acres, of which 3,000 acres have a depth of 35 to 160 feet. A Commonwealth Bureau of Commerce and Industry was established in 1919 to organize the country's resources and form a policy for the expansion of trade, improvement of methods and establishment of new industries.

The chief difficulty with the Australian railway system has been with the varying gauges of the states, each state having begun its own system and adopted its own gauge without considering the subsequent necessity of linking up with another line. It was decided in 1920 to have a standard gauge of four feet eight and a half inches. In 1912 the building of the trans-Australian railway from Port Augusta in South Australia to Kalgoorlie in Western Australia was commenced and was opened in November, 1917, the length being 1,051 miles. A transcontinental railway from north to south, over 1,000 miles in length, is also under consideration. The mileage of the govern-

ment railways is 22,647; of private railways open to general traffic, 1,125.

Up to 1918, 858,600,345 acres representing 45.10 per cent of the total area of the Australian Commonwealth were either unoccupied or occupied by the Crown, only 5.63 per cent had been actually alienated (107,093,317 acres), 2.92 per cent (55,672,578 acres) were in course of alienation, and 46.35 per cent (882,365,600 acres) were held under various forms of leases and licenses. The total area under crops was 13,332,393 acres and the total value of the crops was about $261,360,000. The total mineral production up to the end of 1918 was $4,309,527,181.

GOVERNMENT.—The seat of the government is provisionally at Melbourne, but eventually will be at Yass-Canberra, the site acquired from the State of New South Wales in 1910. Now that peace has been concluded, the Government is planning to go ahead with the establishment of a federal capital. The Legislative power is vested in a Federal Parliament, consisting of the King, represented by a governor-general, a Senate (six for each of the original six states, voting as one electorate), chosen for six years, and a House of Representatives consisting if possible of twice as many senators, the number chosen in the several states being in proportion to the respective number of their people as shown in the latest statistics of the Commonwealth, but not less than five for any original state. The Constitution provides for a Federal Judicature, for an inter-State Commission of Trade and Commerce, and for alteration of the Constitution. A high court of seven judges has been established with original as well as appellate jurisdiction. In 1920 Mrs. Cowan was the first woman elected to Parliament. The present governor-general is Henry William Baron Forster, succeeding Sir Ronald Craufurd Munro Ferguson in 1920.

PRESENT MILITARY SYSTEM.—In September, 1920, modifications in the defensive policy, respecting both the army and navy were announced in Parliament. The army is to be organized and trained on the divisional basis and will consist of two light-horse divisions, four infantry divisions, and three mixed brigades, with the necessary extra-divisional units. In time of peace the number of soldiers will be about 130,000. The restoration of the Council of Defense insures continuity of policy and the co-ordination of the requirements on sea, air, and land; control and administration to be exercised by the military and naval boards. By the reduction of the naval forces, many of the vessels of the Royal Australian Navy pass to the reserve.

EDUCATION.—Throughout the states primary education is compulsory and free, while there exists in most of the states a liberal provision of scholarships and bursaries to the higher state schools, secondary schools, and universities. Each state has its university; affiliated to those of New South Wales and Victoria are four colleges in connection with the Catholic, Anglican, Presbyterian, and Methodist churches respectively. At the census of 1911, according to the Australian Year Book for 1917, out of every 10,000 children between the ages of five and fifteen 8,907 could read and write. Ac-

Religious denominations	New South Wales	Victoria	Queensland	South Australia	West Australia	Tasmania	Northern Territory	Federal Territory	Commonwealth
Church of England..	748,493	462,388	219,614	119,385	112,975	91,255	678	685	1,755,743
Roman Catholic....	382,740	278,465	141,461	53,467	58,449	29,576	454	634	945,246
Presbyterian	186,592	240,515	78,048	23,709	27,569	16,295	153	192	573,073
Methodist	153,512	180,339	61,557	104,836	35,298	25,746	121	121	561,550
Baptist	20,965	31,867	14,080	22,799	4,931	4,898	15	.....	99,555
Congregational	23,008	16,841	10,735	13,940	6,376	5,032	25	1	75,948
Lutheran	7,177	11,906	24,843	27,794	2,561	202	25	.....	74,508
Salvation Army.....	7,533	7,968	4,431	4,007	1,944	1,465	.....	.....	27,348
Total population..	1,646,734	1,314,551	605,813	408,558	282,114	191,211	3,310	1,714	4,455,005

The Australasian Catholic Directory for 1921 gives the following summary of Catholic Ecclesiastical Statistics:

State and Ecclesiastical Provinces	Districts	Churches	Secular Priests	Regular Priests	Religious Brothers	Nuns	Ecclesiastical Seminaries	Colleges (Boys)	Boarding Schools (Girls)	Superior Day Schools	Primary Schools	Charitable Institutions	Children in Catholic Schools	Catholic Population
State of New South Wales.. (Prov. of Sydney)	235	689	480	132	322	3,259	3	16	69	101	409	44	65,119	400,859
State of Victoria..... (Prov. of Melbourne)	155	521	283	59	109	1,571	...	13	51	28	220	22	47,391	286,433
State of Tasmania..... (Prov. of Tasmania)	21	72	30	2	10	169	...	1	3	4	27	2	3,596	32,600
State of South Australia).... (Prov. of South Australia)	45	129	61	27	32	434	...	...	7	19	54	9	7,539	60,238
State of West Australia..... (Prov. of Perth)	58	144	64	31	53	550	...	5	36	3	72	14	11,219	47,100
State of Queensland..... (Prov. of Brisbane)	80	221	118	19	59	747	...	6	35	22	88	8	20,564	117,000
Commonwealth of Australia. (Including V. A. of New Guinea)	632	1,805	1,026	291	601	6,768	3	41	201	177	914	108	157,895	952,108

cording to the same source 92.29 per cent of the children of school age (six to thirteen) in Victoria, could read and write; in Queensland, 92.51 per cent; in West Australia, 90.66 per cent; in South Australia, 88.66 per cent; in New South Wales, 89.59 per cent; in Tasmania, 89.59 per cent. The total number of schools in Australia is 8,992, with 24,177 teachers and 764,980 pupils. The education of children in the sparsely settled districts is a difficult problem, and attempts are being made to solve it by means of provisional schools, traveling schools, railway camp schools, etc.

In spite of the withdrawal of state aid from denominational schools in 1882, Catholic primary schools have grown. In 1881 there were in Victoria 180 primary schools attended by 20,337 children; in 1911 there were 874 primary schools and 95,595 children. In New South Wales in 1888 there were 247 schools, 916 teachers, 27,172 scholars on roll, and 21,809 scholars in average attendance; in 1911 there were 401 schools, 2,034 teachers, 46,097 scholars on roll, and 38,657 scholars in average attendance. According to official returns there were 54,124 children on the rolls of the Catholic schools in New South Wales in the December quarter, 1916, and 7,677 on the roll of the Catholic schools of West Australia in the last school week of 1911 (latest Government figures available). No official information appears in the census or reports of Tasmania, Queensland, or South Australia. The Australasian Catholic Directory for 1921 gives an apparently conservative estimate of 157,895 children attending Catholic schools throughout the Commonwealth.

AUSTRALIA IN THE EUROPEAN WAR (1914–1918).—On the 10th of August, four days after the declaration of war between England and Germany, all the Australian vessels and members of the Australian navy were transferred to the King's Naval Forces for the period of the war. The first convoy of 20,000 troops landed in Egypt in December for the defense of that country and to undergo war training in the vicinity of Cairo. In conjunction with the other allied troops they took part in the campaigns on the Gallipoli Peninsula, in Egypt, in France, and Belgium, holding many dangerous positions, notably in the battle of the Somme and winning, in 1918 at Amiens the title of "the saviours of Amiens." The cavalry organized as the "Anzac Mounted Division" formed the larger portion of the Desert Columns, and were victorious in Syria and Arabia.

In various theaters of war Australian personnel was engaged on special duties, or on lines of communication. Medical and nursing work was accomplished in New Guiana, Mesopotamia, India, Vladivostók, and Salonika. The number of casualties in the war announced by the Defense Department was 232,324, of whom 43,475 died from wounds or disease, 116,594 were wounded or gassed, and 68,434 were on the sick list. Only 3,627 were missing or taken prisoners.

In 1914, upon suggestion of the Imperial Government, the Commonwealth also dispatched an expeditionary force against certain German possessions in the Pacific Ocean with the object of seizing German wireless stations, occupying German territory, and arranging for temporary administration. In two months the capture of the whole of the enemy's possessions was affected and the German Pacific wireless chain was broken. By the terms of the Peace Treaty, the former German islands south of the equator (except the Samoan group) are now occupied and administered by Australia under a mandate.

During 1915 the battle-cruiser *Australia* joined the Grand Fleet in the North Sea. The most thrilling naval exploit was the capture of the German cruiser *Emden* at Cocos Island. As the *Emden* had wrought havoc to the extent of 21 British merchantmen and two million and a half pounds, this was considered a signal victory.

At the outbreak of the war, the Federal War Precautions Act put powers in the hands of the Executive Government of the Commonwealth as great as have ever been possessed previously by British administrators in any British possession. It limited state authority, and enabled the Commonwealth to take any action necessary to the successful prosecution of the war, even to the extent of fixing prices, declaring moratoria, and establishing pools. This act was in effect for two years after the end of the war, and was even used by the Premier in ending a strike of marine engineers, and deporting Father Jerger, a priest of German parentage, who had been accused of expressing disloyal and anti-recruiting sentiments in his sermons. The agitation was partly sectarian and partly political, but it was felt that the use of executive power was entirely too arbitrary. In accordance with the War Gratuity Act (1920), a bonus payable as an overseas war service gratuity was authorized for soldiers and sailors who served in the Great War. In 1917 at the Premiers' Conference at Melbourne it was agreed that the states should undertake the work of settling on the land soldiers or sailors and war workers who had been abroad but that the Commonwealth should finance them for this purpose. Up to April, 1920, 15,509 soldiers had been settled. Among the questions that concern the status of Australia is the agitation for a "White Australia," with the purpose of shutting out the Japanese or others of the yellow race, and reserving Australia only for those of white blood.

Austria (cf. C. E., II–121a).—The new Republic of Austria, proclaimed 12 November, 1918, consists broadly of the former Austrian provinces of Upper Austria, Lower Austria, Salzburg, North Tyrol, Styria, Carinthia, and Vorarlberg, and German Western Hungary, and is bounded on the south by Switzerland, Italy, and Jugoslavia; on the east by Hungary and Czechoslovakia; and on the north by Czechoslovakia, Bavaria, and Wurtemberg; the western boundaries are unchanged. As a result of the dismemberment of the Austro-Hungarian Monarchy, the larger part of Austria's possessions became parts of the Jugoslav state, the Czechoslovak Republic, Poland, and Italy. With her only seacoast taken away from her by the peace treaty (1919), she is now an inland state without maritime boundary. Vienna has been separated from Lower Austria and becomes a separate entity.

POPULATION.—The area and population (census taken on 31 January, 1920), of Austria are shown as follows:

Provinces	Area in Miles	Population	Percentage of Population	Density Per Square Mile
Vienna	107	1,841,326	29.99	17,209
Lower Austria.	7,449	1,458,269	23.75	196
Upper Austria.	4,621	858,795	13.90	186
Salzburg	2,759	214,200	3.49	78
Styria	6,317	957,509	15.60	152
Carinthia	3,678	369,401	6.02	100
Tyrol	4,782	306,485	4.99	64
Vorarlberg	1,003	133,212	2.17	133
Total	30,716	6,139,197	——	18,118

The area of Western Hungary, awarded to Austria in 1920, consists of 1,684 square miles and has an estimated population of 345,082. Compared with the corresponding figures for 1910, the census of 1920 shows a loss of 227,209, or 3.6 per cent. It has been estimated that the number of Austrians killed in battle was 160,000 to 180,000 and the total loss due directly or indirectly to the war, 184,461. A striking disproportion between the sexes is noted, the 1920 census revealing 1,089 women to every 1,000 men.

The principal towns are Vienna, with a population of 1,841,326; Graz, 157,032; Linz, 93,473; Innsbruck, 55,659; Salzburg, 36,450. In 1918 there were 87,594 births, 40,738 marriages, 166,378 deaths, 1,779 divorces.

RELIGION.—Religious liberty is one of the fundamental laws of the republic and the principle is embodied in the Treaty of St. Germain (article 63). In 1920 there were 5,979,667 Catholics (94.17), 165,007 Protestants (2.60), 189,758 Jews (2.99), and 19,021 others (0.30). Before the Great War there were 53 dioceses in Austria-Hungary; in the Republic at present there are six; the Archdiocese of Vienna, with the suffragan dioceses of St. Polten or St. Hippolitus, and Linz; the Archdiocese of Salzburg, with suffragan dioceses of Gurk, and Seckau or Graz (q. v.). The diocese of Brixen formerly a suffragan of Salzburg, has been made an exempt diocese, and retains its ecclesiastical limits notwithstanding the partition of its territory by the Treaty of St. Germain. Catholic organization has been strengthened and unified in its fight to uphold the indissolubility of marriage and to combat other morally pernicious legislation urged by the Socialist party, as well as in its opposition to the proselytism of Protestant sects who would take advantage of the material wants of the people to upset their spiritual allegiance. The Christian Socialist (Catholic) party won in the 1920 elections, and for the first time since 1871 Austria has a Catholic premier in the person of Doctor Mayr, Chancellor of the Confederation, and Minister of Foreign Affairs. The Chairman of the Christian Socialist party is Dr. Ignatz Seipel, a Catholic priest and a powerful personality in the politics of new Austria. Minister of Public Works under the Emperor Charles and a member of the Assembly since its establishment, he is the only member of the old monarchy to retain his influence.

The sufferings of religious and priests in Austria are intense; lack of sufficient and proper food, and of clothing, are serious hindrances to their work of Christian education and charity. The Catholic organizations of Austria, though they give heroic service, are unable to meet the immense demands, and it is largely owing to American Catholic generosity, expressed in the establishment of Catholic Relief for Austria and the Vienna Catholic Bureau, that this desolating need will be met.

GOVERNMENT.—According to the new constitution adopted in 1920, Austria is transformed into a confederation consisting of the following eight States (*Lander*): Lower Austria (subdivided into the province of the same name and Vienna), Upper Austria, Styria, Carinthia (reunited to the confederation by the result of the recent plebiscite), Salzburg, Tyrol, Vorarlberg, and Burgenland (this being the Austrian name of the Western Hungarian counties awarded to Austria by the peace treaties). Each state has its own legislature. The Federal Legislature consists of two chambers, the National Council, elected by direct proportional suffrage, and the Federal Council, elected by the *Landtags* of each State. The Federal Council has a limited veto power over measures enacted by the National Council. The two Chambers together form the Federal Assembly, which, however, meets only in two emergencies—to declare war and to elect the Federal President. The Federal Assembly met on 10 November, 1920, the session being preceded by high Mass for the first time since pre-war days. The national flag consists of three horizontal stripes, the top and bottom being red, and the center white. There are two principal political parties, Socialists (not Bolshevist) and Christian Socialist (Catholic).

EDUCATION.—There are two classes of elementary schools, the *Volksschulen* and *Bürgerschulen,* of which the former teach the first principles of religion, reading, writing, arithmetic, natural science, history, geography, and drawing, and the latter carry instruction in these subjects farther and add to them others such as book-keeping, geometry, and in certain cases, music and modern languages. Attendance is obligatory from the ages of six to fourteen, or in some provinces, from six to twelve. As regards religious teaching, which occupies the chief place in the curriculum, the ecclesiastical authorities of the various recognized denominations have access to the schools and the clergy are bound to give a certain modicum of religious instruction in the *Volksschulen* without payment; but if remuneration becomes due it is drawn from public funds. As regards the language question, the rule is that the provincial school council which is presided over by the governor of the province, and includes educational experts, clergy, and representatives of the local Diet, should determine what language or languages are to be taught in any school. An opportunity is always afforded to learn German.

The immediate educational authority is the district school council, representative of the rate payers and the parish. Between this and the provincial school council is another body, the county school council, which, besides determining questions respecting the building and staffing of schools, regulates the affairs of private elementary schools and kindergartens.

In 1918 there were 4,763 public and private elementary schools with 30,667 teachers and 914,258 pupils. Secondary education is carried on by gymnasia and *realschulen,* public or private; the former furnish a classical education; the latter a modern education. In 1917–18 there were 73 gymnasia with 20,955 pupils; and 38 *realschulen* with 14,632 pupils. There are also 4,000 technical institutes in which the knowledge of different trades and professions may be pursued, and technical high schools for instruction in agriculture, architecture, chemistry, and engineering. The political changes now taking place will undoubtedly be followed by far-reaching alterations in this school system. Socialism, which in the elections of 1919 conquered 48 per cent of the voters, sought to exploit its power in the domain of education. Although in the government of the State the Catholics then constituted the minority, their vigilance warded off the worst blows and every advance of the adversary met clever counter measures.

Conditions in the universities are very serious at present (1921). Many professorial chairs are vacant, their holders having abandoned them because they were unable to live on their salaries. Austrian professors and men of science are emigrating to Germany. Four universities are maintained by the State, those of Vienna with 310 teachers and 5,510 students, Graz, with 232 teachers and 1,142 students, Innsbruck, with 164 teachers and 982 students, and Salzburg. Besides there are

37 training colleges for teachers with 736 lecturers and 5,043 students.

ARMY.—After the break-up of the Austrian monarchy and during the subsequent confusion, the Austrian Government set up a defense force (*Volkswehr*), which in August, 1920, consisted of 34,000 men. By the terms of the Treaty of St. Germain universal compulsory training was abolished in Austria, and the total miltiary force limited to 30,000 men, including officers and depot troops, to be organized either in divisions or in mixed brigades, at Austria's discretion. All officers must be regulars, and those serving now must serve to the age of forty. All measures of mobilization are forbidden. The number of gendarmes, customs officers, foresters, and members of the police force must not exceed the number employed in a similar capacity in 1913. Educational and sporting clubs are forbidden to occupy themselves with military matters. Within two months of the final ratification of the treaty the air force of Austria was to be demolished. With the abolition of Austria's seacoast, the Austrian navy ceased to exist; 3 battleships, 3 light cruisers, 9 destroyers, 12 torpedo boats, a mine-layer, and 6 Danube monitors were surrendered to the allies. Two battleships were brought by the Italians to Venice, while the ships at Cattaro were handed to France.

JUSTICE.—The Supreme Court of Justice and Court of Cassation (*Oberste Gerichts und Kassationshof*) in Vienna is the highest court in the land. Besides there are 3 higher provincial courts (*Oberlandesgerichte*), 17 provincial and district courts (*Landes und Kreisgerichte*), and in connection with these the jury courts (*Geschworenengerichte*). There are likewise 269 county courts (*Bezirksgerichte*) and 2 special courts for commercial affairs, 4 for industry, 1 constitutional court, 1 administrative court, and 1 electoral court.

The law for unemployment insurance bears date 24 March, 1920. Under the Act one-third of the cost of unemployment insurance is to be borne by the State, two-thirds by employers and workers. Benefits under the scheme are not to be granted for more than twelve weeks.

ECONOMIC CONDITIONS.—According to the census returns of 31 January, 1921, Austria contains 3,084,602 workers, of whom 33.3 per cent are engaged in industries; 31.9 per cent in agriculture and forestry; 12.1 per cent in commerce and trade; 8.8 per cent in civil service, and 2.6 per cent in professions. In 1919 the total acreage sown amounted to 4,084,121 acres. Of the total in 1919, 2,126,175 were in Lower Austria and 929,988 acres in Upper Austria. The chief products were (1920) as follows: Wheat, 374,032 acres, yielding 149,515 metric tons; rye, 688,687 acres, yielding 251,410 tons; oats, 658,740 acres, 187,730 tons; potatoes (1918), 290,697 acres, 584,996 tons; turnips, 87,285 acres, 536,183 tons. The number of animals in 1918 were: 270,000 horses, 858,000 cows, 223,000 oxen, 53,000 bulls, 499,000 calves. The production of lignite in 1920 was 2,387,996 tons; of anthracite, 133,173 tons. There were 11 anthracite mines worked in 1920 and 61 lignite mines. The railway statistics of Austria in 1919 were as follows: State lines and private companies worked by the state, 2,659 miles; private lines worked by the owners, 1,222 miles; state lines worked by private companies, 1.3 miles, making a total of 3,882 miles.

The Austrian standard coin is the *krone*, coined in denominations of 100, 20, and 10, but the currency is for the most part paper, including even 20-heller pieces. The Republic's share of the old debt of Austria-Hungary is not yet definitely fixed. On 30 September, 1920, it was estimated at 44,958,000 *kronen*, with an annual interest of 1,554,000 *kronen*. The debt of the new republic on that date amounted to 14,904,000 *kronen*, with an annual charge of 731,000,000 *kronen*. This does not include foreign credits for foods, etc., which is estimated at 17,500,000 *kronen*. The desperate financial situation in Austria can be understood in the rate of exchange of the Austrian crown, which at the end of the year 1920 had sunk to over 2,000 to the pound sterling. The present value of the *Krone* is .04 of the American dollar.

Whether Austria as created by the Treaty of St. Germain is capable of existence as an independent state is yet to be proved. Her lack of means to supply her economic needs, especially coal, rests upon the antagonism existing between her and the new states which formerly made up the monarchy, and which takes concrete shape in the erection of high customs barriers. The majority of factories in the realm are idle because high customs prevent the arrival of raw material and because there is no coal. The real difficulty lies in the violent racial hatred between Czechs and Germans. Europe and America can do much for the rehabilitation of Austria, but outside of this, her future depends on one thing, whether the Succession States (the new States formed out of the old monarchy) can be induced to forego their hostility sufficiently to supply her with coal, foodstuffs and raw material.

When it is remembered that this small state, with an area of barely 30,000 square miles and about 6,000,000 inhabitants, has to pay its civil service 14,110,000 *kronen* half-yearly, that its expenditure in cheapening foodstuffs amounts to 10,400,000 *kronen*, and that the losses on the foreign exchange and interest payment of debt amount to 23,520,000 *kronen*, it can be understood why the finance commission entrusted with the economic restoration of Austria is justified in demanding, first and foremost, the reduction of the personnel of the civil service, the gradual abolition of food subsidies, and a more rational management of state-owned industrial concerns, before giving credit grants for consolidating the new Bank of Issue and stabilizing the currency. Great Britain, France, Rumania, and Serbia have accepted a delay of twenty years in pressing liens rising from the priority of payment of reparations and other credits.

HISTORY (1908–1920).—In 1908 Austria utilized an alleged Pan-Serb conspiracy as a pretext for annexing Bosnia and Herzegovina. The annexation roused the deepest indignation in Servia, for the population in those two provinces was mostly Servian. It drew upon Austria the hostility of Russia and Servia, and gave impetus to the formation of a new and formidable power on her borders. An Austro-Turkish convention was later concluded (1909), in which Austria renounced the rights she had acquired in respect of the Sanjak of Novi Bazar through the Berlin treaty, guaranteed the free exercise of religion in Bosnia and Herzegovina, and the payment of an indemnity as an equivalent for *vakuf* (Moslem religious property).

On 28 June, 1914, the Archduke Francis Ferdinand, nephew of the aged Emperor-King Francis Joseph and heir to the Hapsburg crowns, was assassinated, together with his wife, in the streets of the Bosnian city of Serajevo by youthful Serb conspirators. The outrage caused an instantaneous outburst of indignation throughout Austria-Hungary, especially when the official Austrian investigation indicated that the plot was hatched with the connivance of at least two officials of Servia. A week after the Serajevo assassination, a conference

of German and Austrian dignitaries was held at Potsdam. Provided with secret assurances of Germany's unqualified support, Austria-Hungary presented to Servia, on 23 July, 1914, an ultimatum, calling upon her to suppress anti-Austrian publications and societies, to discharge such government employees as the Austro-Hungarian Government would accuse of anti-Austrian propaganda, to exclude anti-Austrian teachers and text-books from the Servian schools, and to accept the collaboration in Servia of representatives of the Austro-Hungarian Government for the suppression of the subversive movement, and to signify unconditional acceptance of these and the other Austro-Hungarian demands within forty-eight hours.

Russia, France, and Great Britain endeavored to obtain from Austria an extension of the time limit of the ultimatum in order that the whole question might be submitted to general international co-operation, but Austria-Hungary was committed and sharply declined the request. On 25 July Servia replied to the ultimatum, promising to comply with such demands as did not seem to impair her independence and sovereignty, and offering to refer all disputed points of The Hague tribunal or to a conference of the Great Powers. The Austrian Government pronounced the reply evasive and unsatisfactory, broke off all diplomatic relations with Servia, and started the mobilization of her army. To the Russian view it was obvious that Austria-Hungary was planning to deprive Servia of independence and to annihilate Russian influence in southeastern Europe. On the other hand the German Government insisted that the quarrel was one which concerned Austria-Hungary and Servia alone and opposed the repeated efforts of Russian, British, French, and even Italian diplomats to refer the quarrel to an international Congress or Hague tribunal. Unequivocally Germany declared that if Russia should come to the assistance of Servia, she would support Austria-Hungary with all the armed forces at her command. On 28 July, 1914, exactly a month after the archduke's assassination, Austria-Hungary formally declared war against Servia.

Russia immediately began to mobilize her army and when she refused to comply with Germany's demand to demobilize, war was declared between the two countries. Germany then declared war on France, who was in sympathy with Russia. Thus within a week of the declaration of hostilities by Austria-Hungary against Servia, four Great Powers were in a state of war—Germany and Austria-Hungary against Russia and France. Belgium was invaded, at which violation of neutrality Great Britain protested and was soon involved in the struggle. On 6 August Austria-Hungary declared war on Russia. On the following day Montenegro joined Servia against Austria-Hungary. On 13 August a state of war existed between Austria-Hungary on one hand, and France and Great Britain on the other.

The Great War originated as a struggle on the part of Austria-Hungary and Germany against the "Slavic Peril," against the great Slav empire of Russia and the small Slav kingdoms of Servia and Montenegro, but from the beginning of hostilities, Teutonic defense against Russia was of minor interest to Germany as compared with the attack on Belgium and France. Thus Austria-Hungary had to bear the brunt of the struggle with Russia. As a military power she was far less efficient than Germany. She was a hodge-podge of quarrelsome nationalities, and now she had to wage war on the Bosnian front against Servia and Montenegro, to keep a reserve force at Trieste and in the Trentino against the possible intervention of Italy, as well as to defend Galicia. Russia was slow on the field, and Austria-Hungary decided that the best method of defending Galicia was an attack on Russian Poland before the Russians were fully mobilized.

Accordingly, two Austro-Hungarian armies, numbering 300,000 men each, were collected in Galicia early in August, 1914; and on 1–2 September the critical battle of Lemberg was fought. Owing to defective Austrian generalship the Russians entered the city in triumph, giving it the Slavic name of Lvov. A new army under the Archduke Joseph Ferdinand was then put in the field from the Vistula to Lubin. On 6–10 September the combined Austrian armies were completely routed. At this critical moment Field Marshal von Hindenburg was put in command of all the German and Austro-Hungarian forces in the East. His first offensive, however, failed, and the Austrian army was forced back to Cracow, 19 October. In January, 1915, an Austrian counter-offensive was launched, its failure culminating in the surrender of Premysl to the Russians, 22 March. The Servian campaign was also unsuccessful. In May, Italy denounced her treaty of alliance (1882, 1912) with Austria, and the Italian offensive against Austria commenced. The Austro-German forces under Field Marshal von Mackensen recovered nearly all of Galicia 1915, successfully invaded Servia, and set about the conquest of Montenegro and Albania. In 1916 the Austrian offensive against Italy was definitely checked. Owing to the pressure of the Allied blockade, the food situation became alarming and it was doubtful if the country, weakened by famine, would be able to withstand concerted pressure against its frontiers. On 27 August, 1916, Rumania declared war against Austria-Hungary, but in three months was completely subjugated by the Germans.

The Russian monarchy then collapsed (1917) and the Russian troops were completely routed, freeing the Austro-German troops for another Italian drive. After varying successes, on 24–25 October, 1918, Italian armies smote the Austrians in the Monte Grappe region; a British unit attacked along the lower Piave, and a French unit took Monte Seisemol. The Austrian army fled, and Austria-Hungary, made overtures for peace, offering unconditional surrender. The irretrievable disaster of the Austro-Hungarian armies led swiftly to the dissolution of the Dual Monarchy. The government at Vienna resigned and the empire fast disintegrated into independent states. Czechoslovakia and Jugoslavia emerged at once. The German-Austrian Republic was proclaimed on 12 November, 1918. The treaty of peace between Austria and the allied and associated powers was signed at St. Germain-en-Laye on 10 September, 1919.

The dissolution of the Austro-Hungarian Empire left the small German nucleus around which that great congeries of states had been built up during many centuries in a pitiful condition. The breaking away of the Polish, Czechoslovak, Jugoslav, Hungarian, and other fragments of the Hungarian dominions, left only the core of Austria still attached to the imperial capital and that core was essentially German and was composed of the two historic provinces of Upper and Lower Austria. Over such a state the leading Social Democrats of Vienna established their authority with Dr. Karl Renner as provisional prime minister. By forbidding the union of Bohemia with the German Austrian republic, the allies forced that country to join the newly formed Czechoslovak state. The small German-speaking district of Hungary which had been

given to Austria by the Peace Conference was established as a separate province. The province of Vorarlberg desired to be detached from Vienna, voted for union with Switzerland, but was overruled by the Supreme Council at Paris, which desired to preserve the integrity of Austria, as established by the treaty of St. Germain. To Poland was apportioned the Duchy of Teschen in Austrian Silesia, and part of Galicia, including Cracow and Lemberg; to Ukraine another part of Galicia; to Rumania, the extreme southeastern part of Austria (Bukowina), with Czernowitz, and Transylvania. Slavonia, Croatia, Dalmatia, Carniola, Bosnia, Herzegovina, parts of Hungary and of Dalmatia joined Servia to form Jugoslavia. Trentino was ceded to Italy. By the treaty of Rapallo, signed on 12 November, 1920, Gorz, Gradisca, and Trieste, all of Istria, and a large part of Carniola passed to Italy. On 10 October, 1920, the plebiscite in Zone A, the Klagenfurt district of Carinthia resulted in an overwhelming majority in favor of Austria. According to the terms of the Treaty of St. Germain, if that zone went in favor of Austria, there would be no vote in Zone B, which would automatically revert to Austria. When the result of the plebiscite was known, the Jugoslav troops marched into the zone, but evacuated in a month by the orders of the Supreme Council. According to the treaty of peace between the allied and associated powers signed at Trianon, 4 June, 1920, Western Hungary goes to Austria, much to the opposition of the Hungarians. In May, 1921, Salzburg voted for union with Germany, but there is doubt as to its realization.

Autun, Diocese of (Augustodunensis; cf. C. E., II–144a), comprises the entire Department of Saône-et-Loire in France, and is suffragan of Lyons. Rt. Rev. Henri-Raymond Villard was appointed to this see 13 July, 1906, and filled it until his death 8 December, 1914. Under his administration the thousandth anniversary of the Abbey of Cluny was celebrated 10–12 September, 1910, as well as the centenary of Louis Veuillot, at Montmartre, November, 1913. In 1914, on the feast of the Holy Rosary, Bishop Villard made a vow to have a Mass perpetually celebrated in the cathedral every day of the month of May, for the intention of France, and particularly for the soldiers killed during the war. Upon the death of Bishop Villard the Rt. Rev. Désiré-Hyacinthe Berthoin, b. at Chatte, 14 October, 1855, was appointed to succeed him, 1 June, 1915. Bishop Berthoin died 24 February, 1922, and the see is now vacant. By 1920 statistics there are 604,446 Catholics in this diocese, 813 priests, 65 first class parishes, 458 succursal parishes, and 68 vicariates with salaries formerly paid by the state.

Auxiliary Bishop (cf. C. E., II–145), one who is appointed as coadjutor to a residential bishop on account of age, ill-health, or the multiplicity of matters requiring episcopal attention, yet who does not enjoy the right of succession. (See Coadjutor Bishop.)

Avellino, Diocese of (Abellinensis; cf. C. E., II–149d), in the province of Naples, Italy, is suffragan of Benevento. Bishop Angelini, who came to this see in 1896, d. 4 February, 1908, and was succeeded by Rt. Rev. Giuseppe Padula, b. 1847, appointed Bishop of Bovino 24 March, 1898, transferred to this diocese 2 August, 1908. In 1920 the diocese counted 107,598 Catholics, 34 parishes, 160 secular, and 21 regular clergy, 25 seminarians, 90 churches or chapels, 18 brothers, and 65 sisters.

Aversa, Diocese of (Aversanensis; cf. C. E., II–151d), in the province of Caserta, Italy, is directly subject to the Holy See. The present bishop, Rt. Rev. Settimio Caracciolo di Torchiarolo, b. at Naples, 1862, was appointed Bishop of Alife 24 March, 1898, and transferred to this see 10 April, 1911, to succeed Bishop Vento, d. 29 September, 1910. In 1920 there were 160,000 Catholics in this diocese, 55 parishes, 350 secular, and 300 regular priests, 100 seminarians, 377 churches or chapels, and 20 sisters.

Aviators.—By a decree of 24 March, 1920, Our Lady of Loretto was proclaimed patroness of aviators by the Holy See; at the same time the Congregation of Rites issued a special formula of blessing for flying machines, which has now been inserted in the Roman Ritual. The choice of Our Lady of Loretto as special protectress of aviators recalls the ancient tradition that her home at Nazareth, in which the Incarnation took place, was miraculously carried by angels through the air in safety to Loretto on the Italian shore of the Adriatic, where it is still held in veneration.
Acta Ap. Sedis (1920), 175.

Avignon, Archdiocese of (Avenionensis; cf. C. E., II–159c), comprises the Department of Vaucluse, France. Its present archbishop, Most Rev. Gaspar-Maire Latty, b. in Cagnes, 1844, was appointed Bishop of Châlons 21 May, 1894, and promoted to this see 15 October, 1907. By 1920 statistics the total Catholic population of the territory numbers 238,656, of whom 49,304 are in Avignon. There are 29 first class parishes, 144 succursal parishes, 69 vicariates, 315 secular priests, 1 higher seminary, and 1 ecclesiastical school.

Avila, Diocese of (Abulensis; cf. C. E., II–160c), is suffragan of Valladolid, in Spain. Bishop Beltran y Asensio, appointed to this see in 1898, d. 3 November, 1917, was succeeded by Rt. Rev. Enrique Pla y Deniel, b. at Barcelona, 1876, appointed bishop 4 December, 1918. The Catholic population of the diocese numbers 254,000 by 1920 statistics, and there are 393 parishes, 418 priests, 393 churches, and 245 chapels, 37 convents, 127 religious, and 425 sisters.

Ayacucho (or Guamanga), Diocese of (Ayacuquensis de Huamanga; cf. C. E., II–164a), in Peru, is suffragan of Lima. Rt. Rev. Fidelis Olivas Escudero, b. at Pomabamba, 1849, appointed bishop of this diocese 19 April, 1900, now fills the see. By 1920 statistics there are 254,000 Catholics in the diocese, 393 parishes, 418 priests, 393 churches, 245 chapels, 37 convents, 127 religious, and 425 sisters.

Azores (cf. C. E., II–168a).—The census of 1911 gives the population of the island as 243,376, a density of 264 per square mile. The estimates of the population of each island vary greatly, but the most trustworthy seem to be as follows:

Island	Area per sq. mile	Population	Density per sq. mile
Corvo	7	746	106
Flores	57	7,233	127
Fayal	64	20,461	319
Pico	175	21,966	125
São Jorge	40	14,309	357
Graciosa	17	7,747	455
São Miguel	297	116,619	392
Santa Maria	42	6,268	149
Terceira	239	48,029	215

There are only three towns with a population of more than 3,000; Punta Delgada (São Miguel) about 17,000; Angra (Terceira) about 10,000; and Horta (Fayal) about 6,000.

PRESENT CONDITIONS.—The separation of Church and State effected by the Republican Government in Portugal applied also to the Azores, which are an integral part of the republic. For ecclesiastical details see ANGRA, DIOCESE OF; FUNCHAL, DIOCESE OF.

The chief export of the Azores is the pineapple, which forms a large part of the exports of São Miguel. Next in importance are sugar, tobacco, and beans, followed by maize and alcohol. There is but one line of steamers plying between Lisbon and the Azores with a fleet not exceeding three ships. While there are seven Portuguese banks with branches or agencies, there are no less than thirty American banking establishments, besides five English.

In recent years the Azores have come a great deal under American influence, not because they are on the natural highway from Europe to America, but because a great number of emigrants from the Azores to the United States return home in sympathy with American ideas. After Portugal came into the war as an ally of the Entente Powers, the Azores were very valuable as a supply depot and coaling station for the Allied fleets. The harbor of Punta Delgada being the best in the Central Atlantic afforded a useful rendezvous; during the year 1917–18 the American armies made great use of it, and the aerodrome they established near Punta Delgada was able to do good service in the protection of trade. During the war Punta Delgada was once bombarded by a German submarine.

B

Baalbek, Diocese of Heliopolitana; cf. C. E., II–177a), in Syria, known to the Greek and Latin writers as Heliopolis. It is the see of a Maronite and a Melchite bishop, and for the Maronites is an archdiocese. There are at present (1922) 40,000 Catholics belonging to this Rite, 173 priests, and 112 churches or chapels, presided over by Most Rev. John Mourad, consecrated 12 June, 1892. He resides at Aramoun-de-Kesrouan, in Lebanon.

The diocese for the Greek-Melchite Rite is administered by Rt. Rev. Agapios Maalouf, b. at Zahle, 1846, appointed bishop 29 March, 1896. His residence is at Baalbek, to which he returned in 1918, after having been driven from his diocese by the Turks. There are 8,450 Catholics belonging to this Rite, 9 parishes, 4 secular priests and 10 regular clergy, 10 churches, and 3 schools. Heliopolis is a titular see for the Latin Rite.

Babylon, Patriarchate of (Babylonensis; cf. C. E., II–179a), of the Chaldean Rite, has its seat at Mossul where the patriarch resides. The present patriarch, His Excellency Emmanuel Joseph Thomas, b. at Alkosh 1852, was appointed Bishop of Seert 4 September, 1890, and promoted to the Patriarchate of Babylon 8 July, 1900. In 1910 he was named administrator apostolic of Akra, and in 1920 he went to Paris to watch over the interests of his people at the Peace Conference. The patriarch has a patriarchal vicar at Mossul, one at Jerusalem, and one at Adana. By 1920 statistics there are 31,900 Chaldean Catholics in this patriarchate, 46 secular and 39 regular clergy, 27 churches or chapels, and 17 schools.

Badajoz, Diocese of (Pacensis; cf. C. E. II–193d), in that district of Spain called *Civitas Pacensis,* because it was once thought to be the *Pax Julia* or *Pax Augusta* of the Romans. Rt. Rev. Adolphe Perez y Munoz, appointed to this see 18 July, 1913, was transferred to Cordova 11 July, 1920, and was succeeded by the present incumbent, Rt. Rev. Raymond Perez y Rodriguez, appointed 31 August of the same year. According to 1920 statistics this diocese comprises a Catholic population of 648,000, 154 parishes, 14 archpriests, 376 priests, 154 churches, 251 chapels, 56 convents with 153 religious, and 520 sisters.

Baden (cf. C. E., II–194b), Free State of, formerly a grand duchy, now a republic and a component state of Germany; bounded by Switzerland, Alsace, the Palatinate, Hesse, Bavaria, and Wurtemberg, covering an area of 5,819 sq. miles. According to the census of 1 December, 1910, the population numbered 2,142,833, including 1,271,015 Catholics, 821,236 Evangelicals, 7,821 Old Catholics, 2,154 Lutherans, 1,765 Reformed, 2,209 of various Evangelical beliefs, 25,896 Jews, 4,833 others of various religious persuasions.

In 1919 the population was 1,051,405 males and 1,157,098 females, the density being 379.5 per sq. mile. The principal cities are Mannheim, 229,576; Karlsrühe, 135,952; Freiburg, 87,946; Pforzheim, 73,839; Heidelberg, 60,831; Constance, 30,119.

On 22 November, 1918, the Grand Duke abdicated and the provisional government proclaimed Baden a republic. The new Constitution was determined by the National Assembly, which met on 15 January, 1919, and which was elected on the basis of equal, secret, direct, universal suffrage, with proportionate representation of all males and females. According to this Constitution of 21 March, 1919, the Free State of Baden is a Republic and a component part of Germany. There is no State church, but religion is taught in the schools. The initiative and referendum have been adopted. There is only one Chamber, elected for four years, which nominates the President of the Cabinet (State President). The Cabinet consists of 5 ministers and 4 state-councilors.

Baden has 2 universities (Heidelberg and Freiburg), 1 commercial high school (Mannheim), 1 technical high school, 12 high schools for girls, 12 normal schools, and several technical and special schools.

For Catholic statistics see Freiburg, Archdiocese of.

Bagamoyo, Vicariate Apostolic of (Bagamoyensis; cf. C. E., II–202b), in East Africa. On 23 November, 1918, Bagamoyo, a former possession of the German Empire, surrendered and is now divided between the British and Belgians. Owing to the ravages of the war this once flourishing Vicariate Apostolic suffered untold losses and was threatened with ruin. Thirteen priests, 15 brothers, and 16 nuns were obliged to leave the mission. Some of them died; others, owing to their German nationality, were requested to leave the country; two missions were entirely laid waste, others were partly demolished, and 200 schools were partly destroyed. It was impossible to replace those who had been called away, and as the revenues decreased considerably it was difficult to continue the work. With much labor and expense the rubber industry had been established and was beginning to thrive, but this too was ruined by the war, and it will take years of labor to re-establish it.

The population now (1922) numbers 400,000 inhabitants, of whom 21,180 are Catholics. Prior to the war they numbered 26,000. There are 14 principal mission stations, 14 churches and chapels, 20 secondary mission stations, 21 priests of the Congregation of the Holy Ghost, 5 brothers, 16 sisters, who belong to the congregation of Daughters of Mary; 365 native catechists who instruct the adults and the children in the rural schools. In each mission there is a primary school, and in the outlying districts there are a number of rural schools situated at a walking distance of one or two days. The government does not support the schools nor does it care for the sick. The difficult work of clearing the land is being carried on. Islamism is spread throughout the country, especially along the coast. For many year the Church Mission Society has been active in the vicariate. The University Mission no longer has any missions, but conducts several rural schools. A small hospital has been opened at Bagamoyo an at each of the fourteen missions there is an orphanage and a clinic with medical service, and several workshops. Nearly all the brothers have left and the work has progressed slowly in consequence. The first vicar apostolic, Rt. Rev. Franz Xavier Vogt, of the Congregation of the Holy Ghost, is still administrator of the vicariate. He was born at Merlenheim, 3 Decem-

ber, 1870, elected 25 July, 1906, consecrated at Knechtseden and made vicar apostolic of Bagamoyo 6 December following.

Bagdad, Archdiocese of (Babylonensis-Latinorum, Babylonensis-Syrorum; cf. C. E., II–202b), is a metropolitan see for both the Latin and the Syrian Rites. It is situated in Mesopotamia, Asiatic Turkey, and for the Latin Rite comprises the missions of Bagdad or Babylon, Mardin and Mossul. The Latin see is directly subject to the Holy See and has its episcopal residence at Mossul. Most Rev. Francis Berré, a Dominican, and superior of the mission at Mossul, was appointed Archbishop of this see 9 August, 1921. Archbishop Berré, who has been in the Orient for over thirty years, was taken prisoner by the Turks during the World War and saw the destruction of a great part of the work which he had accomplished. In 1919 he accompanied Cardinal Dubois on a trip through the Orient and rendered such great service by his knowledge of Oriental people and affairs that the French Government conferred upon him the Cross of the Legion of Honor. Upon his return to Mossul he began rebuilding the ruins left by the war, giving his attention particularly to the schools and Syro-Chaldæan seminary, which had played such an important part in the religious progress of the territory, and he was occupied in this work when his appointment came. By 1922 statistics there are in all about 60,000 Catholics of different rites under the jurisdiction of this see.

For the Syrian Rite this archdiocese comprises Bagdad and Bassorah and (1920 statistics) has a population of 1,300 Syrian Catholics, besides 55,000 Jews, 2,000,000 Mussulmans, and 600 Christians. There are 5 priests, 2 churches, and a few Carmelite missionaries of the Latin Rite. The present incumbent is Most Rev. Athanasius George Dallal, b. in Lebanon, 1877, studied at the College of Propaganda in Rome, ordained 1900, and appointed Archbishop of Bagdad 14 September, 1912, succeeding Archbishop Noury, who had retired.

The present Visitor Apostolic and Regent of the Apostolic Delegation of Bagdad for Mesopotamia, Kurdistan, and Armenia Minor is Mgr. Adrian Smetz. The city of Bagdad, called at the time of its foundation *Medinet-es-Selam,* or City of Peace, is now the capital of the kingdom of Irak. The Christians number about 13,500, divided as follows: Chaldæans, 9,000; Armenians, 3,000, of whom about 1,200 are Catholics; Greeks, 100, of whom 40 are Catholics; Syrian Catholics, 600; Latin, 800.

The Armenian dioceses of the delegation were destroyed during the war, and it is not yet known how many of the faithful are left. All that remain of the Syrian diocese of Gezireh are four priests and a handful of Catholics. Of the nine Chaldæan dioceses, Akra had ceased to exist before the war; Gezireh and Seez were destroyed during it, while Diarbekir and Mardin are reduced to their respective bishops, a few priests and several hundred Catholics.

The charitable works include 2 orphanages for boys, one founded and maintained by the pope in the house of the Delegation, with 50 inmates; the other in Amarah in charge of the Carmelite Fathers, with 35 inmates; 3 orphanages for girls, 1 in Bagdad under the Sisters of the Presentation, inmates 70; 1 in Basrah under the same sisters, inmates 25; 1 in Mossul in charge of the Dominican Fathers, inmates 30. There are 35 students in the seminary of the Chaldæan Patriarchate. The approximate Catholic population of the Delegation is 55,000.

Bagnorea, Diocese of (Balneoregiensis; cf. C. E., II–203b), in the province of Rome, Italy, is directly subject to the Holy See. After the promotion of Bishop Rousset, who filled this see from 1906 until 14 September, 1909, the see was left vacant until the appointment of Rt. Rev. Emilio Poletti, 28 August, 1912. Bishop Poletti died 17 December, 1918, and was succeeded by Rt. Rev. Giovanni Battista-Lodovico Antomelli, O.F.M., b. in Mezzano, 1863, appointed titular Bishop of Leptis Magna 23 February, 1913, and vicar apostolic of Lybia, and transferred to this see 10 March, 1919.

During the World War the diocesan seminary was used as a shelter for refugees, and many priests of the diocese distinguished themselves at the front. The 1922 statistics give the population as 35,000, and credit the diocese with 28 parishes, 110 churches, 50 secular and 20 regular clergy, 3 monasteries for women, 3 convents for men and 6 for women, 16 brothers, 100 religious women, 1 seminary, and 20 seminarians. Among the institutions are 2 elementary schools with 8 teachers and 80 pupils, all other schools being dependent on the State; 3 homes, 3 asylums, and 2 hospitals. An important event in the recent progress of the diocese was the founding of an industrial school for dressmaking and tailoring by Rev. Don Enrico Bartoloni. One clerical and four lay societies are organized, and a Catholic periodical is published in the diocese.

Bahama Islands (cf. C. E., II–204b).—The following are the principal islands, their area and their population, according to the latest available census:

	Area sq. miles	Population Males	Females
Abaco and Cays	776	2,234	2,229
Acklins Island	120	725	1,008
Andros Island	1,600	3,875	3,670
Berry Islands	14	279	208
Biminis	8½	224	252
Crooked Island	76	596	945
Eleuthera	164	2,852	8,681
Exuma and Cays	100	1,406	2,059
Grand Bahama	430	784	1,040
Inagua	560	589	754
Long Cay	8	140	236
Long Island	130	1,765	2,394
Mayaguana	96	148	210
New Providence	85	5,899	7,655
Ragged Island and Cays	5	165	188
Rum Cay	29	171	259
San Salvador	160	2,090	2,982
Watlings Island	60	261	356
		24,213	35,126

Of these about 85% are colored. The estimated population on 1 January, 1921, was 56,385. In 1919 the birthrate was 34.4 and the deathrate 21.6.

Economic Situation.—In 1919 the total imports into the Bahamas were valued at $2,630,455, 81% of which came from the United States; the exports, valued at $1,864,096, went mostly to that country. In 1920 there were 255 grants of Crown land made during the year, the area being 1,327 acres. Approximately a total of 372,204 acres in the colony have been sold by the Crown to private persons, and 242,795,000 remain ungranted.

Education.—In 1919 the teaching staff employed by the Board of Education consisted of 50 principal teachers, 4 assistant teachers, 4 pupil teachers, 190 monitors, 8 sewing teachers, 4 students in training,

and 30 employed in aided schools. The total numbers receiving primary education are given as follows for 1920: Board schools, 5,858; aided private schools, 875; Church of England, 1,031; Catholic, 461; Baptist, 86; private schools, 383; total, 8,694.

Primary education is compulsory between the ages of six and fourteen years, is provided by the Government, and is controlled by a Board of Education, consisting of twelve members appointed annually by the governor. The board receives an annual grant from the legislature of £6,000, out of which repairs are made and teachers' salaries are paid. The cost of education is enhanced by the breaking up of the population into many small settlements, long distances apart, on the various islands, themselves separated by many miles. There is still no state provision for secondary schools, but private organizations connected with religious bodies provide higher education, as follows: Queen's College and Preparatory School (Wesleyan), 132 pupils; Nassau Grammar School (Church of England), 18 pupils; St. Hilda's High School (Church of England), 54 pupils; St. Francis Xavier's Academy (Catholic), 50 pupils. There is also a night school with 22 pupils.

Religion.—The ecclesiastical returns in the Blue Book of the Bahamas give the number of churches and chapels as follows: Anglican, 88; Wesleyan, 38; Bahamas Baptist Union, 9; Native Baptist Union, 46; Baptist Mission, 12; Presbyterian, 1; Catholic, 3; African Methodist Episcopal Zion, 1. The Bahamas belong ecclesiastically to the Archdiocese of New York, and statistics have not varied in the last decade. There is only one Benedictine Father in the islands, besides the Vicar Forane (1921).

Government and Recent History.—The Governor and Commander-in-chief is assisted by an Executive Council of 9, and a representative assembly of 29 members, electors being required to have small property qualifications.

A contingent was raised in the Bahamas by voluntary enlistments for service at the European front in 1915, to be kept up at a strength of 200 men, funds for the purpose to be provided by voluntary subscription and legislative appropriations. The first draft of 30 men embarked on 9 September, 1915, for Jamaica, en route to England, followed subsequently in November of the same year and in May, 1916, by drafts of 105 and 65 respectively, making a total of 200 for the Bahamas unit of the British West Indies Regiment. Reinforcements to the extent of 100% per annum were guaranteed, the Government bearing the whole cost of transport, separation allowances, pensions, gratuities and disability allowances. The contingent was composed almost entirely of colored men. They served under Sir Edmund Allenby, commander-in-chief of the forces in Egypt, against the Turks, and also did some remarkable work in France, being employed in all the main operations that took place after their arrival, including the battles of Somme, Arras, Messines, and Ypres. The economic effect of the war on the colonies was shown in the increasing demand for sisal and sponge, the two principal commodities of the Bahamas, and the interruption of regular communication between the United States and the Bahamas.

Bahr-el-Gazal, Vicariate Apostolic of (de Bahrel-Gazal), in Sudanese Africa. The vast territory comprised under this name belonged to the Vicariate Apostolic of Sudan until 30 May, 1913, when it was divided into two parts, the first remaining a vicariate under the name of Khartum, while the other half was made a prefecture apostolic. On 13 June, 1917, this latter was made a vicariate, bounded on the north by 10° latitude, on the east by the Anglo-Ethiopian frontier, on the west by the Anglo-Belgian frontier, and on the south by the White Nile and Lake Albert. It is entrusted to the Sons of the Sacred Heart of Verona, the present and first vicar apostolic being Rt. Rev. Antonio Stoppani, titular Bishop of Stratonic. No statistics have as yet been issued.

Bailly, Emmanuel, superior general of the Augustinians of the Assumption, b. in Paris, 4 August, 1842; d. there 23 November, 1917. He was the son of M. Bailly, founder of the Conferences of St. Vincent de Paul, and a participator in all the works of the Church in France that sprang up between 1820–40. Emmanuel entered the Society of the Augustinians of the Assumption at Nîmes in 1861, seven months after his brother Vincent de Paul (q.v.), was professed two years later, and in 1865 was ordained. He was successively superior of the College at Nîmes, master of novices, procurator general and vicar general, succeeding M. Picard as superior general in 1903. The following year Père Bailly was made a member of the permanent committee of international Eucharistic Congresses, and director general of the Association de Notre Dame de Salut, and of the National Pilgrimage to Lourdes. In 1915 he became consultor of the Sacred Congregation of Seminaries and Studies. Gifted with an enlightened mind, great eloquence and a very ardent spirit of faith, he spent himself unstintedly for the prosperity of his order, the good of the Church and the glory of his country. During his generalate he made several visits to missions of the Assumption in England, in North and South America, and in the Orient. The destruction of the latter and the mobilization of many of his religious during the World War was a cause of intense grief to his apostolic soul and did much to hasten his end. To sweetness of character he united solidity of principle, and at a particularly difficult time directed his congregation with wisdom and zeal.

Bailly, Vincent de Paul, editor and publicist, b. at Berteaucourt-les-Thennes, Somme, 2 December, 1832; d. in Paris, 2 December, 1912. He was the son of Emmanuel-Joseph Bailly, founder and first president of the Conferences of St. Vincent de Paul, and was born into an atmosphere of love for souls and ardor for charitable works. Educated at first by private teachers under the enlightened direction of his father, he later attended the Lycée Louis le Grand, where in 1850 he received the degree of Bachelor of Science. In 1852 he entered the bureau of telegraphy in Paris, and was transferred to Nîmes, where he lived at the college of the Assumptionists and taught mathematics in his leisure hours. Père d'Alyon, founder of the Congregation of the Augustinians of the Assumption, was a close friend of his family. Returning to the central bureau three years later he became the private telegrapher of the Emperor Napoleon III, and was entrusted with many important missions, private and diplomatic. As an aid to his international correspondence he studied law, and a brilliant future in the ministry seemed to open up before him, but he had other ambitions. On 20 October, 1860, he entered the Congregation of the Assumption, and received the habit from Père d'Alyon. His brother Emmanuel (q.v.) followed him into the Congregation seven months later. After his ordination in 1863, he was made director of the College at Nîmes, a post he held until 1867,

when he went to Rome as chaplain with the Volunteers from Nîmes who rallied to the defense of the Holy Father, and were formed into a company under Captain Wyart, later Dom Sebastian, Abbot General of the Reformed Cistercians. On his return in 1869, Père Bailly was attached to the Paris house of the Congregation, which later became the center of so many activities then in their infancy, and where he worked under Père Picard. In 1870 Père Bailly served as chaplain with the troops during the siege of Metz, and did untold good among the soldiers in the field and in the hospitals.

In the great work of Christian reconstruction undertaken with rare vision, by the Fathers of the Assumption in France, Père Bailly was one of the leading spirits. He became secretary general of the Union des associations ouvrières catholiques, a union resulting from l'Association de Notre Dame de Sault, founded by the Assumptionist Fathers; director of the national pilgrimages to the Holy Land begun in 1883 and ended for him in 1910; editor of "La Pèlerin, founder of "La Croix," and editor or collaborator in the multiple publications of the Maison de la Bonne Presse, nearly all due to his creative genius and devouring zeal in spreading the kingdom of Christ. His principal work, "La Croix," to which he contributed under the pseudonym "le Moine," became the most powerful organ of Catholic opinion in France. Original, alert, vigorous, purely Catholic and the organ of no political party, it made a bold and courageous fight against Free Masonry and anti-clericalism, and the nefarious laws promulgated by a Government which was completely under their control. When, in 1900, by order of Leo XIII, the Congregation resigned the publication into secular hands, Père Bailly submitted unquestioningly to the sacrifice demanded of him in the cause of peace. The years of exile (1900–06), after the expulsion of the Congregation from France, were spent in Rome, in Belgium, in founding the English houses of the Congregation, in visiting the missions in the Orient and in giving retreats. On his return to Paris he lived in an apartment in the Rue Goethe, and devoted much of his time to his literary work. In 1912 in spite of severe illness, he attended the general chapter of the congregation in Luxemburg, dying a few months later in Paris. He received the last sacraments from his brother Père Emmanuel, his superior general. It is to Père Bailly's intense spiritual life that we have to look for the explanation of his prodigious achievements for the glory of God and the defence of the Faith. His spirit of faith truly moved mountains and his name, coupled with that of Louis Veuillot, sums up Catholic journalism in France in the nineteenth century.

Baker, Elizabeth Anstice, convert and writer, b. in London, 1849; d. there 16 October, 1914. She was the fourth daughter of the Hon. John Baker, and sister of Sir Richard Baker, K. C. M. G., K. C. In her youth her family moved temporarily to one of England's distant colonies, where she doubtless imbibed the independence of thought and breadth of view that in all her intellectual wanderings saved her from mental servility to the many systems of philosophy and thought current at that time. She was received into the Church in Paris by Père Etienne, O. P. The story of her early life, her restless search for truth and her conversion are told in "A Modern Pilgrim's Progress," published in 1906, with introduction by Father Henry Sebastian Bowden (q.v.). It reveals considerable intellectual power, a clear forcible style, and at times great depths of feeling and has been a power for good. A later edition has a preface by Mgr. Benson (q.v.). Pope Leo XIII conferred on its author the cross Pro Ecclesia et Pontifice. Miss Baker was on the Committee of the Catholic Truth Society, the Catholic Women's League, Catholic Girls Protection and other societies, and her home in South Kensington was a center of constant occupations and interests for helping others.

Baker City, Diocese of (Bakeriensis; cf. C. E., II–213d), in the State of Oregon, United States, comprises an area of 68,000 sq. miles. The first bishop, Rt. Rev. Charles J. O'Reilly, D. D., who came to the see in 1903, was transferred to Lincoln 20 March, 1918, and was succeeded by the present incumbent, Rt. Rev. Joseph F. McGrath, D. D. Bishop McGrath was born at Aglish, diocese of Waterford, Ireland, 3 March, 1871, ordained a priest at Montreal, 21 December, 1895, made curate at St. Patrick's Church, Tacoma, 1907, and appointed bishop 21 December, 1918, consecrated 25 March of the following year. During the World War one priest of this diocese served as a chaplain and eleven of the men who entered the army gave up their lives.

By present (1921) statistics the total Catholic population of the diocese numbers 7,300, of whom 1,300 are English, 2,000 German, 1,700 Irish, 400 Portuguese, 500 Italians, 700 French, 250 Spanish, 150 Belgian, and 300 of other nationalities. There are 19 parishes, 39 missions, 53 churches, 17 secular and 10 regular clergy, 12 convents for women, 101 sisters, 3 seminarians, 7 academies, with 69 teachers and an attendance of 329 boys and 628 girls, and 1 normal school with 3 teachers and 20 pupils. The various religious orders established in the diocese are Capuchins, Franciscans, and Jesuits; Sisters of the Third Order of St. Dominic, Sisters of the Holy Names of Jesus and Mary.

Balearic Islands (cf. C. E., II–221d).—On 1 January, 1920, the area of the Balearic Islands was 1,935 square miles, and the population 331,195 (171.1 per square mile). The islands form a separate military district of Spain and have a strong forfress at Mahon, also a new wireless station. For religious statistics see Majorca and Iviza, Diocese of; Minorca, Diocese of.

Ballarat, Diocese of (Ballaratensis; cf. C. E., II–223a), in Australia, suffragan of Melbourne. Rt. Rev. Joseph Higgins, translated to this see in 1905, died 16 September, 1915, and was succeeded by the present incumbent, Rt. Rev. Daniel Foley, consecrated 24 August, 1916. According to the 1911 census this diocese comprises a Catholic population of 61,369. The religious orders established here at the present time (1922) are: men, Congregation of the Most Holy Redeemer and the Christian Brothers; women, Sisters of the Blessed Virgin Mary, founded from Ireland, Sisters of Our Lady of Mercy, Brigidine Sisters, Sisters of St. Joseph, Sisters of the Good Samaritan, Sisters of the Presentation, and Sisters of St. John of God. The 1921 statistics credit this diocese with 166 churches, 64 secular and 7 regular clergy, 17 brothers, 221 nuns, 2 boarding schools for boys and 10 for girls, 12 secondary day schools, 59 primary schools, 1 home for the aged, 2 orphans' homes, and 5,211 children receiving Catholic education.

Baltimore, Archdiocese of (Baltimorensis; cf. C. E., II–228a), comprises 6,399 sq. miles of territory in Maryland and 64 sq. miles in the District of Columbia.

On 24 March, 1921, His Eminence James Cardinal

Gibbons, Archbishop of Baltimore from 1877, and the nation's most prominent churchman and citizen, died, and was succeeded by Rt. Rev. Michael J. Curley, former Bishop of St. Augustine, installed 30 November, 1921. In October, 1911, the diocese celebrated, with great pomp and ceremony, the golden jubilee of the cardinal's priesthood and the silver jubilee of his accession to the cardinalate, the celebration lasting one week. On 29 October, 1918, the golden jubilee of his elevation to the episcopate was celebrated quietly at St. Mary's Seminary, and on 20 February, 1919, a public celebration was held at the Franciscan Monastery, Brookland, Washington, D. C.

On 10 September, 1919, His Eminence Désiré Cardinal Mercier, Archbishop of Malines, Belgium, visited the Diocese of Baltimore and spent several days at the cardinal's residence.

On 23 September, 1920, the corner-stone of the Shrine of the Immaculate Conception chapel at the Catholic University was laid. The first yearly meeting of the Hierarchy of the United States, which has been inaugurated in recent years, was held in February, 1919.

Besides the cardinal many other prominent clergymen of the diocese of Baltimore have died within the last few years, among them Rev. Dr. Dennis J. Stafford (d. 30 January, 1908), pastor of St. Patrick's, Washington, and a noted Shakespearean student and lecturer; Rt. Rev. Charles Warren Currier, D. D. (d. 23 September, 1918), missionary bishop, lecturer and writer; Rt. Rev. Alfred A. Curtis, D. D. (d. 11 July, 1908), noted convert to the Church; Rt. Rev. Mgr. Dennis J. Flynn, D. D. (d. 7 July, 1911), president of Mt. St. Mary's College, Emmitsburg, Md.; Rev. Francis X. McKenna, S. S. (d. 22 May, 1917), president of St. Charles College, Catonsville, Md.; Mgr. W. H. Ketcham (d. 14 November, 1921), director Bureau of Catholic Indian Missions, Washington. Among the prominent laymen of the diocese deceased within recent years are: Mr. Edgar Gans (d. 20 September, 1914), prominent lawyer; Mr. Michael Jenkins (d. 7 September, 1915), trustee of Catholic University; Mr. Charles J. Bonaparte, (d. 28 June, 1921), former United States Attorney General, Secretary of the Navy, and trustee of the Catholic University; Hon. Edward Douglass White (d. 19 May, 1921), Chief Justice of the Supreme Court of the United States. During the World War twelve of the diocesan clergy served as chaplains, and 276 young men gave up their lives.

The total Catholic population of the diocese is 276,200 and includes the following races: negro (15,280), German (25,572), Italian (16,800), Lithuanian (8,000), Polish (19,679), Czechoslavak (7,000). Since 1907, 23 new parishes have been established and at the present time there are in all: parishes, 151; churches, 227; missions, 76; monasteries for men, 3; convents for women, 9, with total number of sisters 503; secular priests, 290; regular clergy, 325; lay brothers, 108; nuns and sisters, 1,512; seminaries, 17, with 940 seminarians; universities, 3, with 300 professors and a total attendance of 2,962; colleges for men, 9, with 155 teachers and an attendance of 2,033; colleges for women, 3, with 117 teachers and an attendance of 825; academies, 14, with 195 teachers and an attendance of: boys 579, girls 1,302; normal schools, 3, with 47 teachers and an attendance of 344; training schools, 2, with 19 teachers and an attendance of 84; elementary schools, 97, with 755 teachers and an attendance of 31,802; industrial schools, 4, with 59 teachers and an attendance of 1,151.

Missionary work is carried on by the Mission Helpers of the Sacred Heart, and among the institutions of the diocese are: 2 homes for aged poor, 2 for self-supporting girls, and 1 for boys; 12 infant and orphan asylums with 1,418 children; 8 hospitals for the sick, 1 for the insane; 3 Houses of the Good Shepherd; 2 settlement houses under the auspices of the National Catholic Welfare Council, and 4 day nurseries. The industrial schools, orphan asylums, hospitals and houses of the Good Shepherd receive aid from state and city for subjects officially committed. Such public institutions as the Walter Reed Government Hospital, Washington Asylum, Soldiers' Home, and St. Elizabeth's for the Insane, in Washington, Bay View Hospital in Baltimore, Maryland Sanatoria, and Eudowood and Sabillasville, Md., admit the ministry of priests of the diocese. The various organizations among the clergy are: the Clerical Benevolent Association and the Association of Prayers for Deceased Priests. Among the laity the usual religious fraternal and parish organizations and societies are conducted. The "Baltimore Review" is the diocesan official weekly.

Bamako, Vicariate Apostolic of (de Bamako), in French Sudan, Northern Africa. By a Decree of 2 July 1921 the Vicariate Apostolic of the Sahara Desert was divided into two vicariates one of which is Bamako. It comprises the territory in the northern part of the old vicariate extending from the 5° West, to a lake south of the River Niger in the city of Timbuctoo, and from here, to the boundary line of the three civil departments of Bandiagara, Dedugu and Bobodiulasso. All territory west of this line is included in this vicariate, entrusted to the White Fathers. Rt. Rev. Emile Fernand Sauvant, appointed titular Bishop of Utica, 8 July, 1921, was appointed first vicar apostolic. Statistics have not yet been published for this vicariate, but in 1920 the old vicariate, of which this territory formed a part, had a total population of 4,000,000, of whom 1000 were European Catholics, 900 Catholic negroes and 4000 catechumens. The mission comprised 43 missionary priests, 72 catechists, 13 churches or chapels, 10 schools, 7 orphanages, 3 leper settlements, 2 hospitals, and 19 Missionary Sisters of Our Lady of Africa.

Bamberg, Archdiocese of (Bambergensis; cf. C. E., II–242d), in Bavaria. Of the many Catholic conventions successively held within the archdiocese since 1919 of special note is that of Nuremberg in 1921, attended by 45,000 faithful, and that of Bamberg in the same year, at which 25,000 were present. During the World War sixty-five priests cared for the soldiers at the front or in the hospitals, and the Catholic laity strove in every way to relieve the existing misery and suffering. Among the recently deceased clergy of note are: Rev. Francis Xavier Scheidler, dean of the metropolitan chapter, Prothonotary of the Roman Curia, died 1911; Franz von Keller, provost of the Chapter; Archbishop Friedrich Philipp von Abert (d. 25 May, 1912). The present incumbent is the Most Rev. Johannes Jacobus Hauck, b. at Miltenberg 22 December, 1861, ordained 3 August, 1884, appointed to the see of Bamberg 18 June, 1912, and consecrated 25 July following. He received the pallium 11 January, 1913. The auxiliary bishop is Rt. Rev. Adam Senger, titular bishop of Comana.

The archdiocese contains 465,000 Catholics. There are 225 parishes, 625 churches, 129 chaplaincies, 60 benifices, 57 curacies, 11 monasteries for men and 5 for women, 97 convents for women, 93 lay brothers, 478 secular clergy, 48 regular clergy, and 2 seminaries. There is a university with 12 professors (53 students), 1 *hochschule* for boys with

2 teachers (76 students), 27 *höhere schulen* (9 and 6 year classical and scientific curriculum) with 309 teachers (2,800 boy students, 1,200 girl students), 1,070 elementary schools with 2,008 teachers, 7 industrial schools with 78 teachers (680 students). All the schools are supported by the Government. The following charitable institutions exist in the archdiocese: 5 homes for journeymen and working girls, 2 asylums, 13 hospitals, 2 refuges, 65 day nurseries. The ministry of priests is permitted in all public institutions. The following associations have been formed by the clergy: Unio Apostolica, Fœdus Ottomanum (Ottoman League), Association for Priestly Perserverance. The associations among the laity are: Association of Workingmen and Mechanics, Association of Workingwomen, Young Men's Club, the Marian Congregation for young men and women. Two Catholic periodicals are published in the archdiocese.

Banguelo, Vicariate Apostolic of (de Banguelo; cf. C. E., XVI–79d), in Central Africa. This vicariate was erected 23 January, 1918, by a division of the Vicariate Apostolic of Nyassa, and is bounded by the boundary line of the waters between Lunangua and Zambezi, and the 13° latitude. Its limits are the same as those of Nyssa. It is entrusted to the White Fathers, the present and first vicar apostolic being Rt. Rev. Mgr. Larue of this congregation, titular Bishop of Thuburbo. The remarkable progress of religion in this territory from the time of the erection of the vicariate is best shown by the following statistics published in 1917:

	1913	1914	1915	1916
Neophytes	7,202	9,152	11,642	14,955
Catechumens	16,387	14,597	18,350	22,192
Baptisms	2,926	4,660	4,512	4,881
Confessions	60,434	76,758	100,334	108,099
Communions	83,853	128,685	182,926	204,286
Christian families..	1,215	1,808	2,076	3,291
Chapels	22	48	73	109

It is probable that the World War retarded in some measure the work of the missionaries, but the 1921 records show an encouraging increase in conversions, there being now 6,000 Catholics out of a total population of 600,000, 32,000 catechumens, 24 priests, 6 brothers, 7 White Sisters, and 214 catechists.

Banjaluka, Diocese of (Banjalucensis; cf. C. E., II–252b), in Bosnia. The predecessor of the present bishop, Joseph Garric, the first elected to the see, was Bishop Marianus Markovic, Apostolic Administrator. He died 20 June, 1912, after a life of eminent virtue. Both clergy and laity bore the hardships of the World War with great fortitude, and unselfishly attended the wants of the needy, the Trappists and Franciscans proving in this work especially deserving of praise.

The Catholics of the diocese number 102,000, of whom 90,000 are Croatians and the balance Germans, Poles, Czechs, and a few Hungarians. There are 28 secular and 50 regular priests and 97 lay brothers, 45 parishes with 50 churches, 1 abbey for men with 2 affiliated houses, 3 convents for men and 5 for women, 1 seminary, 3 high schools, 12 normal schools with 36 teachers and a total of 1,895 students of both sexes, 2 orphan asylums, one for boys kept by the Trappists, and the other for girls in the care of the Sisters of the Precious Blood in Nazareth and supported by voluntary contributions. For the clergy there is a mutual benefit association of artificers and workmen. A periodical diocesan bulletin is issued, also a publication for Catholic youth interested in art. At one time a Catholic weekly was published for one year, but lack of financial support forced its abandonment.

Banns of Marriage (cf. C. E., II–256c).—Before a marriage takes place it must be announced, or in other words the banns must be published on three successive Sundays or other feasts of obligation during Mass or any other service at which there is a large attendance. The local ordinary is now authorized to substitute for this usual method of publication the affixing of the names of the parties on the doors of the parochial or other church for the space of eight days, which must include two days of precept. If either or both of the parties, after reaching the age of puberty (12 years for girls, and 14 years for boys), have resided for six months elsewhere than in the parish of the priest, who has the right of assisting at the marriage, the parish priest is to notify the ordinary, who may require the publication of the banns in that place or may prescribe other steps for ascertaining the status of the parties. Even when the period of residence was less than six months, if it is suspected that an impediment was contracted, the parish priest is to refer the matter to the ordinary, who must not allow the marriage till the suspicion is removed. If a Catholic is to be married to a non-Catholic the banns must not be published, however, the ordinary may allow it to be done if he deems it advisable, though in such a case the religion of a non-Catholic must not be mentioned. A local ordinary may dispense his own subjects from the publication of the banns for a legitimate cause, even when it would have to be made in another diocese. Where several ordinaries have jurisdiction, the dispensation is granted by the one in whose diocese the marriage is to take place; but either of them can grant it if the marriage is to be celebrated outside of their dioceses.

In case of doubt about the existence of any impediment, the parish priest should investigate the matter, examining under oath at least two trustworthy witnesses, and, if necessary, the parties themselves; he is to proceed with the publication, but if the doubt is not eventually dispelled he must not assist at the marriage without consulting the ordinary. Should an undoubted impediment be discovered, then if it is occult he must continue the publication and refer the case to the local ordinary or the sacred penitentiary without revealing the names of the parties; if the impediment is public and has been discovered before beginning the publication, the banns must not be proclaimed until the impediment has been removed, even if the pastor knows that a dispensation for the internal forum only has been granted; if the discovery was made after the first or the second proclamation the parish priest is to continue the publication, and refer the matter to the ordinary.

If the investigation of the parties' freedom to marry or the proclamation of the banns has been made by a priest other than the one who is to assist at the marriage, the latter should not officiate until the investigations have been completed and, as a rule, until three days have elapsed from the last publication of the banns; on the other hand, if the marriage does not take place within six months, the publication must ordinarily be repeated.

Code, can. 1022-32; Ayrinhac, *Marriage Legislation* (New York, 1919), n. 42 sqq.; O'Donnell in *Ir. Eccl. Rec.,* XV, 56; XVI, 49.

Banska-Bystrica (or Neusohl), Diocese of (Neosoliensis; cf. C. E., X–774c), in Czechoslovakia, suffragan of Esztergom. The see is filled by Rt. Rev.

Marien Blaha, born in Hradok Loptorski, Slovakia, in 1869, served as director of the St. Adalbert Society, and a delegate from Czechoslovakia to the Peace Conference in 1919, named an honorary chamberlain the same year and appointed bishop 16 December, 1920, to succeed Rt. Rev. Wolfgang Radnai, appointed 11 July, 1914, retired and promoted to the titular see of Axum 16 December, 1920. The diocese comprises a Catholic population of 223,779; 71,629 Lutherans, 193 Calvinists, 6500 Jews; the 1920 statistics credit it with 111 parishes, 43 second-class parishes and vicariates, and 171 secular priests.

Baptism (cf. C. E., II-269a).—*Minister.* A person must be baptized solemnly in his own parish and by his own parish priest or by another priest with his or the ordinary's permission, if this can be done easily and without delay; otherwise the baptism may be administered by any pastor in whose parish the person happens to be. Consequently a child whose parents belong to parish A should be baptized there, even if it were born and remained some time in parish B. Deacons are extraordinary ministers of solemn baptism; they may not exercise their power without leave of the local ordinary or the parish priest, which should be granted if there are good reasons, and this permission may be presumed in case of necessity. Parish priests are ordered to see that the faithful, especially midwives, physicians and surgeons, know how to baptize in case of necessity. When private baptism is conferred, there should be one or two witnesses if possible, so that the fact of baptism can be established if occasion for this should arise. An important change has been made by the Code which declare that the minister of baptism now contracts a spiritual relationship only with the person baptized; formerly he became related to the parents also. The question of baptizing adults, by which in speaking of baptism is meant those who have attained the use of reason, should be referred to the local ordinary, that if he so desires the sacrament may be administered by him or his delegate in a more solemn manner. It is recommended that priests who baptize adults and the adults themselves should, if they are enjoying good health, be fasting; moreover, the newly baptized adult is under an obligation to assist immediately after baptism at Mass and to receive Holy Communion, unless grave and urgent reasons prevent him.

Subject.—As a rule Catholics may baptize only infants, one of whose parents is a Catholic, unless in case of necessity. However, infants of infidels, and ordinarily those of two heretical or schismatical parents, or of two Catholic parents who have apostatized or fallen into heresy or schism, can be lawfully baptized if arrangements are made for their Catholic education, and if the parents or guardians, or at least one of them, consent, or if the child has no father, mother, grandparent or guardian living, or if these have lost their rights over him or are absolutely unable to exercise them. Adults are not to be baptized except with their knowledge and consent and after proper instruction; but if they are in danger of death and there is not time to instruct them in the principal mysteries, they may be baptized provided they give signs of assent and promise seriously to observe the commandments. If they are unable to request baptism, but either formerly or in their present condition probably manifested the intention of receiving it, they should be baptized conditionally; should they recover and a doubt concerning the validity of the baptism remain, conditional baptism is to be administered. An abortive fœtus, no matter when born, is to be baptized absolutely if it is certainly alive, or conditionally if life is doubtful. A deformed fœtus must always be baptized at least conditionally; if in doubt whether there is one human being or more, one is to be baptized absolutely, the others conditionally.

Ceremonies.—A different ceremony is used in baptizing according as the recipient is an infant or an adult; but the local ordinary may for a grave reason allow the ceremonies of infant baptism to be used in baptizing adults. A child is to be baptized according to its parents' Rite, but if the parents are of different Rites the ceremony must be according to the father's Rite, unless there is a special law in certain cases: American, Syrian, and Coptic Uniats follow the general law; among Ruthenian Uniats, boys are baptized in the father's, girls in the mother's Rite, unless their father is a Ruthenian cleric; among Italo-Greeks living in the West if the father is Greek and the mother Latin, either Rite may be used. If only one of the parents is a Catholic, the ceremony should be according to his or her Rite. If this canon is violated, the person nevertheless belongs to the Rite in which he should have been baptized.

If a person is in danger of death he may receive private baptism. If this is administered by one who is neither a priest nor a deacon, he is to use only the rites which are required for the validity of the sacrament. On the other hand, if the minister is a priest or deacon and there is time, he must add the ceremonies which should follow the actual baptism. If the subject is not in danger of death, the ordinary cannot permit private baptism, except when an adult heretic is to be baptized conditionally; with this exception, too, all ceremonies that have been omitted for any reason in conferring baptism must be supplied in church as soon as possible. When baptism is repeated conditionally—excepting the case of an adult heretic, as mentioned above—ceremonies previously omitted must be supplied; but if they were not omitted in the first instance the minister is free to use or omit them in the conditional baptism. If the parents do not wish to give the child a really Christian name the priest must add a saint's name and record both in the baptismal register.

Sponsors.—There should always be a sponsor at private baptism if it can be easily arranged; if none was present then, there should be one later when the ceremonies are supplied. In the latter case the person acting as sponsor does not contract a spiritual relationship. In repeating baptism conditionally, the sponsor who acted at the first baptism, if possible, be employed again; this, it may be noted, is the only case in which a sponsor is needed at conditional baptism. When baptism is repeated conditionally, neither the sponsor who acted at the first baptism nor he who acts at the second contracts spiritual relationship, unless the same person was employed in both cases. The conditions requisite for acting validly or licitly as sponsor have been made stricter by the Code. For validity a sponsor: (a) must be baptized, have attained the use of reason, and intend to assume the obligation; (b) must not belong to any heretical or schismatical sect, nor be excommunicated by a condemnatory or declaratory sentence, nor be legally infamous or debarred from acts, nor be a deposed or degraded cleric; (c) must be neither the parent nor the spouse of the person to be baptized; (d) must be nominated to act by the person to be baptized or his parents or guardians, or, lacking these, by the minister; (e) must personally or by proxy hold or

touch the subject physically at the moment of baptism or immediately take him from the sacred font or from the minister's hands.

To act licitly as sponsor, one: a() must have reached his fourteenth year, though for a just cause the minister may allow a younger person to stand; (b) must not be excommunicated nor be debarred from legal acts nor be legally infamous on account of a notorious offense, even if no judicial sentence has been pronounced, nor be interdicted or otherwise publicly known as a criminal, nor be infamous by act; (c) must know the rudiments of the Faith; (d) must not be a novice or a professed member of a religious institute in which the members make vows, perpetual or temporary, to be renewed after a fixed time, unless in case of necessity and with the express permission of at least the local superior; (e) finally must have the express permission of his ordinary, if he is a cleric in sacred orders. In case of doubt whether one can be admitted validly or licitly the parish priest must consult his ordinary if there is time. A sponsor contracts spiritual relationship with the person baptized, but not as formerly with the parents also.

Time and Place.—The faithful are under a grave obligation to have their infants baptized as soon as possible. In case of necessity, private baptism may be administered at any time and in any place. Solemn baptism also may be administered on any day, but it is recommended that, following the ancient custom of the Church, the baptism of adults, if it can be conveniently arranged, should take place on the vigil of Easter or Pentecost, especially in metropolitan and cathedral churches. The proper place for administering solemn baptism is in the baptistery of a church or public oratory; and every parish church must have its baptismal font, any statute, privilege, or custom to the contrary being now revoked and reprobated, though this has been decreed without prejudice to the vested rights of other churches. For the convenience of the faithful the local ordinary may allow or even order a baptismal font in any other church or public oratory within the parish limits. If the person to be baptized cannot, without grave inconvenience or danger, come to or be brought to the parish church or to another possessing a baptismal font, the parish priest ought to administer solemn baptism in the nearest church or public oratory within the parish limits, even if it has no baptismal font. Solemn baptism is not allowed in private houses except: (a) when the person to be baptized is the child or the grandchild of the supreme ruler of the people or of one who has the right of succession to the throne; in this case, however, the privilege is to be asked for on the occasion of each baptism; or (b) when the local ordinary believes that there is a just and reasonable cause for allowing it in an extraordinary case. In both of these instances the baptism is to be conferred in a domestic chapel or other becoming place.

Code, 737-79; O'Donnell in *Irish Eccl. Rec.*, X, 441 sqq.

Baptists (cf. C. E., II-278b).—A more vigorous effort to promote general Baptist interests, a desire for greater unity among themselves and with other denominations, and a tendency toward radicalism in the interpretation of the Bible and toward less exclusive religious practice have marked the history of the denomination since 1907.

History.—The creation in 1907 of the Northern Baptist Convention, corresponding in character to the older Southern Baptist Convention and British Baptist Union, gave the Northern Baptists a central body in charge of certain specific tasks. It chooses the boards and superintends the work of the various societies; it also controls the general funds for missionary enterprise. In 1911 it took over some of the activities of the Freewill Baptists, who in 1919 completed their union with the Northern Baptists and ceased to exist as a denomination.

The Baptists organized in 1905 the Baptist World Alliance, which by its quinquennial meetings promotes a spirit of fellowship and co-operation; in 1911 they joined the Federal Council of the Churches of Christ in America, and in 1920 sent delegates to the preliminary meeting of the World Conference on Faith and Order held at Geneva in Switzerland.

In their treatment of theological and Biblical questions, many Baptist scholars have in recent years departed from the traditional attitude of their Church and adopted advanced and radical opinions. Among the individual churches invitations to ministers of other denominations to occupy Baptist pulpits tend to become more frequent and the practice of admitting to the Eucharist the members of any Christian denomination (open communion) is also spreading in Great Britain and the United States.

Statistics.—According to the "American Baptist Year-Book" (1921), there were at the time of its publication 8,965,995 Baptists in the world, with 69,326 churches and 48,812 ministers. They were distributed as follows on the different continents: America, 8,020,715; Europe, 633,128; Asia, 252,892; Australasia, 30,888; Africa, 28,372. The great majority of the Baptists of the world is found in the United States, 7,804,449; Canada has 138,882; Central America, including the Canal Zone, 1,531; Mexico, 3,834; South America, 21,376; the West Indies, 50,643. The figures given for 1921 by Dr. H. K. Carroll in his annual table of religious denominations in the United States are below those published in the "American Baptist Year-Book." They are for the United States: Baptists (fifteen bodies), 7,207,578; churches, 58,933; ministers, 47,983.

Newman, *A History of the Baptist Churches in the United States*, 6th ed. (New York, 1915); *American Baptist Year-Book* (American Baptist Publication Society, Philadelphia, 1921).

N. A. Weber.

Barat, Madeleine-Sophie. See Madeleine-Sophie Barat, Blessed.

Barbastro, Diocese of (Barbastrensis; cf. C. E., II-285d), in the province of Huesca, Spain, suffragan of Sargossa. Since 1895 this diocese has been governed by an apostolic administrator, who at present (1922) is Rt. Rev. Monsignor Jimenez y Perez, titular Bishop of Anthedon. The 1921 statistics give the Catholic population as 54,540 and credit the diocese with 199 parishes and 46 annexes, directed by 10 archpriests, 190 secular priests, 199 churches, 254 chapels, 3 convents of men with 80 religious, 8 convents of women with 96 Sisters, and 180 Catholic schools. An official diocesan bulletin is published.

Barcelona, Diocese of (Barcinonensis; cf. C. E., II-288d), in Spain, suffragan of the Archdiocese of Tarragona. This see was filled by His Eminence Salvadore Cardinal Cassanas y Pagès, transferred from the titular see of Cerama, 19 April, 1901, until his death 27 October, 1908. He was succeeded by Rt. Rev. Juan José Laguarda y Fenollera, promoted from the diocese of Jaen 29 April, 1919, died 3 December, 1913. His successor was appointed 28 May, 1914, in the person of Rt. Rev. Henri Reig y Casanova who filled the see until his promotion to Valencia, 22 April, 1920. The present incumbent Rt. Rev. Raimundo Guillamet y Coma, b. at San Esteban de Olet, 23 March, 1856, ordained 21

December, 1878, elected Bishop of Leon, 29 April, 1909, consecrated at Olot, 10 October following, transferred to Cordova, 18 July, 1913, enthroned 29 November following, published 25 May, 1914, and transferred to Barcelona at the Consistory of 22 April, 1920. In 1907 a diocesan council of Catholic corporations and works was established, and on 20 January a monster mass-meeting took place in the Arena to protest against the Law of Associations. On 14 May, 1909, the diocesan pilgrimage to Rome was inaugurated. During the tragic week of the Revolution, 23–30 July, mobs took possession of the capital and the principal manufacturing centers of the Province, setting fire to 12 parish churches, 30 chapels and convents, educational and charitable institutions and other important diocesan establishments. In May, 1910, festivities were held to solemnize the canonization of St. José Criol of Barcelona. In 1911 a diocesan council was held, and during the following years Barcelona was the meeting place of the third national Congress of Sacred Music, 1912, Congress of Christian Art, 1913, Liturgical Congress at Montserrat, 1918, and Marian Congress, 1919. In 1918 the seventh century of the apparition of Our Lady of Mercy at Barcelona was celebrated. The following year a diocesan synod was convoked by the bishop, and in 1921 the bishop issued a pastoral letter prohibiting the Catholic associations from holding theatricals, cinematograph productions, balls or worldly assemblies of any kind for the purpose of raising funds: this letter merited the unanimous approbation of the Spanish press. Since 1907 the diocese has lost several prominent members by the deaths of Rev. Juan Gatell y Domenech, since 1882 pastor of the Church of St. Ann of Barcelona, Rev. Jaime Almera, dean of the Cathedral Basilica, Rev. Dr. Sarda y Salvany, native of Sabadell, professor of Latin and Humanities in the Seminary of Barcelona, and the Marquis of Pascual, eminent promoter, founder and first president of the Accion Catolica of the diocese. The diocese comprises 264 parishes, 291 churches, 522 chapels and shrines, 1 monastery for men (27 priests), 30 monasteries for women, 1 abbey for men (50 priests), 23 convents for men (1050 professed religious), and 265 convents for women (5079 Sisters).

Bari, ARCHDIOCESE OF (BARENSIS; cf. C. E., II–295d), in the province of Puglie in Southern Italy. Rt. Rev. Giulio Vaccaro, b. in Naples, 1851, appointed Bishop of Trivento, 4 June, 1891, promoted to Ancyra and made coadjutor to the Archbishop of Trani, 30 November, 1896, was transferred to Bari, 24 March, 1898, and now (1922) fills the see. He was made an assistant at the pontifical throne 30 May, 1916, and from August, 1917, to March, 1918, acted as apostolic administrator of Conversano. This diocese comprises a Catholic population of 300,400, and by 1921 statistics counts 33 parishes, 260 secular and 30 regular clergy, 100 students in the upper and lower seminaries, 261 churches or chapels, 10 Brothers, and 200 Sisters.

Barquisimeto, DIOCESE OF. See CARABOBO.

Barra do Rio Grande, DIOCESE OF (BARRENSIS), in the State of Rio Grande, Brazil, suffragan of San Salvador de Bahia. This diocese was erected 20 October, 1913, by a division of the diocese of San Salvador de Bahia, taking nineteen parishes of that diocese. The episcopal residence is at Barra do Rio Grande, and the cathedral is dedicated to St. Francis. The first bishop appointed was Rt. Rev. Augusto Alvaro da Silva, who now (1922) fills the see; b. at Recife, diocese of Olinda, Portugal, 1876, ordained 1899, appointed first Bishop of Floresta 12 May, 1911, and transferred to Barra 25 June, 1915. No statistics are published for this diocese.

Basilians, RUTHENIAN (cf. C. E., II–323d).—On the eve of the World War the Basilians of the reform of Debromil numbered 234, of whom there were 88 hieromonachs in 16 large or small monasteries. Twenty-seven, one of whom was the metropolitan, Andrew Szeptyckyj, were carried into captivity in Russia. In 1918 the congregation suffered even more, owing to the violent conquest of Eastern Galicia by the Poles. Up to the moment of their retreat the Russians occupied the two monasteries of Mychajlivka and Ulaskivce. The Poles destroyed the library of the monastery of Krechiv and, so that it could not be afterwards restored, carried to Warsaw all the typographical material of the monastery of Zovkva, the literary activity of which was considerable. Nevertheless, their works have been reorganized, and in 1921 the congregation numbered 206 members, of whom 94 are hieromonachs. A new field has been opened for their activities since the Sacred Congregation of the Eastern Church confided to their care the reform of the Ruthenian monasteries of Ruthenia, south of the Carpathians, an autonomous province of Czechoslovakia. On 4 October, 1920, the protoh egumenos, Platonides Peter Filas, was replaced by Anastasius Alexander Kalys. The Ruthenian Basilians to-day have the direction of the metropolitan seminary of Léopol and the Ruthenian college at Rome, three missions in Brazil (Prudentopolis, Itayopolis, and Curityba), three in Canada (Winnipeg in Manitoba, Edmonton and Mundare in Alberta). A novitiate is to be opened in Montreal.

The constitutions were definitely approved by decree of Propaganda, 27 July, 1909, and were not subject to any change due to the recent revision of the Code of Canon Law, the prescriptions of which do not concern the Eastern Church. The Order admits subjects of any rite, but all belong to the Byzantine-Slavonic Rite from the time of their profession. The lay brothers must have a knowledge of some manual art or be apt in the various duties necessary within the monasteries. The postulantship lasts six months and the novitiate one year and six weeks, after which simple vows are taken, lasting three years, and then solemn profession is made. In addition to the usual vows the members take two particular simple vows, one of fidelity to the Apostolic See at Rome and the other not to seek monastic or other dignities. As long as there is a sufficient number of monks in each monastery Divine Office is sung. The monastic habit consists of a closed tunic with woolen girdle and over this a habit of special form with monastic cloak or mandyas. The abstinences traditional among oriental monks have been mitigated according to the spirit of the Eastern Church. The cloister in regard to women is very strict. All must be occupied either in some function of the priestly ministry, aside from the usual parochial duties, or in some manual art.

The Order is governed by an archimandrite, elected for ten years and approved by the Holy See; he is assisted by three consultors. At the head of each province is a protohegumenos elected for five years by the archimandrite and his council. Until the Order numbers at least two provinces, the protohegumenos of the one province actually existing has all the authority of an archimandrite. The Constitutions provide for general, provincial, and simple claustral chapters. The local hegumenoi are

nominated by the protohegumenos of each province assisted by his council. The studies particularly cared for are: Ukranian, Slavonic, Greek, Latin, and a sufficient knowledge of German and Polish; two years of philosophy and four of theology. The instruction of youth is one of the principal works of the Order.

About 1895 the Basilians undertook the reform of the Basilian Sisters. These now number twelve houses, where they have established normal schools for teachers, colleges for young girls, boarding schools, or orphanages. One of their houses, comprising a novitiate, orphanage, and printing press, is in the United States at Philadelphia. In addition to the reform of the Basilian Sisters properly so called, the Basilians aided in the foundation of the Congregation of the Servants of the Blessed Virgin (Slujebnitsy Presviatyia Bogoroditsy), whose chief works are elementary schools and orphanages, and who have about eighty houses in Galicia and many in the new world. More recent than these are three other congregations: The Sisters of St. Joseph (Iosefitky), Sisters of St. Josaphat (Iosafatky), and the Myrophores (Mironositsy).

In their way of life and the works to which they are devoted, the Basilians resemble more the clerks regular of the West than monks. To satisfy monastic aspirations of a more contemplative tendency, the metropolitan, Andrew Szeptyckyj, instituted earlier in the twentieth century the Order of Studites, the name of which indicates the tradition to which they are attached. The provisory constitutions were promulgated 26 October, 1905, approved by the bishop of the province of Halyc-Léopol, 30 December, 1906, and are now being examined by the Holy See. One monastery established first at Sknilov, near Léopol, was ruined by the war and has been temporarily transferred to Uniov. The hegumenos is Clement Szetyckyj, brother of the metropolitan, and he has under him forty religious.

Basle-Lugano, Diocese of (Basileenensis et Luganensis; cf. C. E., II–338d), the largest diocese in Switzerland, is directly subject to the Holy See. These two dioceses are joined by an external union only, the Bishop of Basle having no spiritual jurisdiction over the diocese of Lugano, which is governed by an administrator Apostolic. This see is now (1922) filled by Rt. Rev. Johannes Stammler, born in Bremgarten 1840, ordained 1863, made a papal chamberlain 1891, dean of the new deanery 1899, appointed 4 July, 1906, and made an assistant at the pontifical throne 14 July, 1913. In June, 1920, Bishop Stammler celebrated his eightieth birthday and received the official felicitations of the president of the Swiss Confederation and the Federal Council, who praised the zeal and activity of his administration. However, he is not yet officially recognized by the Government of Berne, which for the last forty years has recognized instead the Schmismatic bishop, who has about 500 adherents. On 23 September, 1912, a motion was made in the Grand Council to obtain recognition, but it was rejected in May, 1913, and again, after another attempt, the following November, when an adverse decision was reached by a vote of 138 against 30. However, the increasingly friendly attitude of the Government gives hope of future recognition; in January, 1918, when the Diocesan Council decided to raise the salary of the bishop to 20,000 francs, the Executive Council of Berne promised to assist by the payment of 1865 francs, this decision being subject to ratification by the Grand Council.

The present diocese of Basle (excluding Lugano) embraces the cantons of Solothurn, Lucerne, Berne, Zug. Aargau, Thurgau, Basle-Land, Basle-Stadt, and Schaffhausen, and in 1920 contained 543,941 Catholics and 1,114,409 non-Catholics. The majority of the people speak German, although there is a large proportion of French-speaking people in the Canton of Berne. The diocese is divided into 29 deaneries, 29 rural chapters, 406 parishes, and 157 chaplaincies, and counts about 660 secular and 85 regular clergy. The religious orders established here include: Capuchins with 7 houses, 74 priests, 25 clerics and 27 lay brothers; the Hermit Brothers of Lutherne, who have become hospital nurses in the Sanitorium Franziskusheim; the Benedictines of Mariastein, who have only 5 priests, the rest having gone to Bregenz in Austria; Sisters of the Holy Cross of Menzengen, and Sisters of Baldegg, Cham and Ingenbohl (284), who conduct institutes for girls and a great number of elementary schools.

The Diocese of Lugano.—This diocese is under the administration of Rt. Rev. Aurelio Bacciarini, born in the diocese 1873, ordained 1897, rector of the Lower Seminary of Pollegio 1903, entered the congregation of the Servites of Charity at Como in 1909, rector of the new parish of St. Joseph in Rome 1912, made superior general of his order in 1915, and appointed titular Bishop of Daulia and administrator Apostolic of Lugano 12 January, 1917. He is still superior general, and was named an assistant at the pontifical throne 26 August, 1921, and two days later celebrated the silver jubilee of his priesthood. On this occasion a public Mass was sung which was attended by the papal nuncio, Mgr. Maglione, many bishops and prelates, official representatives of the Government and 25,000 of the faithful. An address, signed by 100,000 of the people of Tessin, and a purse of 65,000 francs were presented to the bishop; the latter he devoted to the seminary and the invalid clergy. The diocese of Lugano comprises the canton of Tessin, an area of 1761 sq. miles, with a Catholic population of 160,000, who use Italian as the common language. By 1920 statistics there are 252 parishes, of which 54 are of the Ambrosian Rite; 4 collegiate churches with chapters, besides the Cathedral at Lugano, which also has a chapter; 1 upper seminary, 1 lower seminary of the Ambrosian Rite, at Pollegio, 150 seminarians; 796 churches or public chapels, 400 clergy, and numerous communities of religious. The episcopal residence is at Lugano and an episcopal château is also maintained at Balerna. Upon the death of the administrator the cathedral chapter elects a vicar capitular to administer the diocese until the appointment of a new administrator by the Holy See.

Basse Terre, Diocese of. See Guadeloupe.

Basutoland, Vicariate Apostolic of (Basuto-Landensis; cf. C. E., II–346a), in South Africa. It is a British Protectorate and is administered by native chiefs under a British resident commissioner, officially appointed by the Crown, assisted by a regular parliament of chiefs and some other members, also appointed by the Crown. The National Assembly, or "Pisto," which formerly met once a year, is now only an extraordinary meeting convoked on special occasions, i. e., on a visit of the High Commissioner for South Africa. This territory, formerly a prefecture Apostolic, was raised to a vicariate 18 February, 1909, and the Rev. Father Cenez, then prefect apostolic, was appointed titular Bishop of Nicopolis and Vicar Apostolic of Basutoland, 25 January, 1909. In 1908 the Sisters of the Holy Cross of Menzingen, Switzerland, came to the coun-

try to assist the Sisters of the Holy Family, already established there. The work of conversion has been ably carried on by eighteen missionary priests, and although more workers are required and despite the difficulty of obtaining funds, the record of conversions is very encouraging. Particularly important was the conversion of Griffith, high chief of the Basutos, in 1912, and of three lesser chiefs—Soko (1916), Maama (1921), and Peete (1921). In 1910 one of the missionaries, Rev. Father Lebihan, discovered a beautiful waterfall which flows over a precipice 650 feet high, and which now bears his name. Father Lebihan died in 1916. Rev. J. J. Gerard, one of the founders of this mission, died here in 1914, and the natives have erected a monument to his memory, bearing the inscription "To the beloved missionary of the Basutos."

The entire population of this territory comprises 543,078 natives (Basutos), 1,241 colored people, and 1,603 whites; of these 31,698 are baptized and 11,229 catechumens. Only 5 whites, besides the missionaries and Sisters, are Catholic. According to 1922 statistics the mission has 30 churches, 15 missions and 42 mission stations, 2 convents of men, 18 missionary priests (Oblates of Mary Immaculate), 5 Brothers of the Oblates of Mary and 8 Marist Brothers, 54 white and 35 native Sisters, 2 training schools with 188 teachers and 6,716 pupils, 2 industrial schools with 7 teachers and attendance of 202. The priests are permitted to minister in the public hospital, leper settlement and jail, and all the schools are aided by government grants. The League of the Sacred Heart is organized among the laity.

Batavia, Vicariate Apostolic of (Bataviæ; cf. C. E., II–346c), comprises the Island of Java and the small islands of the Sunda group, a total of 87,222 sq. miles. The Island of Sumatra, formerly a part of this vicariate, was separated from it in June, 1910, and a decree of 19 November, 1919, took the Island of Celebes and raised it to a prefecture apostolic. The present vicar (1922) is Rt. Rev. Edmond Luypen, titular Bishop of Oropus, a member of the Jesuit Order, to whose care this territory is entrusted. Born in the diocese of Breda in 1855, he was ordained in 1879, and appointed bishop and vicar apostolic 21 May, 1898. The 1920 statistics credit this territory with 30,500 European, 13,650 native and 185 Oriental Catholics. The following statistics for the year 1921 show the recent progress of this mission: schools of mixed religions, 18, with 6000 Catholic pupils (3104 boys and 2896 girls); non-Catholic pupils, 3104 boys and 2296 girls; purely Catholic schools, 23, with 731 boys and 741 girls; total religious teachers 235, lay teachers 188; these schools are conducted by the Jesuit Fathers, Brothers of St. Aloysius of Gonzaga, Franciscan Sisters, Ursuline Sisters, St. Vincent de Paul Society, and the Sodality of St. Francis Xavier. The vicariate, comprising 34,075 Catholics, is served by 54 priests. During the year there were: baptisms of legitimate children 1492, illegitimate children 637, first communions 1479, confirmations 412, Catechumens 10,052, general communions 415,998, Easter communions 11,697, 122 conversions of heretics, 403 conversions of infidels, 226 marriages of Catholics, 157 mixed marriages, and 318 receiving the last sacraments. There are 35 public chapels and 19 chapels in religious houses, and a number of Catholic libraries, public lecture bureaux, musical societies, charitable works and periodicals are established.

Bathurst, Diocese of (Bathurstensis; cf. C. E., I–349b), in New South Wales, Australia, is suffragan of Sydney. Rt. Rev. John Dunn, who came to this see as its third bishop, 8 September, 1901, died 22 August, 1919, and was succeeded by the present incumbent, Rt. Rev. Michael O'Farrell, consecrated 30 November, 1920. The religious orders who conduct the educational and charitable institutions of the diocese are: the Vincentian Fathers, Brothers of St. Patrick, Sisters of Mercy, Sisters of St. Brigid, and Sisters of St. Joseph. St. Stanislaus College, one of the foremost institutions of learning in Australia, is under the direction of the Vincentian Fathers. The Sisters of Mercy conduct an orphanage at Bathurst with 65 orphans. The diocese now (1921) comprises 17 parochial districts, 93 churches, 29 secular and 7 regular clergy, 9 religious brothers, 231 nuns, 3 training colleges, 3 novitiates, 1 college, 9 boarding schools for girls, 13 secondary day schools, 35 primary schools, and 1 orphanage. The total number of children receiving Catholic education in these schools is 4,573, the total Catholic population about 26,000.

Battandier, Albert, priest and scholar, b at St. Félicien, Ardêche, 11 April, 1850; d. there 25 May, 1921. His father was notary and later mayor of the neighboring canton of Satellien, and sent his son to the Jesuit College of Mongré, near Lyons. After finishing his studies he entered the Jesuit novitiate, but owing to ill health was obliged to leave. In 1871 he entered the Seminary of Viviers, was ordained four years later, and continued his ecclesiastical studies at the French seminary in Rome, where he was a brilliant student and won his degree in theology and canon law (1879). At this time he attracted the attention of Cardinal Pitra, recently made suburbucarian bishop of Frascati, who appointed him his secretary and later his vicar general. He continued in the same position when, in 1884, the cardinal became Bishop of Porto and subdean of the Sacred College. In this formative stage of his career he was guided and taught by Cardinal Pitra, who gave with the affection of a father all the benefit of his ripe experience and scholarship. Père Battandier always found in him an example of highest virtue, and never wavered in his loyalty, even at the cost of his own advancement. He profited so well by his training that in 1881 he was made honorary chamberlain and consultor of the Congregation of Bishops and Regulars, being recognized as a specialist in the complex questions concerning the laws of religious communities. A real authority in Rome, he was consulted by many episcopal chancelleries in matters of church legislation, and his "Guide canonique pour les constitutions des sœurs a vœux simples" went through many editions. In 1882 he became a prothonotary Apostolic. When Cardinal Pitra died in 1889 he left his library and chapel to his vicar general.

In 1898 Mgr. Battandier was appointed a member of the special commission for the approbation of new institutes, established in 1890. The following year the publication "Analecta juris pontificii" was suspended after forty years by the liquidation of the Société générale de librairie catholique. Mgr. Battandier acquired it, published two volumes, and then resigned it to the Augustinians of the Assumption, with whom he was actively associated as a collaborator in their many literary works. He contributed to many literary and scientific reviews in Rome and was a resident member of the Società per gli Studii Biblici (1897).

It was at this time that he conceived, edited and published at the Maison de Bonne Presse, with the encouragement and co-operation of Père Vincent de Paul Bailly, the work that has made him famous,

the "Annuaire pontifical Catholique," an invaluable work, compiled with precision, exactitude and probity, and requiring long and patient research. It is a veritable encyclopedia of Roman and ecclesiastical knowledge, a mine of instructive and practical information made possible by Mgr. Battandier's undisputed competence in ecclesiastical affairs, intellectual power and great capacity for work. With all the resources of Rome at his disposal he contributed to it original articles on little known points which contain information obtainable nowhere else. His aim in its foundation was to initiate the faithful into the life of the Church, to make it known in its entirety and its details, and to establish a bond between all Catholics and the Holy See. It is universally praised and was blessed by all the Sovereign Pontiffs every year from its first appearance in 1898 to the present issue.

In 1906 Mgr. Battandier was made consultor of the Congregation for Latin and Oriental Rites, and after the reform of the Roman Curia was consultor of the Congregation of Religious, which replaces that of Bishops and Regulars. After his mother's death, in 1907, he returned to France, where he built himself a home near his birthplace. The Bishop of Viviers made him canon of his cathedral, and he continued his many activities until his death, amongst them the revision of his "Guide canonique des instituts religieux" to accord with the new code of canon law.

Baunard, Louis Pierre André, ecclesiastical writer, b. in Bellegarde, Diocese of Orléans, France, 24 August, 1828; d. in Gruson 9 November, 1919. Of humble origin he was brought up in the fear and love of God, and in his poems has left many beautiful tributes to the moral worth and self-sacrifice of his parents. He was one of five children, was educated in Orléans, and ordained priest 5 June, 1852. He taught in the preparatory seminary and in the Christian Doctrine classes established by Mgr. Dupanloup throughout his diocese until 1860, when he studied for his doctorate in letters. The following year he won that in theology and was made vicar at the cathedral. Successively chaplain of the Ecole normale and professor in the Catholic University in Lille, he became superior of St. Joseph's College in 1881, returning to the university as rector seven years later. In 1908 he resigned and retired to his house at Gruson, where he spent the remainder of his long life in literary pursuits, and the society of his chosen friends, retaining his influence in the educational world until the end.

Mgr. Baunard was made a prelate of the Holy See in 1884 and prothonotary Apostolic in 1908. His writings, mirror of his supernatural outlook, clear principles and just and sympathetic appreciation of the spiritual and intellectual needs of his day are many, valuable, and varied, including "Vingt aimees de rectorat," "Un siècle de l'Eglise de France (1800–1900)," "Le Doute et ses victimes," "La Foi et sec victoires," "Le collège chrétien," "l'Evangile du pauvre," "Le Livre de la première Communion et da la pérséverance," "Autour de l'histoire," "Reliques d'histoire," "Le Vieillard," "Saints et Saintes de Dieu," "L'Apôtre St. Jean," "St. Ambroise," "La Bse Madeleine-Sophie Barat," "La Ven. Louise de Marillac," "Ernest Lelievre et les fondations des Petites-Sœurs des Pauvres," "Le Cardinal Pie, évêque de Poitiers," "Mme. Duchesne," "Le general de Sonis," "Fréderic Ozanam," "Le Cardinal Lavigerie," "Les deux Freres: Philibert Vrau et Camille Feron-Vrau," and a volume of poems, "Prêtre." He was an able leader in the combat against godless education and the separation of religion and learning.

Bavaria (cf. C. E., II-353c)., formerly a kingdom, now a republican State under the new German government, has an area of 30,562 square miles and a population of 7,150,146 (1919). This includes the Bavarian Palatinate (2,372 sq. miles) with a population of 937,085; also the territory of the Free State of Coburg, which voted to unite with Bavaria on 30 November, 1919. On 11 March, 1920, the Bavarian Diet adopted the Bill for union by unanimous consent, thus adding to its area a total of 216 square miles and a population of about 75,000. The largest cities with their respective populations are: Munich, 630,724; Nuremberg, 352,679; Augsburg, 154,567; Würzburg, 86,581. The latest available statistics are those of 1 December, 1910, when there were in Bavaria 4,862,233 Catholics (76% of the population); 1,942,385 (21%) largely of the Lutheran and Calvinist confessions, and 55,065 Jews, living chiefly in Munich, Nuremberg, and Fürth. Besides the above there were included 5,816 Old Catholics, 3,017 Mennonites, 164 Anglicans, 1,611 Greek Catholics and Russian Orthodox, 1,139 Irvingites, 1,183 Methodists, 5,841 Free Christians, 1,649 other Christians. Bavaria maintains diplomatic relations with the Holy See, an apostolic nuncio being stationed at Munich and an envoy and minister plenipotentiary at Rome. For further Catholic statistics see Munich, Archdiocese of; Bamberg, Archdiocese of.

Economic Conditions.—Bavaria is essentially an agricultural State, and at least 3,000,000 of the inhabitants are engaged in agricultural pursuits. Catering to the tourist trade was the most important source of revenue to the people before the war, and the lack of tourists, together with the depression of the beer industry, has made the economic situation rather serious. Of the total land area in Bavaria nearly one-half is under cultivation, one-sixth under grass, and one-third under forests. In 1919 the state forests netted the government half a billion marks. The chief crops in 1919 were wheat, 659,982 acres, yield 266,822 metric tons; rye, 1,135,622 acres, 441,130 metric tons; oats, 1,076,082 acres, 581,142 tons; potatoes, 690,347 acres, 1,619,141 tons. The vines, covering an acreage of 43,782 acres in 1919, yielded 10,014,290 gallons of wine; 18,405 acres under hops yielded 450 metric tons. These figures are slightly below the 1913 figures, but there is an increase in production in recent years. In 1913 the output of coal was 1,895,-715 tons; iron ore, 450,074 tons; pig iron, 195,606 tons; sulphuric acid, 163,343 tons; in 1918 the output of coal was 2,438,391 tons; iron ore, 436,961 tons; pig iron, 172,906 tons; sulphuric acid, 126,927 tons. The railway lines cover about 5,900 miles.

Education.—Education is compulsory between six and sixteen. The latest census gives 7,534 elementary schools (public and private) with 19,564 teachers, and 1,091,884 pupils. The year's expenditure on public schools was given as $3,167,653. The schools cost about $15,000,000.

Government and Recent History.—On 12 December, 1912, Luitpold, regent for the insane Otto, was succeeded by his son, Ludwig, who, yielding to popular demand, was proclaimed king as Ludwig III, on 5 November, 1913. In 1916, after forty years of confinement, the insane Otto died. The royal family of Bavaria took a prominent part in the Great World War. The Crown Prince Ruprecht was in full command of the German forces on the Somme; Prince Leopole participated in the Polish campaign, and was among the first to march

into Warsaw; Prince Henry was killed on the western front in November, 1916; and Prince Ferdinand was decorated by Kaiser Wilhelm with the Red Cross Medal of the first class. The feeling among the masses of the people, however, was very strongly anti-war. According to the different press reports, repeated mutinies broke out in the Bavarian regiments, the Royal Guard even refusing obedience. The Bavarian press carried on a continual propaganda against the Kaiser in the last months of the struggle. The pro-war policy of the Socialist party forced the working people of Bavaria to resign in great numbers and to join the Independent Socialist party. As early as October, 1917, northern Bavaria, hitherto solid for the old party, went over to the Independents.

At the overthrow of the German imperial monarchy the Bavarian dynasty was deposed 22 November, 1918, and Bavaria was proclaimed a republic. It is truly very significant that the first dynasty to fall at the beginning of the revolution was that of Bavaria, the oldest dynasty in Europe. A cabinet under the leadership of Kurt Eisner, a Socialist, took control of the government. He was assassinated in February, 1918, and for a time there was a struggle between the more moderate groups and the extremists of the Left, who sympathized with the Bolsheviki. By May, 1919, the moderate party had returned to power. In 1920 there was a movement in Salzburg, Tyrol, and parts of Upper Austria, which had for its aim the establishment of a kingdom with Bavaria, under the Bavarian Prince Ruprecht.

Legislation.—The Constitution of 14 August, 1919, establishes the Free State of Bavaria, and places the supreme power in the people. The Diet consists of one Chamber, elected for four years on the basis of one member for every 40,000 inhabitants; at present there are 183 members. The present Chamber continues until 30 June, 1922. The suffrage is universal, equal, direct, secret, and proportional. All citizens over twenty-three years of age have the vote. The supreme power is exercised by the Ministry as a whole, and all privileges of birth and caste are abolished. The Church is separate from the State, all religious associations having equal rights and equal freedom in their activities. The various parties in the Bavarian Constitutent Assembly were Bavarian People's Party, the Majority Socialists, the German Democrats, the Peasants' Union, the National Liberals, the Independent Socialists, and members from Coburg (three). The debt on 1 January, 1919, was 2,559,687,077 marks, of which 1,951,425,700 marks were railway debt.

Bayard, Pierre Du Terrail, Chevalier, an heroic French knight, called "le chevalier sans peur et sans reproche" (the knight without fear and without reproach); b. at Castle Bayard, near Grenoble, in 1475; d. 30 April, 1524. He was remarkable for his modesty, piety, magnanimity, and his various accomplishments. He served under Charles VIII in his expedition against Naples in 1494, and distinguished himself at the battle of Tornova. After the accession of Louis XII of France, Bayard performed several remarkable exploits in war against the Spaniards and English. In the service of Francis I he took Prosper Colonna prisoner, and gained a victory at Marignano in 1515. He defended Mézières with success against the invading army of Emperor Charles V (1522), and for this important service was saluted as the saviour of his country. He was killed in battle at the river Sesia, expiring as he kissed the cross on the hilt of his sword. He won the reputation of having been the model of nearly every virtue.

Champier, *La Vie et les Gestes de Bayard* (1525); Simms, *Life of Chevalier Bayard* (New York, 1847).

Bayeux, Diocese of (Baiocensis; cf. C. E., II–358b), in the department of Calvados, France, with the united title of Lisieux, suffragan of Rouen. This diocese is at present (1922) under the administration of Rt. Rev. Thomas-Paul-Henri Lemonnier, b. in Etretat, 1853, ordained 1877, appointed 13 July, 1906. On 9 August, 1919, Bishop Lemonnier was named commander of the Order of Leopold by the Belgian king. During the World War 260 priests and 75 seminarians of this diocese were mobilized, and of this number 17 priests and 16 seminarians died, 1 priest was decorated with the Legion of Honor, 1 priest and 1 seminarian with the *médaille militaire,* 32 priests and 9 seminarians with the *croix de guerre.* According to the latest statistics the population of this diocese numbers 396,300, divided among 38 deaneries and 716 parishes. The principal educational institutions include an upper and lower seminary and a college.

Bayonne, Diocese of (Baionensis; cf. C. E., II–360c), comprising the department of Basses-Pyrénées, France, suffragan of Auch. Since 22 June, 1909, this diocese has also borne the united titles of Lescar and Oloron. The see is now (1922) filled by Rt. Rev. Francois-Xavier-Marie Gieure, b. in Castels, 1851, ordained 1874, superior of the upper seminary of Aire, 1895, appointed bishop 21 February, 1906. During the World War 560 priests and seminarians were mobilized from this diocese and of these 50 gave up their lives, 6 were decorated with the Legion of Honor, 3 with the *médaille militaire,* and 75 with the *croix de guerre.*

From 20–22 September, 1921, a diocesan synod was held here in the synodal hall of the new theological seminary. The principal educational institutions of the diocese are: The upper seminary of Bayonne, the lower seminaries of Balloc and Nay, the colleges of St. Louis de Gonzague at Bayonne, of the Immaculate Conception at Pau, of Moncade at Orthez, and colleges of St. Francis at Mauleon, Hasparren, Pontacq and Oloron. In 1921 the population of this territory was counted at 433,320, divided among 40 deaneries and 507 parishes.

Bearne, David, editor and author, b. at Castle Donington, England, 28 February, 1856; d. at Wimbledon College, 25 February, 1920. In 1877 he was received into the Church, and ten years later entered the Society of Jesus. After his ordination, 31 July, 1896, he served the Bournemouth mission for four years, then spent a year at Roehampton, whence he moved to Wimbledon. Appointed assistant to Father Gretton, editor of the "Sacred Heart Messenger," on the latter's retirement Father Bearne took sole charge of the magazine, retaining the editorship until his death. However, he is best known as a write of fiction, his series of boys' stories being popular in his own country and in America. Despite a few peculiarities of style, they were received with almost universal praise by the critics. Among them are "Ridingdale Stories," "The Golden Stair," "Stories from the Bright Ages," "The Ridingdale Boys," "Paying the Price," "Lance and His Friends." He produced in all thirty volumes, as well as contributions to his magazine, and some occasional verse. The latter is inferior to his prose but he had a gift of melody peculiarly his own. He was also a valuable preacher and giver of retreats.

Beatification and Canonization (cf. C. E., II–367b).—Formerly it was permissible to call ser-

vants of God *Venerable* as soon as their processes of beatification were introduced before the Congregation of Rites, now the title is to be given only after the publication of the papal decree declaring that they have practiced virtue in a heroic degree or that the fact of their martyrdom has been established. It should be remembered that the title "Venerable" never authorizes public veneration. To establish reputation for sanctity, the fact of martyrdom, and the working of miracles through the intercession of the servant of God, at least eight witnesses are required. In ancient causes, in which there are now no eye-witnesses or persons who have heard the testimony of such witnesses, the practice of virtue and the fact of martyrdom can be established by hearsay evidence, public tradition and contemporary documents or monuments recognized as authentic; but the miracles must always be proved by eye-witnesses. In establishing the sanctity or martyrdom of a religious not more than one half of those whose testimony is accepted may be members of his order.

After a cause has been introduced and the remissorial letters (C. E., II–368, n. 10) received, the tribunal of investigation must begin its sessions within three months, and complete its work within two years from the date of reception of the letters; formerly only eighteen months were allowed. When the results of the inquiry have been sent to the Holy See a discussion concerning the validity of the information and the Apostolic processes takes place in the presence of the cardinal prefect and three other cardinals of the Congregation of Rites selected by the pope, and of the cardinal relator, the secretary, the prothonotary Apostolic, the general promoter of the Faith, and the subpromoter, and a decision is rendered by the cardinals just mentioned. In the third or general meeting, to discuss the degree of virtue practiced by a confessor or the fact and cause of his martyrdom (C. E., l. c., n. 16), the consultors, prelates, and cardinals have only a consultive vote, the decision being reserved to the Pope.

Miracles.—As in establishing the practice of virtue in an heroic degree three formal meetings for discussion are held, so there are the ante-preparatory, the preparatory, and the general meetings for the proof of miracles wrought through the intercession of the venerable.

In the ante-preparatory meeting two specialists, physicians or surgeons, who have been selected by the cardinal relator after consulting the general promoter of the Faith, report whether a cure has been wrought, and whether the fact can be explained by natural causes; the postulator of the cause, who formerly was allowed to name one of the experts, must not be informed now who the experts are, and ordinarily they should not be known as such to one another. If the two experts consulted in the ante-preparatory meeting have upheld the miracles, only one expert is called in the preparatory discussion; if, however, they did not agree, the opinion of two new experts must be obtained. The cardinals may, however, always increase the number of experts, and the advocate of the cause may call another in replying. As in deciding the fact of martyrdom and the heroic practice of virtue, so here the decision in the general meeting regarding the miracles rests with the Pope alone. When the decree approving of the miracles has been issued, a discussion as to whether or not it is safe to proceed with the beatification is held in presence of the Pope, who, after hearing the opinions of the consultors and cardinals, renders the decision.

Canonization (cf. C. E., II–369b).—Though only two miracles wrought through the intercession of a blessed after formal beatification are required for canonization, three are necessary when the beatification has been merely equivalent or virtual, that is in cases where the Holy See has approved of the honor paid to holy servants of God since at least the year 1540 (C. E., l. c., n. 6). In conclusion, it should be noted that no writings relating to the causes of beatification or canonization of servants of God may be published without leave of the Sacred Congregation of Rites. Code, can. 1999–2141.

Beauvais, Diocese of (Bellovacum; cf. C. E., II–377d), in the department of Oise, France, with the united titles of Noyon and Senlis, suffragan of Reims. Bishop Donais, appointed to this see 14 December, 1899, d. 28 February, 1915, and was succeeded by the present incumbent, Rt. Rev. Eugène-Stanislas Le Senne, b. in St. Pierre, Quiberon, 1866, ordained 1890, appointed 1 June, 1915. During the World War 140 priests and seminarians were mobilized from this diocese, of whom 7 priests and 12 seminarians died, 3 were decorated with the Legion of Honor, and 10 with the *croix de guerre*. A portion of the diocese was occupied by the enemy and Roye was entirely destroyed.

The population of this diocese numbers 411,000, divided among 36 deaneries and 600 parishes, and the 1920 statistics credit it with 540 secular and 16 regular clergy. The educational institutions include the lower seminary at Beauvais, the secondary school of Our Lady at Pont-Sainte-Maxence, the College of St. Vincent at Senlis, the College of the Holy Ghost at Beauvais, and the international agricultural institution, also at Beauvais.

Beaven, Thomas D. See Springfield, Diocese of.

Bedjan, Paul. See Mission, Congregation of the.

Beirut, Maronite Archdiocese of (Berytensis Maronitarum; cf. C. E., II–392b), in Phoenicia. On 1 September, 1920, France proclaimed the region of Mount Lebanon a Christian State, independent of the rest of Syria, with the capital at Beirut. The proclamation was the result of the joint efforts in Paris of the patriarch and the present Archbishop Ignatius Mobarak of Beirut. A Maronite cleric assisted by prelates of other communities drafted the constitution.

There are five parishes within the city and 95 without, with a total of 110 churches and a ministry of 150 secular and 50 regular priests. There are 18 monasteries, 1 seminary with 25 seminarians, 1 college for men in Beirut with 20 teachers and 300 students, 60 elementary schools with 120 teachers and 2,000 pupils of both sexes. The Catholic institutions are supported by the government. Conferences for the clergy are held bi-monthly, and a monthly magazine is published for them. For the laity there is a Sodality of the Blessed Virgin Mary with a large membership of both sexes. There are many dailies and periodicals which have proved zealous defenders of the Faith. During the World War about a third of the Maronites died of a famine brought about by the Turks.

Archbishop Joseph Debs (1879-1907), was a man of great energy, his zeal being attested by many handsome churches within Beirut, among which is the present cathedral, a college for men, numerous pious works existing even to this day, together with a large number of liturgical and historical works. He was succeeded by Archbishop Peter Chelbi

(1908-1917), a man of unusual talent and learning, who during the war died in exile.

Beja, Diocese of (Biensis; cf. C. E., II-393d), in Portugal, suffragan of Evora. Beja is the site of the old Roman city, Pax Julia, and was a splendid diocese until the Moorish invasion, which extinguished Christianity there. The diocese was restored in 1770. Since that time there were many long vacancies of bishops, during which religious life was not fervent. There is no chapter at Beja.

Following the revolution of 1910 and the proclamation of a republic, the Bishop of Beja, Rt. Rev. Sebastião Leite de Vasconcellos, was obliged to leave the diocese, the seminary was closed, and all religious orders were expelled. Bishop Leite de Vasconcellos, born at Oporto, was ordained 15 November, 1874, appointed Bishop of Beja 19 December, 1907, but forced by decree of the republic, 18 April, 1911, to leave his diocese, he lived at Lourdes, and since November, 1912, in Rome, where he resides at the Latin-American College. On 15 December, 1919, he was promoted titular Archbishop of Damietta, assistant at papal throne, named a Knight of the Order of St. George 26 August, 1918.

Since the expulsion of the bishop the diocese has passed through a tempestuous and desperate period, being administered by the Archdiocese of Evora. On 16 December, 1920, Rt. Rev. José do Patrocinio Dias was elected bishop, consecrated in the cathedral at Guardia 3 June, 1921, and entered Beja November of the same year.

There are 116 parishes in the diocese with 72 secular priests and 10 seminarians, who go for their studies to the archdiocesan seminary at Evora. The lack of vocations, combined with other losses, have made the shortage of priests in the diocese serious. The hospitals, asylums, refuges, and schools are without any religious jurisdiction.

During the revolution many priests were put in prison, banished, and persecuted, while many emigrated, all of which caused in the diocese a most deplorable condition. There is a commission organized in the diocese to give religious instruction. The present bishop, Mgr. Dias, was in France from the time of the entrance of the Portuguese Expeditionary Forces until the end of the war, as chaplain of 15th Regiment of Infantry, and chief chaplain of the Corps, he was cited at various times in the army orders and decorated with a medal (*medal comenda da ordem militar*) for distinguished service in the field, *crus de guerra* (2d class), and also *fourragère da Torre e Espada.* Rev. Antonio dos Aujos, secretary to the bishop, was also chaplain with the Portuguese Expeditionary Corps in France, served in various advances, mentioned twice in army orders, decorated with *crus de guerra* (4th class), *crus de Christi* (with palm), and *fourragère da Torre e Espada.* No other priests of the diocese were absent during the war.

Belem do Para, Archdiocese of (Belemensis do Para; cf. C. E., II-394c), in the State of Para, Brazil, South America. This see is now (1922) filled by Rt. Rev. Santin-Maria da Silva Coutinho, b. in Areias, 1868, ordained 1891, appointed Bishop of St. Louis de Maranhão, 9 September, 1906, and promoted 6 December of the same year. By a decree of 29 October, 1920, a portion of the territory of the archdiocese was taken to be joined to the prelature nullius of Concepcion. By 1920 statistics this diocese comprises a Catholic population of 480,000, 2,000 Protestants, almost 100,000 uncivilized natives, 50 parishes, 10 filial churches, 62 secular and 25 regular clergy, 30 Brothers, and 2 colleges.

Belgian Bureau (with headquarters at 429-31 West 47th Street, New York), organized to foster the spiritual and temporal welfare of the Belgians in America, was founded in September, 1913, at the joint request of the Belgian Government and the bishops of Belgium with the hearty approval of His Eminence Cardinal Farley. The principal work of the new institution was to be the care and protection of the Immigrant. The Belgian Government had repeatedly been advised by Mr. Pierre Mali, the Belgian consul-general at New York, of the unhappy conditions among immigrants landing in the United States, and the Belgian bishops had often heard from bishops and priests in America of the same unfortunate situation. An existing society, the Belgian Benevolence Society of New York, had made several unavailing efforts to remedy the sad state of affairs, and the conclusion was reached that only a priest would be able to handle the proposition satisfactory. After several consultations between Mr. Mali, Bishop Gabriels, Father Notebaert of Rochester and others, at the suggestion of Monsignor De Becker, the Rector of the American College of Louvain who happened to be in New York, it was decided to ask Father Stillemans then pastor of the Sacred Heart Church of El Reno, Oklahoma, to take up the new work. With the consent of Bishop Meerschaert, Rev. J. F. Stillemans came to New York where he was heartily welcomed by Cardinal Farley, Monsignor Mooney, Monsignor Edwards, and other authorities of the archdiocese. The Belgian Bishops promise to supply whatever assistants might eventually be needed, and so in July, 1914, Rev. O. A. Nys came from Belgium, and in 1919 the Belgian bishops sent a second assistant in the person of Rev. C. C. Roosens.

In a general way the immigration work may be considered as threefold: assistance to the immigrants whilst passing through the immigration inspection; protection en route, especially for girls and children; and care as to proper location and assistance for those who arrive without definite destination. To accomplish this means work at the piers, the railroad stations and Ellis Island, besides the work at the office, and correspondence. The Belgian Bureau has also a few rooms where temporary shelter is given.

There is close communication between the immigration authorities and the bureau. Often the Government calls upon the Belgian Bureau for special cases, or brings people to it. On the other hand the Belgians in the United States most frequently advise the Bureau of the expected arrival of relatives and friends, while the directories and ordos of the Belgian dioceses instruct the priests in Belgium to notify the Bureau of the departure of their parishioners. The steamship agents in Belgium also do this quite often. In not a few cases prospective immigrants or people who think of coming to these shores write to the Bureau for information of different kind.

Immigration from Belgium is not large as compared with that from several other countries, and owing to the war its numbers have varied considerably. If the Government could see its way to greater liberality in the rights granted immigration workers and if the Bureau's resources were more ample, it could undoubtedly reach every Belgian immigrant. As it is, it assists several thousands each year, and fortunately practically all those who encounter unusual difficulties or stand in need of special protection.

The follow-up work in New York itself is rendered very difficult by the vastness of the city

and the consequent fact that it is so easy to lose track of people. Special care is devoted and very successfully to young girls by the Belgian Sisters of St. John Berchmans Convent. Outside of New York, the Bureau can do follow-up work only as far as it is able to enlist the co-operation of priests or laymen, for it lacks the necessary means to set up an adequate organization.

Besides the Immigration Department, the Belgian Bureau operates an Employment Bureau and an Information Office, the last named constituting a very important activity. Thousands of Belgians, in America as well as in Belgium, avail themselves of this means to obtain correct and safe information and guidance. The Charity Department of the Belgian Bureau relieves the sick and destitute and is made especially effective, thanks through the untiring zeal of the Belgian Sisters of St. John Berchmans Convent. The Belgian Bureau is furthermore a center of social work comprising conferences, lectures, social gatherings, classes and other means of education, Americanization and general welfare.

During the war the Belgian Bureau rendered great services as headquarters of the Belgian Relief Fund and numerous other committees, and also took care of the Belgian Refugees who came to America. The resources of the Belgian Bureau consist of the subsidy granted by the Belgian Government and the one allowed by the Belgian Bishops, besides donations by private persons or societies. No fees or compensations of any kind, not even for board or lodging, are accepted from the immigrants.

J. F. STILLEMANS.

Belgium (cf. C. E. II–395b).—The area of the kingdom is 11,373 square miles, excluding the districts of Eupen and Malmedy, which come under Belgian sovereignty as a result of the Treaty of Versailles (1919). The population, estimated on 31 December, 1919, was 7,577,027, or 652 persons to the square mile. The excess of females over males was 77,787. Of the population in 1910, 2,833,334 spoke French only, 3,220,662 Flemish only, 31,415 German only, and 52,457 spoke all three languages. In 1919 there were 57,758 emigrants and 50,043 immigrants. The largest cities, with the population in 1919, are: Brussels and suburbs, 658,268; Antwerp, 322,857; Liège, 166,697; Ghent, 165,655; Malines, 59,869; Bruges, 53,489; Ostend, 45,973; Verviers, 44,118; Louvain, 40,069.

RELIGION.—In 1921 Belgium raised its Ministry to the Holy See to the rank of embassy and appointed as ambassador one of its most distinguished diplomats, Baron Beyens, dean of the Belgian Diplomatic Corps. The retiring Minister, Comte D'Ursel, received the Grand Cross of the Order of St. Gregory the Great from Pope Benedict XV. Belgium has a Catholic premier (1921) in the person of Baron Carton de Wiart, the acknowledged leader of the Younger Right Catholic Democrats, former Minister of Justice, and for years a prominent figure in Catholic campaigns in Belgium. The language question, involving the predominance of the French or Flemish language has long been a disturbing element both from a religious and a political standpoint. A letter of Pope Benedict XV. (1921) warned the clergy of the possible loss of their priestly dignity and the fruit of their ministry, by indulging in acrimonious controversies, verbal or written, on the subject. Religious statistics reveal 21 Protestant pastors and 15 Jewish rabbis or ministers. For Catholic statistics see MALINES, ARCHDIOCESE OF; BRUGES, DIOCESE OF; GHENT, DIOCESE OF; LIÈGE, DIOCESE OF; NAMUR, DIOCESE OF; TOURNAI, DIOCESE OF.

ECONOMIC CONDITIONS.—Of all the warring countries in Europe, none have returned to their pre-war activities in a measure comparable with Belgium. When the armistice was signed, the country found itself with one-third of its factories ruined; in transportation essentials, 1,250 miles of railroads, 1,800 bridges, and 400 miles of canals had been destroyed, 60,000 railroad cars and 2,500 locomotives taken by the Germans, and the telegraph and telephone systems ruined. Progress toward reconstruction has been phenomenal in the past two years, for all the pre-war industries, with the exception of the steel plants, have practically attained the production of former years. Practically all the trains in the country are now running on pre-war schedule and the bridges and roadbeds have been re-constructed. The total length of railways in 1919 was: State lines, 2,759 miles, private lines, 184 miles; light railways, 1,706 miles; total, 4,649 miles. It is now proposed to electrify the railway system of the country. The length of navigable waterways in 1919 was 1,231 miles; the length of the roads, state roads, 5,187 miles; provincial roads, 964 miles; concreted roads, 26 miles; total length, 6,177 miles.

Agricultural activity commenced immediately after the armistice was signed, with the result that crops produced in 1919 fully equalled those in 1913, the best sugar crop showing an excess of 4,000,000 pounds. As evidence of the intensity with which the Belgians applied themselves to work, it is interesting to note that on the termination of the war there were upward of 800,000 persons receiving *chomage* (unemployment wage) while at present, the number has been reduced to less than 200,000. Much of this remarkable progress is due to the activity of the Recuperation Committee, which has succeeded in recovering most of the machinery taken away by the Germans. In each province there is an official Agricultural Commission, delegates from which, together with specialists, form a supreme council of agriculture.

Of the total area in 1920, 2,945,104 hectares, 1,340,415 are under cultivation, 519,781 under forest, 107,977 fallow or uncultivated, the rest, roads, marshes, rivers. Figures for 1919 show 298,508 farms, of which approximately 28 per cent were cultivated by their owners. The devastated region, amounting to but 250,000 acres, lies mainly in west Flanders; and of this 25,000 acres were cultivated in 1920.

The chief crops for 1919 were wheat, oats, rye, potatoes, barley, beets, and tobacco. In 1919 there were 755 quarries, with 14,909 workmen, turning out products worth 58,504,450 francs; the number of coal mines in the same year was 121, number of workers, 139,674; the coal production in 1920 was 22,413,530 tons of coal, 2,922,000 tons of briquettes, 1,800,000 tons of coke. In 1919, 250,570 metric tons of pig iron were produced in 13 furnaces, as against 2,484,690 tons in 19 furnaces in 1913. An official investigation revealed that Belgian industry was then employing 76 per cent of its 1913 workers, labor in coal mining and transportation showing an excess. The principal foreign commerce of Belgium is with Argentina, Belgian Congo, France, Germany, Great Britain, Netherlands, and the United States. Imports from Great Britain in 1919 showed a value of $155,933,000; from the United States, $122,017,444; France, $103,207,222; Argentina, $23,319,333. Exports to Germany, customs union, $70,520,222; France, $62,018,778; Netherlands, $49,551,889. The public debt in 1914 amounted to 4,890,000,000 francs; in 1919 to 19,533,434,900 francs.

EDUCATION.—Many have been the dissensions in recent years regarding education in Belgium. In 1914 school education was made compulsory for

all children under fourteen, and in 1919 the Belgian government enacted a law giving the same subsidies to private religious schools as to public schools, provided the former conformed with the minimum standards laid down by the state for the latter. In Belgium, primary schools, of which there must be one in every commune, are administered by the authorities of the commune, the central Government contributing to their support by subsidies and laying down certain requirements. Religious instruction, established by law of 1895, continues, and parents who do not wish their children to take the religious courses may have them exempted. Of the public schools there are (31 December, 1920), 23 royal athenæums and colleges with 1,364 pupils, 8 private colleges with 1,462 pupils, 97 middle class schools with 25 male pupils, and 48 with 13,638 female pupils. For elementary education there are 7,959 primary schools with 960,819 pupils, 3,366 infant schools with 205,418 pupils, and 4,193 adult schools with 174,044 pupils. Of normal schools there are 24 for training secondary teachers and 75 for training elementary teachers. Of the four universities, Ghent and Liège are State institutions, Brussels and Louvain free. In 1919-20 Brussels had 1,644 students; Ghent, 1,006; Liège, 2,656; and Louvain, 2,783. Attached to the universities are various special technical schools, with 3,034 students in 1919–20. There were also 6 commercial high schools; the Royal Academy of Fine Arts at Antwerp, a polytechnical school at Mons, an agricultural institute at Gembloux, and four royal conservatories at Brussels, Liège, Ghent, and Antwerp.

When the war broke out, a Bill had been introduced into the Chambers to change the State University of Ghent in the heart of Flanders, from a French to a Flemish school. The German invaders, regardless of the laws of the land, made the change without any more ado, and created a peculiarly awkward situation, for all those who taught and studied in the university are now looked upon as traitors. The agitation for the use of the Flemish tongue in the university continues to the extent that the Chambers are undecided whether to establish a Flemish university, or to convert the present University of Ghent into a Flemish institution, or merely to institute Flemish courses there.

The school question continues to play an important part in the religious and political life of the country, and Catholics are compelled to wage a continuous war for the freedom of their educational establishments, against Liberal and Socialist encroachments. Illegality in the system of the Minister of Instruction, M. Destree, Free Mason, recently resigned, is in some measure due to Catholic negligence in not giving religious instruction in schools where, by law, it is compulsory. M. Destree endeavored to supply in its stead, instruction in civic ethics, claiming this as an interpretation, not an abrogation, of the law. Since the armistice, however, many Socialists seem inclined to settle the school question in a fairer way, realizing the tenacity of Catholic Belgium in maintaining its rights, and their recognition, public opinion gives to the justice of its claims.

Government.—The changes in Belgium's constitution agitated for before the European war, are now materializing. In 1919 a drastic reform Bill was passed, giving one vote and one only to every Belgian over 21 years of age. In 1920 a Bill granting unrestricted suffrage to women was defeated, but later the Chamber voted to amend the Constitution so that any future Parliament by two-thirds majority could extend the suffrage without constitutional revision. On 8 February, an eight-hour day law was enacted, and in November a bonus was granted to every Belgian soldier regardless of rank. In the latest provincial election of senators, the returns were as follows: 336 Catholics, 132 Liberals, 206 Socialists, and seven others. The Catholics have an absolute majority in five provinces, and are strongest numerically in two others. The Socialists have an absolute majority in only 2 provinces. The newest Cabinet of Belgium is composed of 5 Catholics and 5 Liberals. The returns to the Chamber of Deputies in the latest election reveal the composition of the Chamber as 80 Catholics, 52 Socialists, 28 Liberals. In 1921 the first woman was elected to the Belgian Parliament.

History (1911–1921).—As early as 1911 Belgium had feared for her neutrality. Though this neutrality was guaranteed by the Great Powers under the Treaty of London, 19 April, 1829, the country felt that in view of the alarming Moroccan situation she could not afford to omit any precautions against its violation. Accordingly the defenses of Liège and Namur were strengthened, and guns were brought from Antwerp.

At the very first news of the ominous Austrian ultimatum to Servia in July, 1914, she felt more keenly the danger to which she might be exposed. On 29 July, she placed her army "upon a strengthened war footing," but did not order complete mobilization until two days later, when war appeared inevitable. On 2 August, 1914, German troops occupied Luxemburg, and on the same day the German Government presented an ultimatum to Belgium, demanding within twelve hours the permission to move German troops across that country into France, promising, if permission were accorded, to guarantee Belgian independence and integrity and to pay an indemnity, and threatening that, if any resistance were encountered, Germany would treat Belgium as an enemy and that "the decision of arms" would determine the subsequent relations between the two powers.

The Belgian Government characterized the ultimatum as a gross violation of international law and refused the request. On 4 August, 1914, when the German troops had actually crossed the Belgian border, she appealed for the assistance of the Powers that had guaranteed her neutrality. Sir Edward Grey, the British foreign secretary, dispatched an ultimatum to Germany, requiring assurance by midnight that Germany would respect Belgian neutrality. Germany refused on the ground of "military necessity."

The resistance of the Belgians was a surprise to the German military authorities. From the German frontier, opposite Aix-la-Chapelle to the gap of the Oise on the Franco-Belgian frontier, it would have been but a six day march for an unresisted army. The outraged Belgians unanimously and heroically determined to resist. Liège happened to be in the path of the German soldiers, and against Liège a detachment was sent under General von Emmich, but so anxious were the Germans not to lose any time that von Emmich recklessly sacrificed his men in order to carry the city by assault. Assault failing, von Emmich brought up giant 42-centimeter howitzers which speedily demolished some forts encircling the city, and enabled the Germans to enter the town. Eight days later, all the forts were silenced.

After the fall of Liège, the German cavalry swept over the neighboring country and German armies penetrated Belgium. The Belgians fell back to Louvain and there on 19 August, made their last

stand. Louvain was burned and its famous library reduced to ashes. Towards the northwest, in the direction of Antwerp and Malines, the valiant Belgian army retreated, pressed by a German force. General von Kluck entered Brussels on 20 August and then moved south towards Mons and Maubeuge. In the meantime the armies of General von Hausen and Duke Albert of Württemberg were moving westward through the hilly country of the Ardennes in southeastern Belgium. Between these forces, was a small detachment of Belgians, pursued up the Meuse to Namur by the troops of General von Bülow. On 22 August, Namur fell to the Germans. The Belgian resistance gave the French time to mobilize their forces behind the Franco-Belgian front.

By this time the Franco-British forces were on hand to render assistance, and on 21 August managed to take a defensive position north of Maubeuge on a line from Condé, in France, to Mons in Belgium. An offensive was attempted in southeastern Belgium but it broke down completely, and the French were soon in precipitate retreat. The British, too, were unable to withstand the German onslaughts and unwilling to be outflanked or overwhelmed, General French, the British commander, began his sensational retreat from Mons on 23 August. Most of Belgium was conquered and the road to France lay clear to the Germans. Only a tiny strip in the southwestern corner extending from Nieuport to Ypres was in the possession of the Belgians. The Belgian government was exiled to Havre, in France, and the Belgian people were ruled by a German military governor at Brussels.

The violation of Belgian neutrality aroused the civilized world and brought Great Britain into the war. The dismantling of her great industries, the war levies demanded from them (3,000,000 francs from the town of Wavre alone), embittered the Belgians against the conquerors. The burning of Louvain, including the famous Catholic university and church of St. Peter, which was justified, as a revenge for a "concerted attack on the German troops," shocked the world by its vandalism. For the horrors of war, inflicted on countless women and children, the Germans offered the pleas of "military necessity" and "war is war." The Belgian found a courageous and able advocate in Cardinal Mercier, Archbishop of Malines and primate of the Catholic Church in Belgium, who protested the German conquest and appealed for aid to the Vatican and foreign Powers. Especially notable was the organization of relief under American auspices.

In 1916 the devastated country was subject to another calamity, namely the deportation of some hundred thousand Belgians to work in German factories and thus husband the supply of military power in Germany. The mineral wealth of Belgium had already been requisitioned and used in the production of munitions of war and its railways were working overtime in the transportation of troops from one frontier to another. The fortune of war now changed, and on 28 September, 1918, King Albert and his Belgians, aided by a French army under General Dégoutte and the British army of General Plumer, struck out between Dixmude and Ypres and while the Belgians got close to Roulers, the British recovered Passchendaele. In Flanders, 14 October, the group of Franco-Belgian-British armies renewed their attacks on a vast front from Dixmude to the Lys. Albert's army continued its victorious march; Ostend and Bruges were reentered, then Zeebrugge; the suburbs of Ghent and the Dutch frontier were reached; the Lys was crossed. On 21 October, the British assailed the Germans east of Denain and captured Valenciennes on 2 November, and Landrecies two days later. Maubeuge fell on 9 November, and on 11 November, the last days of fighting, the British gained Mons, the scene of their defeat and retreat in August, 1914.

The war was formally ended by the Treaty of Peace, signed at Versailles between Germany and the Allied Powers in 1919. This abrogated all former treaties between Belgium and the Allies, especially the famous Treaty of London, 15 November, 1831. By the Treaty of Versailles, Belgium acquired the Prussian districts of Malmedy (813 square kilometers) and Eupen (180 square kilometers). The terms of the treaty gave the inhabitants the right to express their wish to remain united with Germany, but only a small minority of the population expressed such a wish, and accordingly on 12 January, 1920, Belgian sovereignty was proclaimed over these regions. In March of the same year, Belgium and the Netherlands ratified the treaty for the settlement of the boundary and waterway questions, especially as regards the Scheldt. In May, 1921, the Treaty of Trianon signed by Belgium, put an end to the state of war existing between Hungary and Belgium. On 12 June, 1921, Belgium displaced Germany as protector of the Duchy of Luxemburg. All customs formalities between Belgium and the Duchy were abolished; all Luxemburg money was to be replaced by Belgian money, with the exception of bills less than 10 francs, to a total of 25,000,000 francs. The mandate for the north-western part of the ex-German colony of East Africa was given to Belgium. A report of the Hoover Relief Committee, formed to aid the inhabitants of the devastated regions showed that between Septemebr, 1914, and September, 1920, $1,300,000,000 has been expended for food and clothing; help had been given to 10,000,000 people; and the administrative cost was only .42 of 1 per cent of the funds handled.

Belgrade and Smederevo, Archdiocese of (Bellogradensis et Semendriensis; cf. C. E., II–407b), in Servia, directly dependent on the Holy See. This see is sometimes listed as a titular, sometimes as a residential see, but the Curia always regards it as titular for the Greek Rite. At present (1922) Rt. Rev. Dominic Premus, auxiliary to the archbishop of Zagrab, bears the title. However, the Concordat with Servia of 24 June, 1914, erected the diocese into a residential metropolitan see, which as yet is not filled by any archbishop.

Prevented by the old Austro-Hungarian Monarchy, which held a protectorate over all the Catholics in Servia, Belgrade has never had a church for her Catholic population. However, an ever increasing body of Catholic Jugoslavs, is working to raise funds for the erection of a church here. The Holy Father has given his approval to the enterprise and it is significant that the Crown Prince Regent Alexander has replied to greetings sent by the Society, wishing them continued success.

Bellarmine, Robert, Venerable (cf. C. E., II–411c).—His cause was again introduced by a decree dated 22 December, 1920.

Belleville, Diocese of (Bellevillensis; cf. C. E., II–414d), in southern Illinois, suffragan of Chicago. At the time of its erection, 1887, had a Catholic population of 50,000 and now (1921) numbers 72,000, divided as follows: Americans, 60,000; Italians, 5,000; Poles, 3,000; Lithuanians and Slovaks, 4,000. The diocese includes 135 parishes, 135 churches, 35 missions, 1 convent for men, 86 for women, 130 secular priests, 2 regular, 4 lay brothers,

459 nuns, 30 ecclesiastical students, 2 high schools with 4 teachers 1 for boys with attendance of 58, and 1 for girls with an attendance of 28, 2 academies for girls with 10 teachers and 105 students, 2 training schools with 4 teachers and 22 students, 74 elementary schools with 4,000 teachers and 10,650 students. Missionary work in the diocese is conducted by the Diocesan Mission Society and the Holy Childhood Association. There are 2 homes, 1 orphan asylum, 8 hospitals and a National Catholic Community House. The St. Clair County Jail, St. Clair County Farm, State Hospital at Anna, and Southern State Penitentiary admit the priests of the diocese to minister to them. The various organizations of the diocese are: the Priests' Purgatorial Society, Priests' Eucharistic League, Clergymen's Aid Society, St. Francis de Sales Educational Aid Society, the People's Eucharistic League, National Council of Catholic Men, Catholic Women's League, Catholic Junior League. The "Messenger" and the "Schoolmate" are published in the diocese. On 2 July, 1913, Bishop Janssen first bishop of the diocese died, and was succeeded by Rt. Rev. Henry Althoff, D. D., who was consecrated 24 February, 1914. Within recent years the diocese also lost its vicar general, Rev. H. J. Hagen, D. D.

On 4 January, 1912, the Cathedral of Belleville was destroyed by fire and in October, 1913, a new cathedral was completed. In 1919 the National Catholic Community House of East St. Louis was opened, and on 1 December, 1920, the fourth diocesan synod was held. During the World War the diocese sent three chaplains and an organized Diocesan War Council took an active part in all patriotic work.

Belley, DIOCESE OF (BELLICIUM; cf. C. E., II–415c), coextensive with the civil department of Ain in France, and suffragan of Besançon. Rt. Rev. François-Auguste Labeuche, who came to this see 13 July, 1906, d. 18 March, 1910, and was succeeded by the present incumbent, Rt. Rev. Adolphe Manier, b. at Foug, 1851, ordained 1875, appointed bishop 13 April, 1910, and consecrated at Autun, 11 June, following. During the World War 251 priests and 51 seminarians were mobilized from this diocese; of this number 14 priests and 20 seminarians were killed or wounded, 8 were decorated with the *Légion d'honneur,* 10 with *Médaille Militaire,* 3 with *Médaille des épidemies,* 4 received foreign decorations, and 165 received the *Croix de Guerre* or other citations. By latest statistics the Catholic population of the diocese numbers 342,482, and is divided into 442 parishes. The diocese comprises 442 churches, 1 Trappist abbey, 553 secular and 30 regular clergy, 8 convents of women, 1 seminary, 52 seminarians, 3 secondary schools for boys with 50 teachers and 300 students, 12 secondary schools for girls with 48 teachers and 400 students, and 15 elementary schools with 30 teachers and 500 pupils. Ten diocesan missionaries conduct charitable works and various institutions, including 25 hospitals, 2 lunatic asylums, and 10 centers for monthly retreats for the clergy are established. An association for deceased clergy, an association for the fathers of families, and the "Société d'émulation scientifique, littéraire, historique," are organized; the Journal de l'Ain," and "Croix de l'Ain" are published here.

Bells (cf. C. E., II–418d).—To summon the faithful to Mass and other services, every church should have a bell that has been consecrated or at least blessed. If the bell is the property of exempt religious it may be blessed by a higher superior; other bells may be blessed by local ordinaries; in either case the power to bless may be delegated to any priest. The consecration of a church bell is, however, reserved to the bishop. The bells are under the exclusive jurisdiction of the ecclesiastical authorities. They should not be used for purely secular purposes except in case of necessity or by leave of the ordinary or in accordance with a lawful custom or with conditions laid down by the donors of the bells.

Belluno-Feltre, DIOCESE OF (BELLUNENSIS ET FELTRENSIS; cf. C. E., II–424b), in Venitia, Italy, suffragan of Venice. Rt. Rev. Giusseppe Foschiani, who came to this see 3 July, 1910, d. 5 October, 1913, and was succeeded by the present incumbent, Rt. Rev. Giosuè Cattarossi, b. at Cornale, 1863, appointed Bishop of Albenga, 11 April, 1911, and transferred to this see 21 November, 1913. The diocese comprises a Catholic population of 187,650; the 1922 statistics credit it with 95 parishes, 470 churches, 165 secular and 72 regular clergy, 3 convents of men and 20 of women, 142 sisters, 2 seminaries, 46 seminarians, 2 secondary schools for boys with 250 students, and 3 for girls with 400 students. All public schools, both elementary and secondary, are dependent upon the State, as well as all the charitable institutions. During the World War the clergy and laity of this diocese took an active part in all patriotic and charitable works. A mutual aid society is organized among the clergy, and Catholic organizations among the laity are formed; a Catholic periodical, "Amico del Popolo," is published here.

Belmont Abbey, a Benedictine foundation established at Belmont, near Hereford, England, in 1859, under the invocation of St. Michael, as a central novitiate house of studies for the English congregation. The priory church was the pro-cathedral of the Diocese of Newport, the bishop and canons of which were chosen from the English Benedictines. When, in 1916, that diocese became the Archdiocese of Cardiff, the church was raised to the rank of a cathedral. The archdiocese was to have two metropolitan chapters, a regular chapter at Belmont and a secular chapter at Cardiff, but on the petition of the Abbot President of the English Congregation, who intimated his willingness to relinquish the privilege of the cathedral and the cathedral chapter at Belmont, the Holy See announced that the Belmont chapter should be dissolved and the priory raised to the rank of an abbey. After the publication of the Apostolic Letter in 1920 effecting this, the Belmont community elected as first Abbot of Belmont Dom Aelred Kindersley, formerly prior. The election took place 30 June, and immediately afterwards the newly elected abbot was escorted to the abbey church, where he was enthroned by the Abbot President, Dom Cuthbert Butler, Abbot of Downside. On 15 July, 1920, the solemn blessing of the new abbot took place in Belmont Abbey Church, when Cardinal Bourne performed the ceremony, assisted by the abbots of the English congregation with a large attendance of bishops and prelates of the Benedictine Order. The Abbey has a community of 22 religious, of whom 12 are priests, 4 clerics, 5 novices, and 1 postulant.

Belmont Abbey College.—Belmont, North Carolina, formerly known as St. Mary's College, is one of the oldest Catholic institutions of higher learning in the Southern Atlantic States, and was founded by the Fathers of the Order of St. Benedict in 1878 and chartered with full collegiate powers on 1 April, 1886. The faculty numbering 14, is composed ex-

clusively of members of the Order of St. Benedict. The college possesses a library of 7,000 volumes, a well equipped laboratory, and a gymnasium, erected in 1907.

Connected with the college is an academy which embraces the usual high school course and a commercial school. A seminary in which members of the Order of St. Benedict and students for the Vicariate of North Carolina receive their training, is also connected with the college and numbers twenty students.

In recent years ten scholarships have been founded in Belmont Abbey College, for the education of young men for the priesthood. The Rt. Rev. Leo Haid, O.S.B., D.D., is president of the college, where in 1920–21 100 students were registered. (For Abbey Nullius, see NORTH CAROLINA.)

Benadir, PREFECTURE APOSTOLIC OF (cf. C. E., II–426c), comprises the territory of Italian Somaliland in East Africa, and is entrusted to the Discalced Trinitarians. Rev. Guglielmo di San Felice, second prefect apostolic of this territory, named toward the end of 1906, was forced to retire the following year because of ill-health. His successor, the present prefect apostolic, Rev. Alessandro de Santi, went to his prefecture 12 February, 1908. In 1920 there were 6 regular clergy (Trinitarians), in this territory, 5 Brothers, 4 resident parishes, one of which was vacant, 1 hospital at Gelit and several others are about to be established.

Benedict XV (GIACOMO DELLA CHIESA), POPE, b. 21 November, 1854; d. 21 January, 1922. He was the second son of Giuseppe Marchese della Chiesa, of Genoese nobility, and Giovanna Migliorati of Venice. Belonging to his family on his mother's side was Innocent VII, Roman pontiff 1404–1406. After preparatory studies he entered the university in his native city, receiving there his doctorate in both civil and canon law in 1873. His father desired that he should become a lawyer, but Giacomo wished to dedicate himself to the priesthood. Accordingly he went to the Collegio Capranica in Rome for his ecclesiastical studies, and completed them at the Academy of Ecclesiastical Nobles. He was ordained priest 21 December, 1878. Appointed secretary to Mgr. Rampolla in the Sacred Congregation of Extraordinary Ecclesiastical Affairs, he followed him to Madrid when Rampolla was apostolic nuncio there, and returned when his distinguished chief was made cardinal and Secretary of State by Leo XIII in 1887. He remained at that post after the death of Leo XIII, and for the first four years of the pontificate of Pius X. During that time he had advanced through successive grades until he reached that of Substitute. When Cardinal Swampa died, in 1907, Mgr. della Chiesa was chosen as his successor in the See of Bologna, and was consecrated by Pius X himself in the Sistine Chapel. On 25 May, 1914, he was made cardinal and on 3 September of that year was elected to succeed Pius X. He took the name of Benedict XV.

His pontificate lasted for seven years, four months, and nineteen days; all of them synchronous with the years of the most tragic crisis in the world's history, the World War. His first encyclical, "Ad Beatissimi Apostolorum Principis," was issued at the beginning of the titanic struggle; his second, "Pacem Dei Munus Pulcherrimum," coincided with the meeting of the plenipotentiaries in their endeavor to reconstruct the map of Europe and give peace to the world. Between these two major utterances of the pope, there are three others, those of 22 January, 1915, the great Appeal of 28 July of the same year, addressed to the belligerents and their leaders, and, on 1 August, 1917, the offer made by him to act as mediator for a general peace. In all of these documents, however, it must be noted he cited no one to his tribunal. To have done so would not only not have been conducive to peace, but would have aroused jealousy on all sides and would also have exposed the Church itself to the most serious perturbations. Nevertheless, he regarded himself as obligated to condemn all violations of international justice and morality, no matter by whom they were committed, meantime lavishing his bounties on all the victims of the war, by securing through diplomatic channels the exchange of wounded soldiers, the liberation of civilian prisoners, the hospitalization of the wounded, the repatriation of prisoners whose families needed their help, etc. His message of 1 August, 1917, was a plea for the application of Articles 3, 4, 5, and 6 of the Hague Conference of 1907, and sketched in large lines the organization established in 1919 and known as the League of Nations, such as, for instance, general and proportional disarmament, obligatory arbitration, freedom of the seas, reciprocal cancellation of the general indebtedness, total evacuation of Belgium and France, and other countries and colonies, finally the rectification of frontiers, in keeping with the just aspirations of the various peoples and the general good of human society. All this was done before it became evident that the victory was to be with the Allies, so that a proposition of such a kind and at such a moment should dispel forever the calumny that the document was inspired by Germany. Unfortunately, this appeal of the pope was not treated with even the common courtesy of an acknowledgment by the Entente, their purpose being to pointedly ignore him and to exclude all Sovereign Pontiffs from any share in European diplomacy. In his Encyclical of 1917, "Pacem," the pope almost replies to their silence and reminds the diplomats that in a league founded on the basis of Christianity there can be no better instrument employed than the Church, not only for the eternal interest of man, but for his material prosperity.

As a matter of fact, the pope is now the center of the diplomatic world, for whereas the nations had very few representatives accredited to the Holy See, prior to the war, now that it is over, almost all the nations of the world are represented there. Italy has welcomed in Monte Citorio the admission of a hundred Catholic legislators to check the danger of the rising tide of Socialism. The ceremonial code has been modified to facilitate the reception of European kings and princes at the Vatican. France, in particular, has been mollified by the canonization of Joan of Arc and Margaret Mary, and by the assurance as far as possible of the pope's interest in the Orient. Russia's crash possibly opens the way to a union of Eastern and Western Christianity, and perhaps the elevation of St. Ephrem, the Syrian, to the rank of Doctor of the Universal Church is a move in the same direction. Ireland has rejoiced in the canonization of Oliver Plunket, the Archbishop of Armagh, and his associate heroes.

During his pontificate the New Code of Canon Law was draughted. Modernism was again condemned and the new term of Integralism was forbidden, while on the other hand the traditional position against minimizing was maintained in Biblical controversies and in the teaching of the philosophy and theology of St. Thomas. Benedict XV in the few brief years of his pontificate established in out-of-the-way places in the world 9 prefectures apostolic, 28 vicariates apostolic, 25 new

bishoprics, 8 archbishoprics, and 2 apostolic delegations. In charitable works, individual or associate, the spirit of his predecessors, Pius X and Leo XIII, was continually insisted upon, namely, the necessity of basing them on the supernatural, an element that is lacking in most of the humanitarian schemes of the day. His own charities were so lavish and so regardless of race, color, or creed, that a most marvelous recognition of it was publicly made in a quarter where it could never have been expected. In Constantinople, the heart of Mohammedanism, a magnificent bronze statue of the pope in full canonicals was erected even before his death, the expense of which was borne exclusively by Turks, schismatics, and Jews. When Benedict XV breathed his last, immediately from all quarters of the globe came diplomatic messages of condolence, not only the great nations of Europe, but Luxemburg, Bulgaria, Monaco, Finland, Denmark, Norway, Andorra, Japan, Nicaragua, Czechoslovakia, and others. Most affectionate of all was the one from Dail Eireann: "Kindly receive the expression of the profound grief of the Irish people on the death of the great Pontiff who has shown to us such devotion and paternal affection." The message from Egypt says: "In the name of the Mussulmans of Egypt the Committee at Paris presents to the whole of Christendom its sincerest condolence for the distressing loss of His Holiness Pope Benedict XV, who was the apostolic soul of the world's peace. His statue erected at Constantinople, the capital of Islam affords us the consolation of having always before our eyes his loving soul, the memory of his efforts for the peace of the world, his profound respect for justice and man's right to liberty." All of this will form an everlasting page in the history of the world.

Benedictine Order (cf. C. E., II–443a), an order which comprises fifteen congregations of monks living under the rule of St. Benedict, each with an abbot president and all under an abbot primate. The International Benedictine College of St. Anselm in Rome is immediately subject to the Holy See and is the residence of the abbot primate, who, however, during the World War (1915–19), retired to Einsiedeln, and St. Anselm became a military hospital under American auspices. The college was reopened in 1919 and is now crowded to capacity with 81 students, 24 professors, and 15 lay brothers.

The present abbot primate is Dom Fidelis de Stotzingen of the Beuronese Congregation, born 1871, ordained 1897, Abbot of Maria Laach in 1901, coadjutor in 1913 of Abbot Primate Hildebrand de Hemptinne, whom he succeeded at the latter's death in 1913. He is also procurator of the Greek Pontifical College of St. Athanasius. Pope Benedict XV was Protector of the whole Benedictine Order.

(1) The Cassinese Congregation, formerly that of St. Justina of Padua, erected by Gregory XII in 1408, consists of fourteen abbeys: Monte Cassino, St. Paul-without-the-Walls, Trinità di Cava, Modena, Florence, Perugia, Sienna, Assisi, Cesena, Catania, Palermo, Monreale, Farfa, and Pontida. The first three are abbeys nullius. The abbot president is Dom Gregory Diamare, elected in 1909, re-elected in 1915. New Constitutions for the congregation were approved in 1915. St. Justina of Padua, which was despoiled and its monks dispersed in 1787, was restored and erected into an abbey in 1919 under the Cassinese Congregation of Primitive Observance.

(2) The English Congregation, restored in 1607 after its suppression by Henry VIII, numbers five abbeys: Downside, Ampleforth, Woolhampton, Fort Augustus, and Belmont. In 1920 the first foundation of the English Congregation in America was made at Portsmouth, R. I., under Dom Leonard Sargent. The status of this foundation is still undefined. At Gorey (Ireland) is a school (Mt. St. Benedict's) established by Rev. Francis Sweetman, a monk of Downside. In 1916 the episcopal see of Newport, of which Belmont was the pro-cathedral, was translated to Cardiff, with a metropolitan cathedral chapter erected in 1920. Belmont, having renounced its privileges as cathedral priory, was erected into an abbey by papal decree of 1920. In recognition of this renunciation and past services of the order, the decree provides that so as far as circumstances permit "there shall always be a Benedictine among the bishops of England." The Anglican Benedictines of Caldey came under Catholic obedience in 1913, but whereas they observe the Benedictine Rule they have not yet joined the Benedictine Congregation. The abbot president of the English Congregation is Dom Oswald Smith, Abbot of Ampleforth since 1900, appointed abbot president in April, 1921.

(3) The Hungarian Congregation, affiliated to the Cassinese, comprises the four abbeys of Bakonybél, Tihany, Dömölk, and Zalavàr, and the six residences of Komàron, Köszeg, Györ, Pàpa, Sopron, and Esztergom, which are dependent on the Archabbey Nullius of Monte Pannonia (Martinsberg). The abbot president and arch-abbot of Monte Pannonia is Dom Remigius Bárdos, appointed in 1920.

(4) The Swiss Congregation established in 1602, under the patronage of the Immaculate Conception, comprises five abbeys: Einsiedeln, Gries, Disentis, Engelberg, and Bregenz. The abbot president is Dom Thomas Bossart, Abbot of Einsiedeln since 1905.

(5) The Bavarian Congregation erected in 1684, under the patronage of the Holy Angels, numbers ten abbeys and two priories. The abbeys with date of abbatial title are: Metten (1840), Augsburg (1834), Ottobeuren (1834), Scheyern (1842), Weltenburg (1913), St. Boniface (1835) at Munich, Schäftlarn (1866), Ettal (1900), Plankstetten (1917), Niederalteich (1918). The priories are Andechs, dependent on the Abbey of Munich, and the Priory of Sts. Corbinian and Theodore at Munich, founded in 1903, canonically erected in 1904 and dependent on the Abbey of Scheyern. The Abbey of Niederalteich, founded in 731, ceased to exist in 1803, and was restored in 1918. The Abbey of Ottobeuren, formerly united to the Abbey of Augsburg, in 1918 was re-established as a monastery *sui juris*. The abbot president of the Bavarian Congregation is Dom Placid Glogger, Abbot of Augsburg since 1915.

(6) The Brazilian Congregation, founded in 1581, ceased to exist in 1889, and was restored by monks of the Beuronese Congregation in 1895. It consists of six abbeys and the Priory of Trinidad, founded 1912 and canonically erected in 1915. The abbeys, with date of restoration, are: Rio de Janeiro (1903), Bahia (1889), Olinda (1895), Parahyba (1903), São Paulo (1900), Quixadà (founded 1900). United to the Abbey Nullius of Our Lady of Montserrat at Rio de Janeiro is the territory of Rio Branco, annexed in 1909. The arch-abbot and president of the congregation is Joseph Faria, elected in 1920. The Abbey of Parahyba was united to the Abbey of Olinda in 1906.

(7) The Gallican Congregation, established in 1837, since the expulsion of its religious from France has houses in England, Spain, Italy, Belgium, Holland, Mexico, Argentina, and Canada. It numbers nine abbeys, the Conventual Priory of Our

Lady of Victory at Paris, founded in 1893 and canonically erected in 1900, and five cells. The abbeys, with their present place of residence, are: Solesmes (Quarr Abbey, Isle of Wight, England), Ligugé (Chevetogne, Belgium), Marseilles (Chiari, Italy), Silos, Fontanelle (Conques in Ardennes, Belgium), Farnborough, St. Maurice of Clairvaux in Luxemburg (erected in 1909, succeeding to the rights and privileges of the Abbey of St. Maurus at Glanefuil), Wisque (Oosterhout, Holland), Kergonan (Ciney-Linciaux, Belgium). The cells are: Cogullada in Saragossa, Spain, dependent on the Abbey of Ligugé; San Rafael in Mexico, Madrid, and Buenos Aires, dependent on the Abbey of Silos; and St. Benedict of the Lake in Sherbrooke, Canada, dependent on the Abbey of Fontanelle. In 1921 Dom Paul Delatte resigned as Abbot of Quarr Abbey and Superior General of the Gallican Congregation, and was succeeded by Dom Germain Gozien, hitherto prior of Quarr Abbey.

(8) The American-Cassinese Congregation, erected by Pius IX in 1855, under the title of the Holy Guardian Angels, comprises eleven abbeys: St. Vincent's (Beatty, Penn.), St. John (Collegeville, Minn.), St. Benedict's (Atchison, Kan.), St. Mary's (Newark, N. J.), Maryhelp (Belmont, N. C.), St. Bernard's (Cullman Co., Ala.), St. Procopius's (Lisle, Ill.), St. Leo's (Pasco Co., Fla.), St. Bede's (Peru, Ill.), St. Peter's (Muenster, Sask.), St. Martin's (Lacey, Wash.). St. Peter's was established under the name of Cluny in Illinois in 1892, and in 1903 was translated to Canada and erected into an abbey in 1911 and abbey nullius in 1921. Maryhelp is an abbey nullius erected in 1910. St. Bede's was erected into an abbey in 1910 and St. Martin's in 1914. The abbot president is Dom Ernest Helmstetter, Abbot of Newark since 1910. Abbot visitors are Dom Bernard Menges, Abbot of St. Bernard's, and Dom Vincent Huber, Abbot of St. Bede's.

(9) The Congregation of Beuron established by Pius IX in 1868, comprises seven abbeys and three priories. The abbeys are: Beuron, Prague, Seckau, Maria-Laach, Gerleve, Cucujães, and Neresheim. The priories are: Mount Sion, Jerusalem (founded 1906); Kempen (founded 1908), dependent on Beuron; and Gruessau, dependent on Prague. The Abbey of Sts. Ulrich and Afra at Neresheim was restored in 1920. At the death of Dom Maurus (1900), Dom Placid (d. 1908) succeeded him as Arch-abbot of Beuron. His successor, Dom Ildefonse Schober, resigned in 1918, and Dom Raphael Walzer was elected arch-abbot. The Holy See has delegated Dom Raphael Molitor, Abbot of Gerleve, to govern the Beuronese Congregation. In 1920 Maredsous and Louvain were separated from Beuron and with St. André formed into the Belgian congregation. In 1922 the community of Erdington Abbey (q.v.) was disbanded.

(10) The Swiss-American Congregation, founded in 1870, numbers six abbeys and the Priory of St. Michael at Cottonwood, Idaho (1908), dependent on Conception Abbey. The abbeys, with date of erection, are: St. Meinrad's, St. Meinrad, Ind. (1870), Conception Abbey, Conception, Mo. (1881), New Subiaco, Spielerville, Ark. (1891), St. Joseph's, Covington, La. (1903), St. Mary's, Richardton, N. D. (1903), St. Benedict's, Mount Angel, Ore. (1904). The abbot president, Dom Frowin Conrad, Abbot of Conception Abbey since 1881, has two assistants: Dom Athanasius Schmitt, Abbot of St. Meinrad, and Dom Ignatius Conrad, Abbot of New Subiaco.

(11) The Cassinese Congregation of Primitive Observance, founded in 1851 and erected in 1872, is made up of five provinces. The superior general is Dom Benedict Gariador, elected in 1920. He is assisted by Dom Claudius Barnabá (Italian and English provinces), Dom Vincent Coosemans (Belgian province), Dom Fulbert Gloriès (French province), Dom Isidore Fernández (Spanish province). The pro-procurator general is Dom Gerard Fornarole, who resides at St. Ambrose.

(a) The Italian province comprises the proto-cœnoby of St. Scholastica and the hermitage of the Holy Grotto at Subiaco, which is an abbey nullius, the Abbeys of Genoa, Finalpia, Parma, Praglia, on which depend the house at Daila and the monastery at Venice, the Abbey Nullius of Monte Vergine, the monastery of St. Onofrio (Sicciole, Istria), the house of St. Ambrose at Rome, and the Abbey of St. Justina of Padua, restored in 1919 and administered by Praglia. The abbot visitor is Dom Isidore Sain, Abbot of Praglia.

(b) The English province comprises the Abbey of St. Augustine at Ramsgate, with Dom Thomas Bergh as abbot visitor.

(c) The Belgian province comprises the Abbeys of Affligem, Termonde, Steenbrugge, and Merkelbeek, the house of Siegburg dependent on Merkelbeek, Priory of Cornelemünster, and Prefecture Apostolic of Northern Transvaal. The Abbot General Dom Benedict Gariador is visitor of this province.

(d) The French province comprises the Abbeys of Pierre-qui-Vire, Buckfast, Oklahoma, with a dependent priory in California, Belloc with some of its community in Spain at Lazcano, Encalcat (Dourgne), and Kerbeneat, and the priories of Niño-Dios (Argentina), and Jerusalem. The abbot visitor is Dom Maurus Etcheverry.

(e) The Spanish province comprises the Abbeys of Montserrat, Vilvaneira, and Samos, the Abbey Nullius of New Norcia, the Priories of Podio (Pueyo), St. Clodio, Manila (Philippines), De Miraculo (Solsona), the house of Los Cabos dependent on Samos, the monastery of Lorenzana, and the monastery of Puente-Alto (Chilo) founded from Samos in 1915 and dependent on it. The abbot visitor is Dom Joseph Alvarez, Abbot of Samos.

(12) The Austrian Congregation of the Immaculate Conception, erected in 1889, numbers ten abbeys: Kremsmünster, Brevnau-Braunau including the arch-cœnoby of Brevnau and the monastery of Braunau, Saint Lambert in Styria, Göttweig, Admont, Melk, St. Paul in Carinthia, Seitenstetten, Altenburg, and Vienna. The abbot president is Dom Adalbert Dungel, Abbot of Göttweig, elected in 1889.

(13) The Austrian Congregation of St. Joseph, erected in 1889, comprises the Priory of Innsbruck and six abbeys: Salzburg, Michäelbeuern, Fiecht, Lambach, Rajhrad, and Marienberg. The abbot president is Dom Willibald Hauthaler, Abbot of Salzburg, elected in 1901. The abbot visitors are Dom Leo Treuinfels, Abbot of Marienberg, and Dom Cœlestin Baumgartner, Abbot of Lambach.

(14) The Congregation of St. Ottilien, established in 1904, has the special work of foreign missions. It comprises: the Arch-abbey of St. Ottilien (erected 1902; arch-abbey, 1914); the Abbeys of Schweiklberg (1914), Muensterschwarzach (1914), and Seoul (1913); the Priory of St. Ludwig at Wipfeld, Bavaria, dependent on Muensterschwarzach; the houses at Dillingen, Munich, and Passau; the Vicariate Apostolic of Dar-es-Salaam; and the Prefecture Apostolic of Lindi. The superior general is Dom Norbert Weber, Arch-abbot of St. Ottilien, elected in 1902.

(15) The Belgian Congregation was erected by

papal decree of 20 February, 1920, under the title of the Annunciation of the Blessed Virgin. It comprises the Abbeys of Maredsous and Louvain, separated from the Congregation of Beuron, the Abbey of St. Andrew near Bruges, separated from the Brazilian Congregation, and the Prefecture Apostolic of Katanga. The abbot president is Dom Robert de Kerchove, Abbot of Louvain. During the invasion of Belgium the monks of Maredsous under the present abbot, Dom Columbia Marmion, opened a house at Edermine, Ireland, which was abandoned after the war.

PRESENT WORK OF THE ORDER.—The Benedictines continue to direct their activities to parochial, missionary, educational, and literary work. Recent important literary work is that of the Pontifical Commission for the revision and correction of the Vulgate, instituted by Pius X and reorganized in 1914 by Motu Poprio of Benedict XV. The headquarters of this Commission is at the palace of St. Callistus in Transtevere. The president is Dom Aidan Gasquet and the vice-president is Dom Ambrogio Amelli.

All of the Congregations have parochial or missionary duties, as may be judged by the following table, giving the diocesan, incorporated, and non-incorporated parishes, and the mission under the care of Benedictines, with the number of filial churches, public oratories, secular priests, extern clerics, and souls in each:

Congregation	Diocesan Parishes	Incorporated Parishes	Non-incorporated Parishes	Missions	Filial Churches	Public Oratories	Secular Priests	Extern Clerics	Souls Administered to
Cassinese	75	4	...	...	6	40	141	9	177,267
English	...	52	39	...	2	2	...	...	101,671
Hungarian	15	25	...	...	21	34	...	...	75,214
Swiss	...	23	2	...	11	1	...	...	30,542
Bavarian	...	2	13	...	19	35	...	...	86,870
Brazilian	...	...	4	1	10	5	...	...	24,800
Gallican	...	...	1	...	...	1	...	...	550
American-Cassinese	3	80	99	...	74	10	...	...	166,126
Beuronese	...	2	2	...	...	11	1	...	19,387
Swiss-American	...	42	41	21	25	2	...	...	58,340
Cassinese of Prim. Obs.	37	15	3	9	21	30	78	43	106,745
Immaculate Conception	...	192	13	...	57	153	...	...	498,237
St. Joseph	...	29	2	...	15	11	...	...	75,323
St. Ottilien	...	...	...	...	...	4	...	...	13,000
Belgian	...	...	...	9	...	...	7	7	10,000
Total	130	466	219	40	261	339	227	59	1,022,072

The Benedictines have charge of the Greek Pontifical College of St. Athanasius, 33 seminaries, 47 colleges, 1 commercial college, 35 gymnasia, 1 pro-gymnasium, 22 schools, 2 schools of oblates, and 20 other educational institutes, making a total of 162 schools with an alumni of 19,608 distributed among the congregations as follows:

Congregations	Schools	Alumni	Congregations	Schools	Alumni
Cassinese	6	605	Cassinese of Prim. Obs.	32	2,959
English	8	864	Immaculate Conception	11	1,434
Hungarian	7	2,559	St. Joseph	12	650
Swiss	11	2,112	St. Ottilien	8	368
Bavarian	19	3,066	Belgian	4	224
Brazilian	9	1,357	Greek College	1	20
American-Cassinese	21	3,551			
Beuronese	3	49			
Swiss-American	10	790	Total	162	19,608

The following table shows the increase of the Benedictine Order in the last forty years in the number of members and monasteries:

Year	Monasteries	Priests	Clerics	Lay Brothers	Novices	Religious
1880	107	1,870	210	570	115	2,765
1894	119	2,418	478	952	464	4,308
1898	128	2,628	669	1,202	449	4,948
1905	155	3,076	676	1,435	753	5,940
1910	156	3,410	689	1,624	734	6,457
1920	159	3,844	712	1,676	806	7,038
Increase	52	1,974	502	1,106	691	4,273

The statistics of the Order for the year 1920 are as follows:

Congregation	Monasteries	Priests	Clercis	Novices	Lay Brothers	Lay Novices	Religious
Cassinese	14	89	6	10	44	4	153
English	5	270	28	25	14	9	346
Hungarian	11	175	49	14	...	...	238
Swiss	5	243	24	11	88	11	377
Bavarian	12	168	16	24	197	27	432
Brazilian	7	82	19	8	32	11	152
Gallican	11	270	39	52	118	25	504
American-Cassinese	11	529	175	63	191	12	970
Beuronese	11	266	43	26	277	41	653
Swiss-American	7	239	37	42	132	12	462
Cassinese of Prim. Obs.	34	549	152	136	241	58	1,136
Immaculate Conception	11	549	28	16	5	...	598
St. Joseph	7	171	23	7	91	10	302
St. Ottilien	8	121	21	35	188	80	445
Belgian	4	122	52	21	57	16	268
Coll. of St. Anselm	1	1	...	...	1	...	2
Total	159	3,844	712	490	1,676	316	7,038

RECENT REGULATIONS.—The Benedictine Order is affected by the recent codification of Canon Law as follows (Canons 501, 574, and 964): According to Canon 501 superiors are strictly forbidden to interfere in matters pertaining to the Holy Office. An abbot primate and the superior of a monastic congregation do not enjoy all the powers and jurisdiction conferred by common law on higher superiors; their power and jurisdiction is as set forth in their own constitutions and in special decrees of the Holy See. [However, the moderator of a monastic congregation with his council or chapter of at least four religious is competent to dismiss professed religious. The supreme moderator of a monastic congregation is the judge of appeal from decisions rendered by local abbots.] Canon 574 provides that at the end of the novitiate there must be a profession with temporary vows for three years at least before perpetual profession. According to Canon 964, in the matter of the ordination of religious, a regular abbot *de regimine,* even if he has no territory, can confer first tonsure and minor orders, provided the candidate to be promoted is subject to him in virtue at least of simple profession, and provided the abbot himself is a priest and has legitimately received the abbatial blessing. Outside these limits, any ordination conferred by the abbot is null and void, any privilege to the contrary being revoked, unless the abbot ordinary has received episcopal consecration.

DISTINGUISHED BENEDICTINES.—Among Benedictines of note living at the present time are: Aidan Gasquet (b. 1846), former Abbot President of the English Congregation, created cardinal 1914. Raymund Netzhammer (b. 1862), monk of Einsiedeln of the Swiss Congregation, Archbishop of Bukarest 1905. Anselm Pecci (b. 1868), of the Cassinese Con-

gregation, Bishop of Tricarico 1903, Archbishop of Acerenza and Matera, 1907. Beda Cardinale (b. 1869), of the Cassinese Congregation of Primitive Observance, Abbot of Praglia 1905, Bishop of Civitavecchia and Corneto 1907, titular Archbishop of Laodicea and delegate Apostolic of Perugia 1910. Romanus Bilsborrow (b. 1862), of the English Congregation, Bishop of Port Louis 1911, Archbishop of Cardiff 1916, resigned 1920, titular Archbishop of Cius, now at Douai Abbey. Maurus Caruana (b. 1867), of the English Congregation, Archbishop of Malta 1915. Gregorio Grasso (b. 1869), of the Cassinese Congregation of Primitive Observance, Abbot of Praglia 1907, Abbot of Monte Vergine 1908, Archbishop of Salerno 1915. Leo Haid (b. 1849), of the American Cassinese Congregation, Abbot of Belmont 1885, Vicar Apostolic of North Carolina 1887, and titular Bishop of Messene 1888. Medard Kohl (b. 1859), of the Hungarian Congregation, titular Bishop of Samosata and Auxiliary of Esztergom 1900. Leo de Mergel (b. 1847), of the Bavarian Congregation, Abbot of Metten 1898, Bishop of Eichstätt 1905. Gerard van Caloen (b. 1853), of the Brazilian Congregation, Abbot of Rio de Janeiro 1905, titular Bishop of Phocæa 1906, Archabbot of the Brazilian Congregation 1908, resigned 1915, now at the Abbey of St. Andrew, Bruges. Thomas Spreiter (b. 1865), of the Ottilien Congregation, Vicar Apostolic of Dar-es-Salaam and titular Bishop of Thænæ 1906. Vincent Wehrle (b. 1855), of the Swiss-American Congregation, Abbot of Richardton 1903, Bishop of Bismarck 1910. Henry Gregory Thompson (b. 1871), of the Cassinese Congregation of Primitive Observance, Bishop of Gibraltar 1910. Boniface Sauer (b. 1877), of the Ottilien Congregation, Abbot of Seoul 1915, Vicar Apostolic of Ouen-San 1920, and titular Bishop of Appiaria 1921. Fidelis de Stotzingen, Abbot Primate of the Order (see above). Maurus Maria Serafini (b. 1859), Abbot of Parma 1896, Abbot General of the Cassinese Congregation of Primitive Observance 1900–20, Consultor of the Sacred Congregations of the Propagation of the Faith, for Eastern Affairs, and Rites, and Secretary of the Sacred Congregation of Religious. David Oswald Hunter-Blair (b. 1853), of the English Congregation, author, Abbot of Fort Augustus 1913, resigned 1917, titular Abbot of Abingdon. The abbots nullius are as follows: Gregory Diamare, of Monte Cassino; Ildephonse Schuster, of St. Paul-without-the-Walls; Remigius Bárdos, of Monte Pannonia; Placide Nicolini, of Trinità di Cava; Ramirus Marcone, of Monte Vergine; Anselm Catalán, of New Norcia; Thomas Bossart, of Einsiedeln; Peter Eggerath, of Rio de Janeiro; Leo Haid, of Belmont; Laurence Salvi, of Subiaco; Michael Ott, of Muenster. The abbots presidents are given under each congregation. The prefects apostolic are: John de Hemptinne, of Katanga; Ildephonse Lanslots, of Transvaal; Willibrord Lay, of Lindi.

Among noted Benedictines deceased since the year 1906 are: Stefano Gerbino di Cannitello (b. 1834; d. 1907), of Monte Cassino, Bishop of Trapani 1895. Benedict Pascuttini (b. 1819; d. 1907), monk of Praglia. Wm. Benedict Scarisbrick (b. 1828; d. 1908), of the English Congregation, Bishop of Port Louis 1871, resigned 1888, titular Archbishop of Cyzicus. Silvano de Steffano (b. 1835; d. 1908), of the Cassinese Congregation of Primitive Observance, Abbot of Trinità di Cava 1902. Benedict Bellandi (b. 1835) d. 1908), of the Cassinese Congregation, Abbot of Florence. François Chamard (b. 1828; d. 1908), of the Gallican Congregation, author, Prior of Ligugé. Dominic Hôenigl (d. 1908), of the Austrian Congregation, Abbot of Seitenstetten 1868–1908. Athanasius Logerot (b. 1840; d. 1908), of the Gallican Congregation, Prior of Kergonan. Dominic Machado (b. 1824; d. 1908), of the Beuronese Congregation, named Abbot of Bahia in 1896 at the restoration of the Brazilian Congregation, Superior General of the Brazilian Congregation in 1900, and Abbot of Rio de Janeiro 1903. Benedict Sauter (b. 1835; d. 1908), of the Beuronese Congregation, Abbot of Emmaüs (Prague). Placid Wolter (b. 1828; d. 1908), of the Beuronese Congregation, Abbot of Maredsous 1878, Archabbot of Beuron and Abbot President of the Congregation 1890. Boniface Marie Krug (b. 1838; d. 1909), of the Cassinese Congregation. Prior of Monte Cassino 1874, Abbot of Cesena 1888, Abbot President of the Cassinese Congregation 1895, Archabbot of Monte Cassino 1897. Alexander Karl (d. 1909), of the Austrian Congregation of the Immaculate Conception, Abbot of Melk 1875–1909. Remigio Guido Barbieri (b. 1836; d. 1910), of the Cassinese Congregation, Abbot of Perugia 1897, titular Bishop of Theodosiopolis 1901, and Vicar Apostolic of Gibraltar. Hippolyte Feher (b. 1842; d. 1910), Abbot President of the Hungarian Congregation and Archabbot Nullius of Monte Pannonia 1892, honorary member of the Academy of Sciences, doctor of theology at Budapest, vice-president of the Council of Public Instruction, and royal councilor. Ildephonse Bertran (b. 1827; d. 1911), of the Cassinese Congregation of Primitive Observance, vicar general and prior of the Abbey Nullius of New Norcia. Joseph Bourigaud (b. 1821; d. 1911), of the Gallican Congregation, Abbot of Ligugé 1876, resigned 1906. Bede Coppert (b. 1882; d. 1911), of the Brazilian Congregation, zealous worker in the territory of Rio Branco. Acharius Demuynch (b. 1878; d. 1911), of the Brazilian Congregation, vicar general of the prelature nullius of Montserrat (Rio de Janeiro). Peter August O'Neill (b. 1841; d. 1911), of the English Congregation, Bishop of Port Louis 1896, resigned and transferred to the titular Bishopric of Isionda 1909. Pedro Rueda (b. 1844; d. 1911), of the Cassinese Congregation of Primitive Observance, Abbot of Samos 1893. Vittore-Maria Corvaia (b. 1845; d. 1913), of the Cassinese Congregation of Primitive Observance, coadjutor of the Abbot Nullius of Monte Vergine 1879, Abbot Nullius 1884, resigned 1908, titular Bishop of Tripoli 1909. Hildebrand de Hemptinne (b. 1849; d. 1913), of the Congregation of Beuron, Abbot of Maredsous 1890, Abbot Primate of the Benedictine Order 1893–1913. Albert Noel (b. 1830; d. 1913), of the Gallican Congregation, librarian of Solesmes and Clairvaux. Fulgence Torrès (b. 1861; d. 1914), of the Cassinese Congregation of Primitive Observance, Administrator Apostolic of New Norcia 1901, elected abbot 1902, titular Bishop of Dorylæum 1910, administrator of the Vicariate Apostolic of Kimberley. Leoni Allodi (b. 1841; d. 1914), of the Cassinese Congregation of Bishops and Regulars, titular Abbot of Subiaco 1910, author of monastic works, distinguished Hellenist. François Buchot (b. 1835; d. 1913), of the Gallican Congregation, master of lay brothers at Silos. Gilbert Dolan (b. 1853; d. 1914), monk of Downside, actively connected with the cause of the English martyrs, with the Catholic Record and Catholic Truth Societies, author of historical, archæological, and architectural articles. Marius Ferotin (b. 1855; d. 1914), monk of Farnborough, liturgical and historical writer. Paul Vannier (d. 1914), of the Gallican Congregation, Prior of St. Benedict of the Lake, Sherbrooke, Canada. Benedetto Bonazzi (b. 1840; d. 1915), of the Cassinese Congregation, Abbot of Trinità di Cava 1894, Bishop of Benevento

1902. John Cuthbert Hedley (b. 1837; d. 1915), monk of Ampleforth, titular Bishop of Cæsaropolis and auxiliary Bishop of Menevia 1873, Bishop of Newport 1881, editor of the *Dublin Review*, author and distinguished preacher. Anselm Caplet (b. 1836; d. 1916), of the Cassinese Congregation, dean of Monte Cassino, compiler of the Index, poet. Mathieu Couturier (b. 1863; d. 1916), of the Gallican Congregation, sub-prior, and master of novices at Ligugé and Chevetogne. Lucien Fromage (b. 1846; d. 1916), monk of Solesmes, continuator of Guéranger's "L'Année Liturgique." Joseph Rabory (b. 1843; d. 1916), monk of Solesmes, became a secular priest at Tours, re-entered Benedictine life in Spain, author of religious works. Omer Graux (b. 1858; d. 1917), of the Gallican Congregation, Prior of Wisque (Oosterhout). Ildephonse Guepin (b. 1836; d. 1917), of the Gallican Congregation, author, Abbot of Silos 1880, collaborator with Dom Couturier in the drawing up of the new constitutions of the Gallican Congregation, approved by Rome. Jules-Marie Mellet (b. 1846; d. 1917), monk of Solesmes, architect of numerous churches, and the Abbey of Solesmes. Edmond Schmidt (b. 1843; d. 1916), monk of Metten, author of several works on the Benedictine rule. Domenico Serafini (b. 1852; d. 1918), Abbot General of the Cassinese Congregation of Primitive Observance, ordained 1877, master of novices 1882, then prior of Subiaco 1891, procurator general of the Congregation at Rome 1892, and consultor of the Congregation of Bishops and Regulars (until 1908), and the Congregation of the Holy Office, abbot general 1896, Archbishop of Spoleto 1900, Apostolic delegate to Mexico 1905, titular Bishop of Seleucia Pieria 1912, consultor of the Propaganda and assessor of the Holy Office 1911, created cardinal 1914. Alphonse Ettinger (b. 1867; d. 1918), of the Cassinese Congregation, Abbot of Trinità di Cava 1910. Tiburtius Hajdu (b. 1858; d. 1918), of the Hungarian Congregation, Archabbot Nullius of Monte Pannonia 1910. Giovanni del Papa (b. 1850; d. 1918), of the Cassinese Congregation, Abbot of St. Paul-without-the-Walls 1904. Antoine du Bourg (b. 1838; d. 1918), of the Gallican Congregation, prior of Our Lady of Victory at Paris, author. Paul Denis (d. 1918), of the Gallican Congregation, author of several works on the Congregation of St. Maur. Jerome Hunt (b. 1844; d. 1918), missionary among the Sioux Indians of North Dakota, translator of the Bible into Sioux. Paulin Joumier (b. 1854; d. 1918), of the Gallican Congregation, Prior of Kergonan. Auguste de Meyer (d. 1918), of the Cassinese Congregation of Primitive Observance, Abbot of Affligem. Paul Picard (b. 1848; d. 1918), of the Gallican Congregation, ordained priest in Rouen 1872, professed Benedictine 1904, prior of the Abbey of St. Wandrille (Fontanelle). Domenico-Gaspare Lancia di Brolo (b. 1825; d. 1919), of the Cassinese Congregation, titular Bishop of Philadelphia and auxiliary of Palermo 1878, Archbishop of Monreale 1884, died at the venerable age of ninety-four, after an episcopate of thirty-five years. Norbert Birt (b. 1861; d. 1919), monk of Downside, author of historical works, member of the committee of the Catholic Truth Society and the Council of the Catholic Record Society. Gregory Danner (b. 1861; d. 1919), Abbot President of the Bavarian Congregation and Abbot of Munich 1904. Bruno Destrée (d. 1919), monk of Maredsous, artist and writer. Bruno Dœrfler (b. 1866; d. 1919), of the American Cassinese Congregation, rector of the University of St. John in Minnesota 1899, prior of Muenster 1906, and first abbot 1911, vicar general of the diocese of Prince Albert 1912. Hugo Gaisser (b. 1853; d. 1919), of the Beuronese Congregation, prior of St. Andrew, at Bruges, 1912, retired to Ettal in 1916, author of numerous liturgical works. Wolfgang Steinkogler (d. 1919), of the American Cassinese Congregation, prior of St. Martin's at Lacey and one of the founders of the college of this monastery. Jean Besse (b. 1861; d. 1920), of the Gallican Congregation, founder of the "Bulletin de St. Martin," the "Revue Mabillon," "La Vie et Les Arts Liturgiques," and director of "L'Univers" during the war, author of numerous works, among them "Le Moine Bénédictin," "Les Moines d'Orient," "Le Monachisne Africain," "Les Moines de l'ancienne France" (crowned by the French Academy). Augustin Gatard (b. 1861; d. 1920), of the Gallican Congregation, active in the restoration of plain chant, formed several Gregorian schools, author of a manual on Gregorian chant, of "La Musique Gregorienne," and several articles on theology and canon law, collaborator in the "Dictionnaire d'archéologie et de liturgie" and other works. James Christopher Gauthey (b. 1833; d. 1920), of the Gallican Congregation, of great learning and sanctity, Abbot of Marseilles 1876, exiled at Chiari. Peter Nugent (b. 1859; d. 1920), ordained priest in Baltimore 1882, professed Benedictine at Erdington 1902, monk at Beuron, chaplain of English and American prisoners and of the Indian troops during the recent war. Hugh Springer (b. 1872; d. 1920), of the Austrian Congregation, Abbot of Seitenstetten.

NUNS.—It is difficult to give complete statistics for the Benedictine nuns as most of them are under the jurisdiction of individual bishops, and, unlike the monks, are not formed into congregations. There are thirteen monasteries under the jurisdiction of Benedictine abbots. These, with the abbeys upon which they are dependent, are as follows: Amelia (St. Paul-without-the-Walls), Bertholdstein (Beuron), Casino (Monte Cassino), Eibingen (Beuron), Einsiedeln (Einsiedeln), Fahr (Einsiedeln), Fort Augustus (Fort Augustus), Habsthal (Muri-Gries), Maredret (under the Abbot Primate), Sarnen (Engelberg), Stanbrook (under the Abbot President of the English Congregation), São Paulo (São Paulo).

Certain monasteries may be grouped together according to their work or foundation. Those devoted to the perpetual adoration of the Blessed Sacrament are: Amandola, Catania, Milan, Ronco di Ghiffa, Sortino (Italy); Arechavaleta, Guernika, Oñate, Port-Bon (Spain); Atherstone, Colwich (England); Bayena, Cæn, Craon, Othmarsheim, Paris (two monasteries); Rosheim, Rouen (France); Clyde, Sturgis (United States); Driebergen, Huistenbosch, Princenhage, Oldenzaal, Tegelen (Holland); Endenich, Hamikolt, Herstelle, Johannisberg, Kempen, Köln-Raderberg, Kreitz, Osnabrück, Trier, Varensell, Vinnenberg (Germany); Glattburg (Switzerland); Houpertingen, Moignelée, Oyghem les Desselghem (Belgium); Peppingen (Luxemburg); Lemberg, Warsaw (Poland); St. Nicholas de Port (religious driven into exile). The Benedictine Nuns of Our Lady of Calvary, founded in 1618 by Mother Antonio of St. Scholastica, are under the immediate jurisdiction of the Holy See and have houses at Angers, Jerusalem, La Capelle Marival, Landernau, Machecoul, Orléans, Poiters, and Vendôme (see CALVARY, CONGREGATION OF OUR LADY OF). The Benedictine Nuns of the Sacred Heart of Mary have five monasteries: Erbalunga, Jouarre, La Rochette, Pradines, and St. Jean d'Angély. The Sisters engaged in foreign missions are established at: Albay and Manila, in the Philippines; Dar-es-Salaam and Transvaal, in Africa; Olinda and Soro-

caba, in Brazil; Endjé, in Bulgaria; Schellenberg, Tutzing, and Wessobrunn, in Bavaria.

Other Benedictine monasteries of nuns under episcopal jurisdiction may be grouped geographically as follows:

America.—Allegheny, Erie, St. Mary's, Pittsburgh (Penn.); St. Antonio, St. Benedict, Covington (La.); Atchison (Kan.); Bristow (Va.); Chicago (2 convents), Nauvoo (Ill.); Cottonwood (Idaho); Covington (Ky.); Crookston, Duluth, St. Joseph (Minn.); Cullman (Ala.); Elizabeth, Newark (N. J.); Ferdinand (Ind.); Guthrie, Sacred Heart (Okla.); Mount Angel (Ore.); Ridgely (Md.); Shoal Creek (Ark.); Sioux City (Iowa); Yankton (S. D.).

British Isles, Malta, and Australia.—Bicester, East Bergholt, Oulton, Princethorpe (England); East-Cowes, Ryde, Ventnor (Isle of Wight); Ypres (Ireland); Notabile, Victoriosa (Malta); Rydalmere (Australia).

Austria.—Gurk, Salzburg.

Belgium.—Blandain, Grammont, Liège, Louvain, Menin, Ostende, Poperinghe.

France.—Argentan, Chautelle, Chemillé, Dourgne, Flavigny sur Moselle, Lisieux, Mantes, Paris, Plaines, Poitiers, Urt, Valognes, Verneuil, Wisque.

Germany.—Chiemsee, Eichstätt, Fulda, Tettenweis.

Switzerland.—Claro, Maria-Rickenbach, Melchthal, Münster.

Spain.—Alba de Tormès, Barcelona, Burgos, Calatayud, Compostella, Corella, Cuenca, Cuntis, Estella, Gerona, Jaca, La Guardia, Léon, Lumbier, Madrid, Malaga, Metaró, Moral, Oviedo, Palacios de Benaver, S. Payo, Sahagún, Sarréa, Toledo, Tortoles, Vallfermoso, Vega de la Serrana.

Holland.—Oosterhout.

Italy.—Arbe, Alcamo, Aquila, Arezzo, Arpino, Ascoli-Piceno (2 convents), Assisi (2 convents), Aversa, Bari, Bastia, Bergamo, Bevagna, Boville Ernica, Brindisi, Buggiano alto, Camerino, Castelfidardo, Castelfiorentino, Castelritaldi, Castel S. Angelo, Cesena, Cherso, Cingoli, Città di Castello, Corneto Tarquinia, Fabriano (2 convents), Fano, Fermo, Ferrara, Fiume, Fossano, Fossato di Vico, Lapo, Lesina, Lucca (2 convents), Massafra, Mazzara del Vallo (2 convents), Modica, Montecatini, Montefiascone, Monterchi, Monte S. Giuliano, Monte S. Giusto, Monte S. Martino, Monte S. Savino, Montone, Montughi, Naples, Norcia, Noto, Orte, Ostuni, Pago, Palermo (7 convents), Perugia, Piacenza, Pistoja, Potenza, Picena, Prato, Reggio, Rieti, Rosano, Saeben, San Benedetto dei Marsi, San Ginesio, Sant' Irata, San Martino, San Serverino, San Severo, S. Vittoria in Mattenano, Sant' Elpidio al mare, Sassoferrato, Sebenico, Senigallia, Sorrento, Spoleto, Subiaco, Tagliacozzo, Terranuova Bracciolini, Todi, Trau, Treja, Trevi, Trieste, Urbania, Veglia, Veroli, Zara.

Poland.—Lemberg, Przmysl, Staniatki, Vilna.

The following table gives the total number of monasteries of nuns and the number of religious:

	Monasteries	Professed Nuns	Lay Sisters	Oblates	Novices	Religious
Under Abbatial jurisdiction	13	367	161	6	77	611
Perpetual Adoration of the Blessed Sacrament	44	1,153	484	111	159	1,907
Benedictine Nuns of Our Lady of Calvary	8	119	65	...	6	190
Benedictine Nuns of the Sacred Heart of Mary	5	102	75	11	34	222
Foreign Missions	10	306	....	...	72	378
America	28	3,216	4	...	240	3,460
British Isles and Malta	10	256	104	42	39	441
Australia	1	13	8	...	2	23
Austria	2	54	40	2	8	104
Belgium	8	161	83	3	31	278
France	14	636	160	19	125	940
Germany	4	124	89	2	38	253
Switzerland	4	169	14	...	25	208
Spain	28	494	122	1	48	645
Holland	1	48	13	3	2	66
Italy	104	950	620	59	209	1,838
Poland	4	52	37	...	26	115
Total	288	8,220	2,079	259	1,121	11,679

The Anglican Benedictine nuns of St. Bride, Milford-Haven, were received into the Catholic Church in 1913 and made their solemn profession in 1914. They removed to Talacre Abbey in 1920.

Benefice (cf. C. E., II–473c).—In the Code an ecclesiastical benefice is defined as a juridical entity erected or constituted in perpetuity by competent ecclesiastical authority and consisting of a sacred office and the right to receive the revenues arising from an endowment annexed to that office. This endowment consists of property belonging to the juridical entity itself, or of definite and obligatory payments to be made by a family or moral personality, or of definite and voluntary offerings of the faithful which accrue to the rector of the benefice, or of the so-called stole fees within the limits of diocesan taxation or lawful custom, or of choir distributions, excepting a third part of the same if the entire income of the benefice consists of choir distributions. Benefices are divided by the Code into: (a) consistorial, those usually conferred in the consistory, and non-consistorial; the canons in the Code apply only to the latter, except where the contrary is apparent; (b) secular or religious, according as they are bestowed exclusively on secular or religious clerics; (c) double (residential) or single (non-residential), according to the benefice entails the obligation of residence or not; (d) manual (temporary; removable) or perpetual (irremovable), according as they are conferred revocably or perpetually; (e) *curata* or *non-curata,* according as they entail the cure of souls or not. The law does not consider as benefices: (a) parish vicarships not erected permanently; (b) lay chaplaincies, that is those not erected by competent ecclesiastical authority; (c) coadjutorships with or without future succession; (d) personal pensions; (e) temporary commenda, that is the concession of the revenues from a church or monastery made to a person with the proviso that on his death the revenues are to revert to the church or monastery. Parishes are usually benefices and are always included under that term in the Code.

Benefices may be united or transferred, or divided, or dismembered, or converted, or suppressed. The union is (a) extinctive when a new or a single benefice is formed from two or more suppressed benefices, or if one or more are united to another in such a way that the former cease to be; (b) *æque principalis,* when the united benefices remain as they are, neither being subject to the other; (c) *minus principalis,* when both benefices continue but one is subject to the other. A benefice is (a) transferred when its seat is changed from one place to another; (b) divided, when two or more benefices are made out of one; (c) dismembered, when part of the territory or of the property of a benefice is taken away and assigned to another,

benefice or pious cause or ecclesiastical institute; (d) converted, when it is changed from one kind of benefice to another; (e) suppressed, when it is entirely extinguished. The extinctive union of benefices, their suppression, their dismemberment in which property belonging to the benefice is taken away without a new benefice being erected, the union of a religious with a secular benefice or of a secular with a religious benefice *æque* or *minus principaliter,* and the transferring, dividing, or dismembering of a religious benefice, the conversion of a benefice *curatum* into one without cure of souls, or of a religious into a secular benefice, or of a secular into a religious benefice, are reserved to the Holy See.

A local ordinary, but not a vicar capitular or vicar general, unless delegated, can unite *æque* or *minus principaliter* any parish church with another, or with a benefice not entailing the cure of souls, when the welfare of the Church demands it or would be greatly promoted by it. Such a union must, however, be perpetual. For the same reasons the bishop can transfer a secular parochial benefice from one place to another within the parish. Other benefices he may not transfer unless the church in which they were established has fallen into ruin and cannot be restored; in that case they are to be transferred with their privileges and their obligations to the mother church or to other churches in the same place or vicinity, and altars or chapels are to be erected there under the same titles if possible. Finally, ordinaries can divide up a parish even against the wish of its rector and without the consent of the faithful, and erect a perpetual vicariate or a new parish, or they may dismember a parish. This, however, can be done only when it is too difficult for the parishoners to go to the parish church or when the number of the parishoners is so great that their spiritual welfare cannot be properly provided for even by increasing the number of vicar co-operators. This new vicariate or parish must be financially provided for, if necessary, from the funds of the mother church, provided the funds are sufficient for that; in the latter case the filial church must pay honor or homage to the mother church in the manner prescribed by the ordinary, but it is entitled to its own baptismal font. Parties interested may always appeal to the Holy See against the ordinary's decree, but meanwhile the decree goes into effect. Ordinaries may not burden a benefice with a perpetual tax or pension or with one lasting during the lifetime of the pensioner, but for a just cause they can, when conferring the benefice, encumber it with a pension for the lifetime of the beneficiary, provided that the latter has still a suitable portion remaining. However, parochial benefices may not be encumbered unless in the interest of the rector or vicar of the same parish when he is leaving his post, and even then the possession must not exceed one-third of the revenues of the parish after deducting all expenses and all uncertain income.

Two benefices, both of which afford a decent living to an incumbent, or which together impose obligations that one beneficiary cannot carry out personally, are incompatible, and so may not be accepted and held simultaneously. If a cleric holding a benefice can show that he has held it in good faith peacefully for three years, he enjoys a prescriptive right to it, even if by chance his title was at first invalid, provided there was no simony in the case. If a beneficiary fails, without a valid excuse, to carry out his obligation of reciting the canonical hours, he is to lose a part of his revenue proportionate to the extent of his omission and must bestow it on the church fabric, or the diocesan seminary, or the poor. The law does not decide what a proportionate part for one day's omission would amount to, but Lehmkuhl considers that between 16% and 30% of the daily income would be a fair estimate. (See COLLATION.)

Code, can. 1409-88.

Benevento, ARCHDIOCESE OF (BENEVENTANA; cf. C. E., II–477c), in the province of Naples, Southern Italy. Rt. Rev. Bishop Bonazzi, appointed to this see 9 June, 1902, died 23 April, 1915, and was succeeded by the present incumbent, His Eminence Cardinal Ascalesi. Born at Casalnuovo, 1872, he entered the Order of Missionaries of the Precious Blood, was appointed Bishop of Muro-Lucano, 29 April, 1909, transferred to Santa Agata dei Goti 19 June, 1911, and promoted 9 December, 1915, being made a cardinal-priest 4 December of the following year. The 1920 statistics credit this territory with 590,500 Catholics, 138 parishes, 805 secular and 69 regular clergy, 80 seminarians, 463 churches or chapels, 40 Brothers, and 129 Sisters.

Bengweolo, VICARIATE APOSTOLIC OF. See BANGUELO.

Beni (or EL BENI), VICARIATE APOSTOLIC OF (DE BENI), in Bolivia, South America. This vicariate, comprising the territory of Beni, and the districts of Colonias, Caupolican and Yuracares, was erected 1 December, 1917, and entrusted to the Friars Minor. It is at present (1922) under the administration of its first vicar apostolic, Rt. Rev. Raymond Calvo, titular Bishop of Cotenna, appointed 1 August, 1919. By latest statistics the vicariate comprises 60,000 Catholics, 11 parishes, 30 churches and chapels, 4 missions, 36 mission stations, 3 secular and 14 regular clergy. A number of societies are organized, the most active of which is the League of the Sacred Heart of Jesus, established in four of five parishes and counting about 300 members.

Benin, VICARIATE APOSTOLIC OF THE COAST OF (ORÆ BENINI; cf. C. E., II–480a), includes an extensive negro country in Western Africa, with residence at Lagos. It covers 96,250 sq. miles and has a total population (1922) of 2,000,000, of whom 12,909 are Catholic and 3163 catechumens. It is entrusted to the African Missionaries of Lyons, the present vicar apostolic being Rt. Rev. Ferdinand Terrien, titular Bishop of Gordos, appointed 1 March, 1912. There are now 30 missionary priests laboring in this territory, 27 European religious, and 31 native catechists; 111 churches or chapels have been established, 13 principal stations, 111 secondary stations, and 66 schools with 4756 pupils.

Benson, ROBERT HUGH, preacher and writer, b. 18 November, 1871, at Wellington College, England; d. 19 October, 1914, at Salford, England. He was the son of Edward Benson, Archbishop of Canterbury, and Mary Sedgwick. After his private school days at Clevedon he went to Eton, and having failed in his examinations for the Indian Civil Service completed his classical course at Cambridge (1893). The following year he took orders in the Anglican Church, and after serving parishes in East London and Kemsing joined the Anglican Community of the Resurrection at Mirsfield.

In 1903, Roman claims becoming more and more insistent, he made his submission and was received into the Church by Father Reginald Buckler at the Dominican Priory at Woodchester, probably the first son of an Anglican archbishop to become a Catholic since Tobie Mathew, son of the Archbishop

of York, did so in 1606. Shortly afterwards he went to live in Rome to study for the priesthood, and was ordained there in June, 1904, by Archbishop Seton, titular of Heliopolis.

Father Benson's distinguished origin was swiftly forgotten in his own originality and achievements. Stationed for several years after his ordination at Cambridge, where he became a power amongst the undergraduates, in 1908 he obtained permission from the archbishop to retire from pastoral work in order to devote his time to preaching and writing. From that time until his death six years later, his life was one of unceasing activity in which all his rare gifts of soul and mind were lavishly spent in the service of the Church. His success in the pulpits of Rome and the United States, as well as in those of his own country, was tremendous. His spiritual insight, his utter sincerity, his burning zeal and his fascinating eloquence drew crowds to his sermons and made many converts. He preached Lenten sermons in Rome in 1909, 1911, and 1913, and the alternate years in the United States.

He was not less successful with his writings, which he produced with amazing fecundity, and which include novels, historical and sentimental, devotional books, controversial works, poetry, and plays. They were all written with an avowed purpose, are marked by charm of style, subtle psychology, originality, and appealing mysticism, many of his novels being the history of a soul's complete surrender to God. Amongst them are the "Light Invisible" (1903), written while still an Anglican; "By What Authority" (1904), "Come Rack, Come Rope" (1912), "The King's Achievement," "Lord of the World," "The Sentimentalists," "The Conventionalists," "The Necromancers," "A Winnowing," "Non-Catholic Denominations," "The Dawn of All," "Christ in the Church," "The Coward," "The Confessions of a Convert" (1913), "An Average Man" (1913), "Paradoxes of Catholicism," "The Friendship of Christ," "Initiation" (1914), and the posthumous "Loneliness?"

Mgr. Benson was buried in the garden of his home, Hare Street House, Buntingford, which he bequeathed to the Archbishop of Westminster; it is used as a rest house for the clergy.

Bergamo, Diocese of (Bergomensis; cf. C. E., II–489c), in Lombardy, Northern Italy, suffragan of Milan. Bishop Radini-Tadeschi, appointed to this see 13 January, 1905, d. 22 August, 1914, and was succeeded by the present incumbent, Rt. Rev. Luigi Marelli, b. in Miland, 1858, appointed Bishop of Bobbio, 16 December, 1907, and transferred 15 December, 1914. In 1920, 8–12 August, the sixth national eucharistic congress of Italy was held in this diocese, presided over by Bishop Bartolomasi of Trieste. Bergamo to-day (1922) is particularly noted for its Catholic social works; it comprises a Catholic population of 500,000, 371 parishes, 1,163 secular and 59 regular clergy, 400 seminarians, 478 religious, 84 Brothers, and 512 churches or chapels.

Berlin (cf. C. E., II–493b), capital of the German Republic and of the Free State of Prussia. It is situated in the heart of the Mark of Brandenburg, on both sides of the Spree above its entrance into the Havel. The city covers an area of 24½ sq. miles and had (8 October, 1919) 1,902,500 inhabitants, not including the population of the suburbs, which numbered 1,901,500 inhabitants. Since 1 October, 1920, the city of Berlin and the suburbs form one city under the name of "Great Berlin," with 3,804,000 inhabitants. Of the inhabitants of Great Berlin 462,229 are Catholics, about 3,067,000 are Protestants, 224,200 Jews, and 50,000 belong to other creeds.

Statistics.—Ecclesiastically Berlin belongs to the Delegation of the Mark of Brandenburg, which is under a delegate of the Prince-Bishop of Breslau; the delegate is the Provost of St. Hedwig's in Berlin. The city of Great Berlin is divided for the cure of souls into 42 districts, composed of 32 parishes and 10 vicariates or curateships, of which 21 belong to the Archipresbyterate of Berlin (Middle Great Berlin), 12 to the Archipresbyterate of Charlottenburg (Great Berlin West), and 9 to the Archipresbyterate of Menkölln (Great Berlin East). Whilst in 1907 Berlin had only 30 Catholic churches and private chapels where public church services were held, the number of churches has now (1921) increased to 62 churches and 25 private chapels (mostly in religious houses).

To the principal churches the following have been added: Church of the Holy Rosary in Stegliz, a southwest suburb (1900); Corpus Christi Church (1904); St. Boniface (1907); St. Peter (1908); St. Joseph (1909). The parishes are for the most part large ones, with large numbers of parishioners, for example: St. Hedwig (28,000); Corpus Christi (13,000); Holy Family (10,000); Sacred Heart (20,500); St. Joseph (18,000); St. Matthew (22,000); St. Michel (22,000); St. Pane (20,000); St. Pius (24,000); St. Sebastian (18,000); Sacred Heart, Charlottenburg (31,000); Holy Rosary, Steglitz (13,000); St. Louis, Wilmersdorf (32,000); St. Clara, Menhölln (26,000); St. Mauritius, Lichtenberg (21,000), etc.

In 1921 the Catholic clergy consisted of 37 clergy of higher rank (the provost, 36 parish priests), 83 assistants, 25 priests in other positions, 30 living in communities, a total of 175 priests.

Schools.—There is no public Catholic higher school for boys in Berlin, but there is a private higher school for boys with about 130 pupils. There are 7 higher Catholic schools for girls, two of which train teachers. All these schools, with the exception of two, are conducted by nuns. There are about 40 Catholic schools for primary instruction (*Gemeindeschulen*).

Orders, Congregations, and Charitable Institutions.—The male orders in Berlin are: Dominicans (2 houses with 12 priests and 7 brothers); Jesuits (2 houses with 11 priests and 1 brother); Salvatorians (1 house with 5 priests); Franciscans (1 house with 2 priests); Poor Brothers of St. Francis (1 house with 16 brothers who conduct an orphan asylum for boys); Brothers of St. Alexis (1 house with 14 brothers who conduct a sanatorium for the mentally deranged).

There are in Great Berlin (1921) 15 female orders and congregations, viz.: the Sisters of St. Charles Borromeo, the Dominicans, the Franciscans, the Grey Sisters of St. Elizabeth, the Sisters of St. Joseph, the Carmelites of the Sacred Heart, the Sisters of St. Catherine, the Servants of Mary, the Sisters of the Divine Saviour, the Sisters of Our Lady, the Nuns of the Good Shepherd, the Sisters of St. Vincent, and the Ursulines, in all 63 houses, of whom the Sisters of St. Charles, the Grey Sisters of St. Elizabeth, the Sisters of St. Vincent, the Sisters of Mary, the Dominicans and Franciscans have charge of hospitals and institutions of visiting nurses for the poor and sick, kindergartens and day nurseries; the Nuns of the Good Shepherd, the Sisters of St. Joseph, and the Grey Sisters conduct rescues and asylums for girls, the Carmelites, orphanages and kindergartens, while the Franciscans, the Sisters of Our Lady, and the Ursulines are occupied in school work and conduct boarding houses and

boarding schools where housekeeping is taught.

There are 8 large hospitals in Berlin in charge of Catholic sisters, 18 institutions for visiting the sick and poor; 6 boarding houses for old people conducted by nuns. In charge of nuns are 25 kindergartens for children under six years, and 20 for school children, 3 nurseries, 9 orphanages for children under 6 years, and 10 for school children, 14 houses for girls in employment, and out of employment; 2 houses of retreat.

Associations.—There is much activity among the Catholic societies in Berlin. In 1921, there were 4 societies furthering the interests of the foreign missions; 40 societies of Christian Mothers, with about 17,000 members. About 70 Sodalities of Mary for men, women, young men, girls, and children; 32 associations for Catholic young men. Among the local charitable associations there are: the Catholic charity organization of Berlin and suburbs, and association of all the Catholic benevolent institutions, endowments and societies; Societies of St. Vincent de Paul, including 33 conferences for men, and 43 conferences for women; the St. Hedwig's women's association; the society for the protection of girls; 4 societies for the care of lying-in women; the Catholic burial association; the society for the care of the Catholic deaf and dumb of Berlin. The most important associations in connection with the various callings are: the Catholic Journeymen's Association, having a large building of its own; the Master Workmen's Union; 35 Catholic Workmen's Unions; 38 unions for Catholic working women, married and unmarried; 9 groups of the Catholic Business Men's Society; 3 associations of Catholic male and female teachers, 12 associations of Catholic students; 2 *Philister* societies. Among the political associations should be named: the People's Union (*Katholische Volksverein*); the Windthorst Union, and the Center party proper, with about 45 organized groups. Besides these there are singing and church choir societies; Catholic social societies, societies for collecting funds for church buildings (especially for the St. Boniface Association); Catholic societies for sport (*Deutsche Jugendkraft*).

The most important of the Catholic newspapers are: "The Germania" and the "Märkische Zeitung."

Since this article went into type word has been received of the erection of a see at Berlin and the appointment of a bishop in the person of the Rev. Dr. Kaas.

Bermuda Islands, a group of small islands in the West Atlantic, a colony of Great Britain, about 580 miles from Cape Hatteras, N. C., and 677 miles from New York, belonging to the West Indies, but detached from the other groups, situated between (about) latitude 32° 14′ and 32° 25′ North, and longitude 64° 38′ and 64° 52′ West. They lie Southwest and Northeast, based on the edge of a coral bank and occupy a space of only about 18 miles by 6, though said to be 300–360 in number. They are separated from one another by very narrow channels and are mostly rocky islets, only six being of any considerable size or importance. These are Bermuda, Somerset, Ireland, St. George, St. David, and Boaz. The total area is 19.3 square miles. They are difficult of access, surrounded on three sides by hidden coral reefs which extend about ten miles under water. The highest point is 260 feet. The climate is delightful, the highest temperature in August, 1919, was 90°, the lowest, 46° in February; the mean temperature was 70. There are no extremes of temperature, and malaria is unknown, which makes the islands a popular holiday resort for Americans. The civil population on 31 December, 1919, numbered 21,869, including 7,441 whites.

Economic Status.—Of the 12,360 acres, 4,000 are under cultivation. Food supplies are imported chiefly from Canada and the United States, and nearly all the export produce of Bermuda goes to the United States. The chief development in recent years has been in the potato crop, which has increased by nearly thirty per cent since 1915. The Bermuda onion is another important crop. The registered shipping in 1918 consisted of 7 steam vessels of 2,189 tons and 16 sailing vessels of 3,336 tons. In 1919 the total tonnage of vessels entered and cleared was 1,258,188 tons, of which 632,212 were British.

The principal exports are potatoes, onions, lily bulbs, and vegetables; in 1919 all the exports amounted to £208,708; the imports to £792,683. Bermuda is an important naval base for the English fleet, with a dockyard, coaling stations, etc., and during the great European War the American navy maintained a depôt, largely used by submarine-chasers, mine-sweepers, and other craft on their trans-Atlantic journeys. A telegraph cable connects the islands with Nova Scotia, Halifax, also Turk's Island and Jamacia. The revenue for the year from all sources totalled £119,091 and the expenditure, £90,684. Customs duties provide the bulk of the revenue, there being no direct taxation for colonial revenue. A loan of £40,000, raised in 1893 for the improvement of the channels leading to Hamilton Harbor, falls due in 1924. The nominal value of the sinking fund on 31 December, 1919, was £39,674. There is no other public debt. Communications within the islands are maintained by boat and horse-drawn vehicles, the use of motor vehicles being prohibited by law.

Government.—The laws of the colony are enacted by a Legislature consisting of the Governor, the Legislative Council, and the House of Assembly. The Governor is assisted by an Executive Council of four official and three unofficial members. The Legislative Council consists of nine members, three of whom are official and six unofficial. The House of Assembly consists of thirty-six members, four of whom are elected by each of the nine parishes. There are about 1,413 electors, the electoral qualifications being the possession of freehold property of not less than £60 in value. A member of the Assembly must have freehold property rated at £240.

Education.—There are no government schools in Bermuda, but education is compulsory and Government assistance is given by the payment of grants and, where necessary, school fees. The aided schools must reach a certain standard of efficiency and submit to Government inspection. In 1919, 30 aided primary schools, with 2,576 pupils, received Government grants, £2,853 yearly. There are 3 garrison schools and 2 naval schools, about 17 other primary schools, and 4 secondary schools, having no Government grant. Cambridge local examinations are held in Bermuda. A Government scholarship is provided to enable youths educated in Bermuda to go abroad to prepare themselves for a Rhodes scholarship.

History.—According to the Spanish navigator and historian, Ferdinand d'Oviedo, who visited these islands in 1515, they were discovered at an earlier date by Juan de Bermudez, who was shipwrecked on a voyage from Spain to Cuba with a cargo of hogs. The exact date of the discovery is not known, but a map, contained in the first edition of the "Legatio Babylonica" of Peter Martyr, published in 1511, shows the Island "La Barmuda" in

approximately correct position. No aborigines were found on the islands by the early voyagers, and the Spaniards took no steps to found a settlement. The islands were entirely uninhabited until 1609, when Admiral Sir George Sommers' ship, the "Sea Venture," while on a voyage with a fleet of eight other vessels conveying a party of colonists to the new plantations then being formed in Virginia, was wrecked on a coral reef. The beauty and fertility of the islands induced the Virginia Company to seek extension of their Charter, so as to include the islands within their dominion, and this extension was readily granted in 1612 by James I, but shortly afterward the Virginia Company sold the islands for £2,000 to a new body of adventurers called "The Governor and Company of the City of London for the Plantation of Somers' Islands."

After twenty-five years of prosperity the original shareholders died, or disposed of their holdings, the government was neglected, and the settlers became subject to many grievances and abuses. An appeal to the Crown for redress in 1679 resulted in the passing of the colony to the Crown in 1684. The colony passed through the same social, political, and ecclesiastical struggles which beset England in the seventeenth century. Its population included many elements and many faiths; and each sect and political faction had its dissensions and feuds. Catholics were excluded as early as 1615. Secessions from the Established Church took place early in the colony's history, and although freedom of worship was demanded, this did not prevent the Independents and others from persecuting their weaker brethren, particularly the Quakers, whose attempt to educate the slaves met with disapproval. In 1646 William Sayle of Bermuda founded a utopian plantation in which "every man might enjoy his own opinion or religion without control or question." In 1650 Parliament declared Bermuda to be in a state of rebellion. At this time persecutions took place for witchcraft. During the American Revolution the inhabitants of the island sympathized with the colonies, but were forbidden to trade with them. However, from Bermuda came to George Washington at the most critical period of the Revolution one hundred pounds of gunpowder. During the Civil War the islands were the headquarters of the blockade-runners and prosperity reigned. In 1901 Bermuda was one of the places chosen by England for the exiled Boers. In 1867 it was deemed just to exonerate from liability to assessment for the Church of England all persons who contributed toward the maintenance of other churches. Grants by the government to the Church of England have now ceased. During the Great World War, the Bermuda Volunteer Rifle Corps served in France with the Lincoln Regiment, and out of 125 in the original contingent, only 22 remained to return. Another proud record was made by the Royal Garrison Artillery (colored) who numbered 250. In all, between 560 and 600 Bermudians served overseas in the war; of these, 379 were with the Bermuda contingents. Pensions to disabled men and widows and dependents are paid by the Colony on the scale adopted in the United Kingdom.

Ecclesiastically Bermuda is under the jurisdiction of the Archbishop of Halifax, a priest from that diocese being stationed at Hamilton where the Sisters of Charity (mother-house, Halifax), conduct a school.

Berry, JOHN, founder of "Father Berry's Homes," d. September, 1921, at Measham, England. Educated at Ushaw, in 1884 he was ordained and appointed curate at St. Patrick's, Liverpool. He was afterwards rector of the Church of St. Philip Neri to which is attached the Liverpool Catholic Institute of which he became principal. Father Berry's great work was the establishing and organizing, in Liverpool, of the homes for orphaned and destitute boys, which bear his name. By the request of his bishop in 1892 he took over the work begun by the Society of St. Vincent de Paul, which under his care flourished until "Father Berry's Homes" became one of the foremost Catholic charities of the kind in England. They were under his personal direction for five years, during which time he cared for over three thousand boys, for whom he had raised the sum of nearly ten thousand pounds. Ill-health compelled his retirement, but he continued to find a vent for his activity in writing articles and reviews on social, religious, and other topics.

Bertinoro, DIOCESE OF (BRICTINORIENSIS; cf. C. E., II–522d), in the province of Forli, Northern Italy, suffragan of Ravenna, has the perpetual administration of the diocese of Polenta (Polentensis). It is at present under the administration of Rt. Rev. Frederico Polloni, b. in Ricco, 1841, appointed 28 November, 1898. The 1920 statistics credit the diocese with 32,300 Catholics, 63 parishes, 100 secular priests and 1 regular priest, 26 seminarians, 1 Brother, 65 Sisters, and 93 churches or chapels.

Besançon, ARCHDIOCESE OF (BISUNTINENSIS; cf. C. E., II–525b), coextensive with the departments of Doubs, Haute-Saône and the territory of Belfort, in France. Most Rev. François-Léon Gauthey, promoted to this see 20 January, 1910, filled it until his death, 25 July, 1918. Just one month before his death the Archbishop visited Haute Alsace, reconquered from the Germans, where he administered confirmation, this territory having been deprived of the sacrament since 1914. Archbishop Gauthey was succeeded by the present incumbent, Most Rev. Louis Humbrecht, b. in Gueberschwir, 1853, ordained 1877, appointed Bishop of Poiters, 1 September, 1911, promoted 14 September, 1918. On 9 August, 1919, Archbishop Humbrecht was made commander of the Order of the Crown by the King of the Belgians, in recognition of his kindness toward the Belgian refugees, particularly in the diocese of Poitiers.

During the World War 423 priests were mobilized from this diocese and 30 of this number as well as 40 seminarians gave up their lives, 12 were decorated with the Legion of Honor, 10 with the *médaille militaire,* 160 with the *croix de guerre,* and 250 received other citations. In thanksgiving for the victory of the Marne, which saved the central and Franche-Comté sections of France from invasions, Archbishop Gauthey made a vow to erect a basilica dedicated to the Sacred Heart, on a hill adjoining the city of Besançon. On 8 March, 1912, the church of Sts. Ferreol and Ferjeux was raised to the rank of a minor basilica, and 26 May following it was made a collegiate church *ad hon.*

In 1920 the population of Doubs numbered 299,935, of whom 57,978 were in Besançon; that of Haute-Saône 257,606; and that of the territory of Belford, 88,047. The latest statistics collected in 1908, credit the diocese with 1,224 priests, 7 first class and 351 second class parishes, 816 succursal parishes, 80 deaneries, 51 professors, 105 dignitaries, chaplains and priests without special duties, 10 diocesan missionaries, 41 priests having degrees in theology and philosophy, 40 priests at the university, and 70 missionary priests, originally of this diocese. The principal educational institutions (1922) include a

seminary, 9 schools of higher education for boys and 7 for girls.

Besse, JEAN-MARTIAL-LÉON, monastic historian, b. 31 October, 1861, at St. Angel, Corrèze, France, d. 26 July, 1920, at Chevetogne, Namur, Belgium. In 1881 he entered the Benedictine Order at Solesmes, in 1885 was sent to the Abbey of Ligugé, Vienna, and in the following year was ordained. From 1889 to 1894 he was master of novices and sub-prior at Ligugé, whence he went in the same capacity with the group of religious sent to restore the ancient Abbey of St. Wandrille de Fontenelle, in the diocese of Rouen. In 1895 he was appointed professor of history and director of an Apostolic school at the monastery in Silos, Spain. Two years later he returned to Ligugé and in 1899 was once more appointed master of novices. In 1902 he removed with his fellow-monks to the new Abbey of Ligugé, Chevetogne, in the diocese of Namur, Belgium, where he became librarian.

Dom Besse was the founder of the "Bulletin de Saint Martin" (1892), of the "Revue Mabillon" (1905), and of "La vie et les arts liturgiques" (1912). During the World War he took over the direction of the newspaper, "l'Univers," then published weekly. He was well known for his Royalist sympathies which were the inspiration of his book, "L'Eglise et la Monarchie," and for his social service activities. He was the valued friend of many of the striking personalities of his day, amongst them Joris Karl Huysmans.

The literary work of Dom Besse includes "Le moine bénédictin," "Les moines d'Orient," "Le monarchisme africain," "Les études ecclésiastiques d'après la méthode de Mabillon," "Le Cardinal Pie," "Saint Wandrille," under the pseudonym "Léon de Cheyssac," "Page d'histoire politique, le Ralliement," "Les moines de l'ancienne France," crowned by the French Academy; seven volumes of a re-edition of Beaunier's "Recueil des archévêchés, évêchés, abbayes et prieurés de l'ancienne France."

Best, KENELM DIGBY, author and poet, b. 1835, d. 14 September, 1914, in London, England. He was the son of John Richard Digby Best of Botleigh Grange, Hants, and the descendant of a distinguished literary family. In this versatile poet, priest and man of letters were united many of the qualities of the two brilliant kinsmen whose name he bore, Kenelm Digby, poet, novelist, philosopher and theologian, and Sir Kenelm Digby, hero of the naval battle of Scanderoon, statesman, political philosopher, and man of fashion. His grandfather, Henry Digby Best, precursor of Newman and Faber, became a Catholic in 1789.

Father Best was educated by the Benedictines at Ampleforth, amongst his fellow students being the late Bishop Hedley. For some time afterwards he studied at St. Edmund's College, Ware, and entering the Oratorian novitiate as sub-deacon, was ordained in 1858. His long life was interwoven with the history of the London Oratory, which he joined during the period of its translation to the old Oratory at Brompton, when many of the illustrious men of its early days were still alive. Some of his notable contemporaries were Father Charles Bowden, Father Philip Morris, and Father Philpin. A preacher of much charm, he united virility of thought with the exuberant and tender imagination of the poet. His writings include, "A Priest's Poems," "The Victories of Rome," "A May Chaplet," "The Catholic Doctrine of Hell," "Rosa Mystica," translations of Carthusian works, many pamphlets, one of the most notable of which is on Socialism; and his final work "The Mystery of Faith," published only a week before his death.

Betafo, VICARIATE APOSTOLIC OF. See ANTSIRABÉ.

Betharramites. See SACRED HEART OF JESUS, PRIESTS OF THE.

Betrothal (cf. C. E., II–537c).—The conditions laid down in the decree "Ne Temere" for a valid betrothal (cf. C. E., V–542) are extended in the code to unilateral promises of marriage. However, a valid betrothal no longer gives rises to any matrimonial impediment, nor can it form the basis for an action to compel one to marry, though an action will lie for compensation for losses actually sustained.

Code, can. 1017; AYRINHAC, *Marriage Legislation* (New York, 1919), n. 19-27; O'DONNELL in *Irish Eccl. Rec.,* XI, 456 sqq.

Bettiah and Nepal, PREFECTURE APOSTOLIC OF. See PATNA, DIOCESE OF.

Bexhill Library.—Realizing the great work done for the Faith by the distribution of the Catholic Truth Society pamphlets, an English Catholic layman organized at his own expense a free lending library of Catholic books in connection with St. Mary Magdalene's Church, Bexhill-on-Sea, Sussex, in 1912. Increased requests for books from readers residing elsewhere led to the development of a postal distributing scheme in 1916. Two years later a new library was erected, which in 1921 has over 20,000 volumes. The books, mostly by Catholic authors, are of every character, from fiction and science to Scripture and theology. About 30,000 works were sent out last year to borrowers in every part of the world. The books are loaned not merely to individuals, but also to reading circles, sodalities, and institutes. The unique feature about the library is that anyone may borrow the volumes without giving a reference; he pays nothing but the postage; he may retain the books as long as he needs them, and the matter of returning them is left entirely to his sense of honor and justice.

Bhutan, independent state, lying in the eastern Himalayas, between 26° 45′ and 28° North latitude, and between 89° and 92° East longitude, bordered on the north and east by Tibet, on the west by the Tibetan district of Chumbi and Sikkim, and on the south by British India. The area is about 20,000 square miles, and its population, consisting of Buddhists and Hindus, has been estimated at 300,000. The country formerly belonged to a tribe called Tek-pa, but was wrested from them by some Thibetan soldiers about the middle of the seventeenth century. British relations with Bhutan commenced in 1772, when the Bhotias invaded the principality of Cooch Behar and British aid was invoked by that state. After a number of raids by the Bhutanese into Assa at different periods, an envoy was sent into Bhutan, who was grossly insulted and compelled to sign a treaty surrendering the *duars* (submontane tracts with passes leading to the hills) to Bhutan. On his return the treaty was disavowed and the *duars* annexed. This was followed by the treaty of 1865 by which the State's relations with the Government of India were satisfactorily regulated. The State formerly received an allowance of half a lakh a year from the British Government, in consideration of the cession in 1865 of some areas on its border. This allowance was doubled by a new treaty concluded in January, 1910, by which the Bhutanese Government agreed to be guided by the advice of the British Government in its external relations, while the British agreed

not to interfere with the internal administration of the Bhutanese state.

At the head of the Government there are nominally two supreme authorities, the Dharma Raja, known as Shapting Renipoehe, the spiritual head, and the Deb or Depa Raja, the temporal ruler. The Dharma Raja is regarded as a very high incarnation of Buddha, far higher than the ordinary incarnations in Tibet, of which there are several hundreds. On the death of a Dharma a year or two is allowed to elapse and his reincarnation then takes place, always in the Choje, or royal family of Bhutan. In 1907 the Deb Rájá resigned his position and the Tongsa Penlop, Sir Ugyen Wangchuk, was elected as the first hereditary Maharaja of Bhutan.

The chief fortresses or castles are: Punakhá, the winter capital, a place of great natural strength; Tásichozong, the summer capital, Pàro, Angduphorang, Tongsa, Taka, Biagha. Though the people are nominally Buddhists, their religious exercises consist chiefly in the propitiation of evil spirits and the recitation of sentences from the Tibetan scriptures. Tásichozong, the chief monastery in Bhután, contains 300 priests. The military force consists of local levies under the control of the different chiefs. They are of little military value. The chief productions are rice, Indian corn, millet, lac, wax, different kinds of cloth, ponies, chowries, and silk. Muzzle-loading guns and swords of high tempered steel are manufactured.

Bible Societies (cf. C. E., II-544b).—In its annual statement for the year 1921 the British and Foreign Bible Society reports 5128 auxiliaries, branches and associations in England and Wales, with 4750 auxiliaries and branches outside of the British Isles, mainly in the British dominions and colonies, making a total of 9878. It has made 538 translations of the Scriptures, 160 of these being the work of twentieth-century scholars. In the year covered by the last report 8,655,781 books were issued, bringing the total number since the organization of the Society up to 319,470,000 volumes. The expenditures for the year were £18,919,-374 ($91,759,000).

The National Bible Society of Scotland extends its operations far beyond the confines of that country. In 1920 it was working also in Belgium, Czechoslovakia, France, Germany, Hungary, Iceland, Italy, Jugoslavia, Portugal, Africa, China, India, Japan, Korea, and the British Dominions. The funds expended by this organization in 1920 amounted to £32,380 ($157,000).

The American Bible Society has changed its program largely in relation to its work in this country, and it now carries on its distribution in the United States through nine home agencies covering every part of the United States, and 150 auxiliary societies. It has twelve foreign agencies, six covering Latin-America with headquarters at Porto Rico, Mexico City, Cristobal, for the Caribbean and Upper Andes agencies, Rio de Janeiro, and Buenos Aires, two in the Near East with headquarters at Constantinople and Cairo, and four in the Far East with headquarters at Manila, Bangkok, Shanghai, and Tokio.

The Society has no established agency in Europe, but maintains correspondents in every European country into which the modern map of Europe is divided. In these countries it either co-operates with the National Bible Societies or lends assistance to local churches in their inner mission and other activities. All told, the copies of the Bible, or parts of the Bible, distributed by the American Bible Society for the year ending 31 December, 1920, as given in the report for 1921, were 3,825,401, and during the 105 years of its work, it has distributed 141,729,340 volumes.

During the war the Society circulated Scriptures among all the belligerent forces in the cantonments, in prison camps, in hospitals, in the trenches—wherever there was a soldier or a worker that was in need. Its distribution to American soldiers going over to Europe and to those of other nationalities in Europe reached a total of 6,818,301 volumes. Of these, 1,887,758 volumes were distributed in Europe to the belligerent forces of other countries. It may be recorded here that the war distribution of the British and Foreign Bible Society and of other European Bible Societies, and the American Bible Society, and including the Scriptures prepared by Catholic and Jewish sources, reached an astonishing total of 20,000,000 on all the battlefields of Europe.

Dwight, *Centennial History of the American Bible Society* (New York, 1916); The American Bible Society: *One Hundred and Fifth Annual Report* (New York, 1921).

Bida (Bida Colonia), a city and colony of Caesarea Mauritaniae, mentioned by Ptolemy. It was the seat of a bishopric and is now a Latin titular see, the title held by Rt. Rev. Francis Rudolph Bornewasser, auxiliary to the Archbishop of Cologne.

Biella, Diocese of (Bugellensis; cf. C. E., II-559d), in the province of Novara, Italy, suffragan of Vercelli. Bishop Serafino, appointed to this see 2 December, 1912, was transferred 22 March, 1917, and succeeded by the present incumbent, Rt. Rev. Giovanni Garigliano, b. in Porino, 1872, appointed titular Bishop of Eucarpia, 9 September, 1911, and transferred 22 March, 1917. Upon his transfer from this see, Bishop Serafind left 10,000 lire to be used for a new church at Oropa. A decree of 12 June, 1918, accorded to the cathedral chancery of Oropa, the privilege of joining to the cathedral title, that of Our Lady of Oropa, a celebrated sanctuary of the Blessed Virgin. The 1920 statistics credit this diocese with 156,000 Catholics, 114 parishes, 265 secular and 29 regular clergy, 40 seminarians, and 270 churches or chapels.

Bigamy (cf. C. E., II-563c).—Bigamists, in the original sense of the term, namely, individuals who have contracted two or more valid marriages successively, are in canon law irregular *ex defectu,* which means that they may not receive or exercise any ecclesiastical orders or dignities. The irregularity is incurred even if the marriage has only been ratified. Interpretative bigamy, which was a legal fiction, has now disappeared from canon law. Persons who, while they are bound by the bonds of matrimony, attempt to marry again or even to contract a so-called civil marriage become *ipso facto,* infamous on account of crime; if they continue their illicit union despite the warning of the ordinary, they are to be excommunicated or placed under personal interdict, according to the gravity of their offense. It should be noted that the crime which is here in question is an attempted second marriage, not concubinage or adulterous relations.

Bination (cf. C. E., II-568c).—Three Masses may be said by all priests on Christmas Day and on the feast of All Souls. On other days a priest may celebrate only once, except by Apostolic indult or by leave of the local ordinary, when, owing to a lack of priests, a notable number of the faithful could not otherwise hear Mass on a day of obligation; the ordinary cannot, however, allow any priest to celebrate more than two Masses on the same day.

In certain missionary countries the Holy See has

authorized ordinaries to permit their priests for a just cause to accept a stipend for a second Mass when they binate. Ordinarily, however, when a Mass has been said to fulfil an obligation in justice e. g. in return for a stipend, or when the Mass was offered for the parishioners, a priest is forbidden to receive a stipend for a second Mass, though he may be paid something for a reason not intrinsically connected with the celebration of the Mass, for instance, to recompense him for his traveling expenses. *Code,* 806: *Irish Eccl. Rec.* (1920), XVI, 58.

Birmingham, ARCHDIOCESE OF (BIRMINGHAMIA, BIRMINGHAMIENSIS; cf. C. E., II-578c).—By the Apostolic Letter of 28 October, 1911, reconstituting the hierarchy of England and Wales, Birmingham was raised to archiepiscopal rank, with the suffragan sees of Clifton, Newport, Plymouth, Shrewbury, and Menevia in Wales. The dioceses of Newport and Menevia have since been constituted a separate province. In 1921 Archbishop Ilsley, who had succeeded Bishop Ullathorne, retired, and was succeeded by his auxiliary, Archbishop McIntyre.

The general population of the diocese (census of 1911) was 3,114,470, the estimated Catholic population, 115,000. There are 166 public churches, 43 private and convent chapels, 67 convents. The secular clergy number 199, regulars 223. There are 119 public elementary schools, 4 secondary schools, 26 convent schools, with an attendance in the public elementary schools of 27,128, in the other schools of 11,460. Among the societies organized among the laity of the diocese are the Catholic Cripples' Union, the Union of Catholic Mothers, the Catholic Young Men's Society, and the Catholic Women's League.

St. Mary's College, Oscott, the diocesan seminary, held the fifty-seventh annual meeting of the Oscotian Society on 13 July, 1920. On 12 March of this year the New Franciscan House of Studies known as Grosseteste House was opened at Oxford, the Salesian Fathers having taken over the house at Cowley.

In recent years the diocese of Birmingham has lost through death many of its prominent churchmen, among them: the Rev. Henry Ignatius Ryder (d. 1907), and his brother, Rev. Charles Edward Ryder (d. 1912), pastor of Smethwick and founder of its church; Rev. John J. Hopwood (1913), for eighteen years professor at Oscott; Rt. Rev. Mgr. Victor J. Schobel, D. D. (d. 1915), professor of philosophy at Oulton (1873–86), lecturer on philosophy and moral philosophy at Oscott (1886–96) and later chaplain at Oulton Abbey; Very Rev. John Canon Caswell (d. 1917), professor at Oscott (1879–83), vice president of St. Wilfrid's College (1883–85), vice president of Oscott (1885–89), appointed canon of Birmingham (1906) and editor the diocesan "Ordo"; James B. Canon Keating (d. 1920), ordained in 1877 and transferred to the staff of St. Wilfrid's College in 1884, later appointed pastor of St. Patrick's, Walsall, and Sacred Heart Church, Hanley, appointed rector of St. Austin's, Stafford, in 1889, and nominated Canon of the Birmingham Chapter in 1911. Served on Stafford School Board and Board of Guardians.

Birt, HENRY NORBERT, ecclesiastical historian, b. 1861 at Valparaiso, d. at London, 21 August, 1919. He was a fourth son of Hugh Birt, M. D., and on the maternal side was the great-grandson of John Keogh of Mount Jerome, County Dublin, the leader of the Catholic Constitutional party working for emancipation. Educated first at St. Augustine's, Ramsgate, and later at University College School, in 1880 he entered the Benedictine Order at Downside Abbey. In 1889 he was ordained and for some years taught the school and did parochial work in the parish of St. Ogsberg, Coventry. Later he acted as socius and secretary to the then Abbot Gasquet. During the South African War he was acting chaplain to the forces, and during the World War performed the same service for the forces in England, chiefly at the hospital at Netley. He was demobilized only a few weeks before his death.

Dom Birt's best known literary work is his "Elizabethan Religious Settlement"; others of value are "History of Downside School," "Lingard's History Abridged," "Benedictine Pioneers in Australia," the "Obit Book of the English Benedictines," and many reviews and articles in leading periodicals. A member of the Committee of the Catholic Truth Society, he took a prominent part in its work, not only by his controversial and historical pamphlets, but by his personal attendance at meetings where his sound advice was greatly valued. He was also a member of the Council of the Catholic Record Society.

Birth Control. See POPULATION.

Bisarchio, DIOCESE OF. See OZIERI.

Bishop (cf. C. E., II-581b).—Before a person can be made bishop now he must have been in priestly orders at least five years, whereas under the Tridentine régime it was sufficient for him to have been six months in Holy Orders. The examination of persons called to the episcopate is now conducted by the Consistorial Congregation. A bishop elect must receive canonical institution from the Holy See, but before being instituted he must make a profession of faith and swear fidelity to the pope in presence of the Holy Father or of his delegate; under the Tridentine legislation he had to make the profession of faith in the first provincial synod held after his election. On being promoted to the episcopacy, a priest even if he is a cardinal, must receive consecration within three months after receiving the Apostolic letters, unless he is legitimately prevented, and he must go to his diocese within four months.

A bishop now takes canonical possession of his see by showing his Apostolic letters to the cathedral chapter in presence of the capitular secretary or of the diocesan chancellor. In virtue of the law of residence a bishop must not be absent from his diocese for more than three months, not necessarily continuous, the time spent on his canonical visits to Rome is not to be counted in this, though it must not come immediately after his vacation period (see VISIT AD LIMINA). He must be in the cathedral during Advent and Lent and on Christmas Day, Pentecost, Corpus Christi, and Easter Sunday, unless he is excused for a grave and urgent reason. If he is unlawfully absent from the diocese for more than six months the Holy See must be notified by his metropolitan.

Among the privileges granted to bishops, whether residential or titular, are the right of saying Mass at sea; of allowing others to say Mass in their presence on a portable altar; of enjoying daily a personally privileged altar; of following their own calendar in all churches and oratories; of visiting their domestic chapels, when a visit to a public church is prescribed for gaining an indulgence; of giving the episcopal blessing everywhere; however, in Rome it may be imparted only in churches, pious places, or at assemblies of the faithful; of selecting for themselves and their household a confessor, who, if he lacks it, is granted jurisdiction by the law and who can absolve them from all sins and censures, except censures reserved very specially to the Holy See or those imposed for vio-

lating the secrecy of the Holy Office; of preaching everywhere, with at least the presumed leave of the local ordinary; of celebrating Mass on Holy Thursday or three Masses on Christmas Night or of allowing another to do so in their presence, provided they are not obliged to celebrate in the cathedral; of blessing rosaries, crucifixes, medals, statues, approved scapulars and of clothing with the scapulars without the necessity of enrolment, and of granting the usual indulgences; of erecting Stations of the Cross in churches and all oratories as well as pious places, with the usual indulgences, and of annexing the Way of the Cross indulgences to crucifixes for those who are legitimately prevented from visiting the Stations.

Many faculties which were enjoyed formerly by bishops only in virtue of special indults are now granted to them by law. Thus they can appoint examiners and parish priests consultors with the consent of the cathedral chapter when a vacancy occurs in the interval between synods; they can give the papal blessing with a plenary indulgence twice a year and also *in articulo mortis;* they may within limits authorize the alienation of ecclesiastical property; they may allow a priest to binate or to say Mass outside of a church; they may confer major orders for a serious reason on any Sunday or holiday of obligation. As the ordinary power of bishops has thus been greatly extended (see (Dispensation) Pope Benedict XV, in order to introduce greater uniformity throughout the Church, withdrew the faculties commonly granted to bishops for a period of three, five, ten, or twenty-five years, for the external forum, except in regions subject to the Congregation of Propaganda, where they are to continue in force for the present.

Religious who become bishops are subject to the pope alone, and not to the superiors of their order; if they have been solemnly professed, they can nevertheless use and administer temporal goods and acquire property for their territories; they may reside in any house of their order, but have neither active nor passive voice in the affairs of the order.

Coadjutor Bishops.—A coadjutor is usually granted to a bishop personally with the right of succession (without this right he is termed an auxiliary bishop), but sometimes he is granted to a see. If the bishop is entirely incapacitated the coadjutor has all his rights and duties, unless limited by the letters of appointment; otherwise he has only what the bishop allows him. The bishop should not habitually delegate to another what the coadjutor can and is willing to do, and the latter must, if requested by the bishop, carry out the episcopal duties, unless justly prevented from doing so. A coadjutor granted to a see may exercise all exclusively episcopal powers within his territory, except the conferring of sacred ordination; in other matters he may act only as far as the Holy See or the bishop authorizes him. Coadjutors enter into their office canonically by showing their Apostolic letters to the bishop; if they have the right of succession or have been granted to a see they must exhibit the letters to the chapter also; if the bishop should be incapable of eliciting a human act the letters need be shown only to the chapter. No coadjutor should absent himself from the diocese, except during his vacation, for more than a short time without the bishop's leave. On the bishop's death, the coadjutor with right of succession immediately becomes the diocesan ordinary provided he has taken canonical possession; a coadjutor granted to a see retains his office during a vacancy, but an auxiliary's office would terminate on the bishop's death, unless his letters provide otherwise.

Selection of Bishops.—By a decree dated 25 July, 1916, the Holy See inaugurated a new method of selecting bishops for the United States, as the previous system often resulted in a long delay in filling vacancies and did not secure the secrecy that was desired (cf. C. E., II–584; Eccl. Rev., LXI, 225–34). The following is an outline of the new procedure. About the beginning of Lent every second year starting from 1917 each bishop is to send to his archbishop the names of one or two persons whom he believes from long-continued personal intercourse to be suitable for the episcopal office. He may name persons who do not belong to his diocese or even province. To aid the bishops and the archbishops on their selection they are first to ask their diocesan consultors and permanent rectors individually and under the strictest obligation of secrecy to suggest a worthy candidate to them. When the archbishop has received the names he adds his own choice and then having compiled an alphabetical list of the candidates proposed he sends it to each of his suffragans, so that they can discreetly inquire about the nominees. No bishop may allow any one except the archbishop to know what persons are on his list. After Easter the bishops of the province meet privately and discuss the merits of the priests who have been listed, paying particular attention to their age, administrative ability, learning, virtue, and loyalty to the Holy See. When having eliminated those who are opposed unanimously, they vote on the remaining candidates in alphabetical order. Each bishop has three ballots, different in color, white being favorable, black unfavorable, and another color indicating that the bishop does not vote. There are two ballot boxes, one for the ballots indicating the vote cast, the other for the two remaining ballots. The archbishop votes first and secrecy is observed by all. The archbishop and a bishop acting as secretary then count the ballots in presence of the others and the result is noted in writing. The bishop should, if possible indicate for what kind of a diocese, e. g., large or small, organized or new, the candidate would be best fitted. A record of the proceedings including the balloting must be drawn up by the secretary and after being read aloud by the archbishop must be signed by all. A copy similarly signed is sent to the Consistorial Congregation, through the Apostolic delegate, while the original is kept in the archiepiscopal archives for a year, after which it must be destroyed. The decree invited the bishops to communicate with the Holy See between these biennial meetings if they think it advisable to give any further information about candidates. Needless to say all this procedure is merely to assist the Holy See, which remains free to select any person to fill a vacancy, even one whose name was not on the list.

The new system proved successful and has since been introduced with minor variations into other countries. It was established for Canada and Newfoundland in 1919, the voting taking place every second year from 1920. The bishops there need not consult anyone about suitable candidates; in their choice they must mention the age, birthplace, residence, and office of the candidates. The bishops of the provinces of Kingston and Toronto vote together, under the direction of the senior archbishop, so, too do, those of the provinces of Saint Boniface, Regina, and Winnipeg, under the presidency of the archbishop of Winnipeg; and finally the bishops of the provinces of Edmonton and Vancouver, under the senior archbishop. The records are forwarded to the Consistorial Congregation by the Apostolic delegate.

In Scotland, all the bishops meet every third year beginning with 1921, after consulting their canons individually and forwarding their list of names to the Archbishop of Edinburgh, or if that see is vacant, to the Archbishop of Glasgow, the presiding officer forwarding the record to the Holy See. In Poland, too, the meeting is triennial and national, not provincial, and is presided over by the senior metropolitan; while in Mexico and Brazil it is provincial and is held every three to five years beginning with 1922, but these last three countries the bishops need not seek advice from their clergy.

DRESS.—In answer to certain queries regarding episcopal dress the Congregation of Rites replied on 26 November, 1919, that bishops may not have a red tuft on their birettas; that they must not wear silken capes or cassocks unless they are members of the pontifical household, that in Rome their soutanes mantelletas, mozzetas, and birettas must be purple, elsewhere in penitential seasons or at funerals these may be black, except the biretta and skull-cap; that they may never use the stole, mitre, and pastoral staff together with their prelatial habit, as had been customary in some places at confirmations or in processions, that they may not wear mitres of silver cloth, which are papal, nor damask mitres with red flaps, which are used by cardinals or prothonotaries Apostolic *ad instar*.

Codex juris canonici, 329-55; VERMEERSCH-CREUSEN, *Epitome*, 314-30; *Acta Ap. Sedis* (1920), 177 sqq. *Rome*, XX (1916). 229-31, gives an English version of the decree on the procedure for proposing suitable candidates for bishoprics in the United States.

Bishop, EDMUND, liturgiologist, b. at Totnes 17 May, 1846; d. at Barnstaple 19 February, 1917. His early schooling was received at Ashburton and Exeter, and he was afterwards sent to a Catholic school in Belgium. While still very young he began his career as secretary to Thomas Carlyle. In 1864 he entered the Education Department of the Privy Council Office and was employed there for twenty years. In 1867 he was received into the Church. While in the department the easy office hours gave him leisure for study; he read assiduously, copied documents at the British Museum, and, being gifted with a phenomenal memory and an extraordinary power of acquisition, laid the foundations of his wide and varied learning. At this time he transcribed, analyzed, and annotated the great Collecta Britannica, with copies of three hundred papal letters dating from the fifth to the eleventh century. Failing the means of publishing the collection in England, he presented it to the Monumenta Germaniæ.

In 1885 Mr. Bishop resigned his position and the following year entered the Benedictine Order at Downside. He remained there as a postulant for three years, but his fragile physique prevented him from taking the monastic habit. From 1892 to 1901 he lived and worked with his friend Dom, now Cardinal, Gasquet, with whom he was joint author of "Edward VI and the Book of Common Prayer (1890)." Gasquet's "Henry III and the Church" was dedicated to Bishop in words that testify to his worth and the quality of his friendship. In 1902 he retired to Barnstaple, where he lived until his death; by his own wish he was buried at Downside in the monks' cemetery.

In proportion to his knowledge, Mr. Bishop produced very little under his own name. Much of his work lies hidden in that of others, for with self-effacement he gave unstintedly of his learning to all who appealed for inspiration and guidance. "The Genius of the Roman Rite" (1899) showed his unrivaled powers as historian and liturgiologist, while probably no individual book published by an English scholar has made so valuable a contribution to the science of liturgiology as the "Liturgica Historica," Bishop's collected essays on western historical and liturgical subjects, in preparation before his death and published in 1918. He contributed numerous papers to the "Journal of Theological Studies" and other periodicals.

Bismarck, DIOCESE OF (BISMARKIENSIS; cf., C. E., XVI–10d).—The Diocese of Bismarck comprises the following counties: Adams, Billings, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Renville, Sioux, Slope, Stark, Ward, and Williams in the State of North Dakota. This list is slightly different from that published in 1914, owing to the fact that some counties have been divided. The area of the diocese is 35,998 square miles. In 1920 Bismarck had 6,797 inhabitants. By count of 31 December, 1920, the Catholic population of the diocese was 37,343. The diocese contains about 25,000 German-speaking people, mostly from Russia and Hungary; 1,900 Bohemians, coming mostly from Russia; 180 French Canadians; 330 Poles; at least 1,800 Indians; and about 1,300 Ruthenians of the Oriental Rite, not included in the Catholic population. These Ruthenians are centered chiefly in the missions of Wilton and Ukraina-Gorham. By a decree of the Sacred Congregation of the Eastern Church (30 May, 1921), Rev. Father Theodore Roessler, and another priest of the diocese, were authorized to follow the Ruthenian Rite whenever expedient, being exacted to first obtain jurisdiction over these faithful, from the Ruthenian Administrator for the United States. By the same decree, the Ruthenians scattered among the Catholics of the Latin Rite are permitted to attach themselves to this rite, and have its priests assist at their marriages and exercise among them all parochial functions. Catholics born in America of Ruthenian parents, who do not know the Ruthenian Rite or Ruthenian language, but who speak English and are considered American citizens, may receive their definite transfer to the Latin Rite; however, every individual case shall be referred by the bishop to the Sacred Congregation, and shall have attached to the request for the transfer the consent of the Ruthenian Ordinary of the United States.

There are 29 canonically erected parishes, 28 missions with resident priests among whites; among Indians, 2; mission churches without resident priests among whites, 85; among Indians, 8. St. Mary's Benedictine Abbey at Richardton has in addition to its abbot, 31 priests, 16 professed clerics, 14 lay-brothers. Some of its priests are working in other dioceses. In connection with the Abbey, is St. Mary's College with 70 students. Other orders of men in the diocese are the Canons of the Holy Cross, and the Fathers of the Precious Blood; total number of regulars, 36; seculars, 43. There are two convents of women with novitiates, that of the Ursulines at Kenmare, and that of the Benedictines at Garrison; total number of religious women, 211.

There are 13 elementary parochial schools, and 1 industrial school for Indians, while the Government industrial school is partly in care of the Sisters; the school attendance, including Indians, 3,167. There are four hospitals. Besides the above mentioned Government Industrial School, the State Prison, the State Reform School and the Government Indian School at Bismarck all admit the ministry of priests.

The Knights of Columbus and the Catholic Foresters are organized in the diocese, as also some local societies among German and Bohemian speaking people. The Priests' Eucharistic League is the only society organized among priests.

In the territory which constitutes the present diocese of Bismarck there were in 1893 two resident priests among the whites and two among the Indians, some missions being attended by priests residing in what is now the Diocese of Fargo. The first German-speaking immigrants reached the region in 1889, the largest immigration taking place between 1896 and 1910. It ceased at the outbreak of the World War, but is once more on the increase. The diocese is still under the administration of Rt. Rev. Vincent Wehrle, O.S.B., the first bishop.

Blessed Sacrament, FATHERS OF THE (cf. C. E., XIV–111a).—The following houses of the congregation have recent been opened, Brnô, Czechoslovakia (1912); Quebec, Canada (1915); Chicago, Ill., U. S. (1918); Duren, near Cologne, Germany (1920); Todi, Italy (1920). The novitiate in North America is at Quebec, Canada. The present superior is Very Rev. Eugene Couet, who succeeded Very Rev. Louis Estevenon in 1912. Recently deceased is Rev. Arthur Letellier, one of the pioneer priests of the congregation, who died in Montreal in 1921. The congregation at present (1921) numbers about 500 priests, scholastics, and lay brothers.

Blessed Sacrament, SERVANTS OF THE MOST (cf. C. E., XIII–731d).—The congregation has its mother-house at Angers, France, a house in Paris, and one in Binche, Belgium. In Canada there are two houses: at Chicoutimi, established 1903, with a community (1921) of 8 professed Sisters and 16 novices; and Quebec, opened December, 1920, with a community of 12 professed Sisters. Two houses have been opened in South America: at Rio Janeiro in 1912, and São Paulo in 1920.

Blessed Sacrament, SISTERS OF THE (cf. C. E., II–599b).—The congregation received the final approbation of the Holy See in May, 1913. The present superior general is Mother Katherine Drexel, foundress of the congregation. Since 1907 the following new foundations have been made: Philadelphia, Pa.; St. Mark's, New York; St. Anne's, Cincinnati, Ohio; St. Cyprian's, Columbus, Ohio; St. Monica's, Chicago, Ill.; St. Augustine's, Winnebago, Neb.; Our Lady of Lourdes, Atlanta, Ga.; St. Joseph's, Boston, Mass. (settlement and social work); St. Elizabeth's, St. Louis, Mo.; St. Francis Xavier's, New Orleans, La. (high school and normal school for colored youth); St. Peter Claver's, Macon, Ga.; St. Catherine's, Philadelphia, Pa.; Our Mother of Sorrows, Biloxi, Miss.; the Blessed Sacrament, Beaumont, Texas; St. John the Baptist's, Montgomery, Ala.; Corpus Christi School, New Orleans, La.; St. Edward's, New Iberia; Tekawitha House, Washington, D.C. The sisters number 253, and have under their care about 5,000 children of the colored and Indian races. They conduct 2 boarding schools for colored children, 3 boarding schools for Indians, and 19 parochial schools for colored children, having in all 23 foundations.

Blessing (cf. C. E., II–599d).—All cardinals from the time of their promotion to the consistory and all bishops from the time they receive official notice of their canonical provision have power to bless everywhere, with the mere sign of the Cross, crucifixes, medals, rosaries, statues, scapulars approved by the Holy See, thereby granting all the usual Apostolic indulgences. They may also with a single blessing erect stations of the Cross with the usual indulgences in all churches, oratories, even private, and other pious places, and may annex the Way of the Cross privilege to crucifixes with the usual indulgences in favor of those who by reason of health or other just cause are unable to visit the Stations. According to a reply of the Sacred Penitentiary to Archbishop Hanna of San Francisco, 18 July, 1919, bishops may not habitually delegate this power of blessing and indulgencing rosaries, etc., to their priests. On 15 May, 1914, the Holy Office declared all priests who had faculties from the Holy See to bless and indulgence different religious articles with the sign of the Cross, could impart all these blessings and annex all the indulgences by one sign of the Cross, except in the case of the scapular medal, which required five separate blessings corresponding to the five scapulars it represents.

A reserved blessing, if given by a priest without due permission, is illicit but valid, unless the Holy See in reserving it decreed otherwise (can. 1147). Though blessings are intended primarily for Catholics, they may be given to catechumens, and, unless the Church forbids it, to non-Catholics also, in order that they may obtain the grace of faith or of faith and bodily health. On 8 March, 1919, the Congregation of Rites declared that catchumens may receive also the public sacramentals such as the imposition of ashes and the presentation of candles and palms.

Where vestments and other things to be used in divine worship require a blessing before use it can be given by: (a) cardinals and bishops; (b) local ordinaries, who are not bishops, and parish priests for churches and oratories in their territories; (c) rectors, for their churches; (d) religious superiors and priests of their order delegated by them, for their churches and oratories and for the churches of nuns with solemn vows subject to them. Local ordinaries can delegate their power to any priest.

APOSTOLIC BLESSING (cf. C. E., II–602).—The papal blessing with a plenary indulgence annexed can be given according to the prescribed formula by any bishop in his own diocese twice in the year, namely on Easter Sunday and on any other solemn feast chosen by him, even if he himself only assists at the solemn Mass. Abbots or prelates nullius, vicars Apostolic, and prefects Apostolic, even when not bishops, can give it in their territories on only one of the more solemn feasts each year. Regulars who are privileged to bestow the blessing must use the prescribed formula; they may not exercise the privilege except in their own churches or in those of nuns or tertiaries lawfully aggregated to their order; they are not allowed, however, to impart it on the same day and in the same place as the bishop. Now all priests who are assisting the sick not only may, but must grant them the Apostolic blessing with a plenary indulgence for the moment of death according to the formula. This indulgenced blessing could be given formerly only by priests who were specially authorized.

Blois, DIOCESE OF (BLESENSIS; cf. C. E., II–602b), coextensive with the civil department of Loire-et-Cher, and a suffragan of Paris, Rt. Rev. Alfred-Jules Melisson, b. in Parigné-l'Eveque, 1842, has filled this see since 10 October, 1907. During the World War 140 priests and 30 seminarians were mobilized from this diocese, and of this number 12 priests and 8 seminarians died, 35 received the *croix de guerre*, 1 the *médaille militaire*, and a number were given the *médaille des épidémies* and other decora-

tions. By a decree of 10 April, 1913, the dignity of a dean was added to the cathedral chapter. By a Brief of 30 July, 1921, an association for spreading the devotion of the "Three Hail Marys" was formed at Blois, in connection with the chapel of Our Lady of the Three Hail Marys. The society has the right to form branch associations in other places, and special privileges are accorded to associated priests, especially to those who form confraternities in their own parishes. The official organ of the society is the "Propagateur des Trois Ave Maria."

The 1920 statistics credit this diocese with 271,231 Catholics, 27 first class parishes, 294 succursal parishes, and 37 vicariates, formerly supported by the state.

Bluefields, VICARIATE APOSTOLIC OF (BLUEFIELDENSIS), in Nicaragua, dependent on Managua. This vicariate was erected 2 December, 1913, by a division of the ancient diocese of Nicaragua, and comprises the provinces of Bluefields, Cabo Gracias a Dios, Prinzapolcka Siguia, Rio Grande, and the islands in the Atlantic Ocean belonging to Nicaragua. So far (1922), no statistics have been published. The present, and first vicar apostolic is Rt. Rev. Augustin Joseph Bernaus y Serra, titular Bishop of Milopotamos, appointed 28 May, 1914.

Blue Laws.—Connecticut is the State which gave rise to the term *Blue Laws*. The phrase represents a collection of severe laws regulating personal conduct and the observance of the Sabbath, which are supposed to have been in force among the early colonists of New Haven and Connecticut. By extension the words are used to characterize any strict or rigid regulations, especially in regard to Sunday.

The notoriety of the Blue Laws of New Haven was first occasioned by the work of Rev. Samuel Peters, an Episcopal clergyman and a zealous Tory, who lived in Hebron, Conn., before the beginning of the Revolutionary War, which work was published in England in 1781 as, "A General History of Connecticut." While it pretended to be a history it was really a bitter satire, and of no authority whatever. It was evidently written to gratify the spite or revenge of the author against the Colony of Connecticut, the religion and politics of which he hated. Peters had made himself so obnoxious to his neighbors and the Sons of Liberty, an organization of young men in Connecticut opposed to the Stamp Act, by his offensive antagonism to the patriotic efforts of the Colonists, that he was treated by them in a very rough manner and obliged to flee from the country. His animosity was particularly directed against New Haven, probably because at that time Benedict Arnold resided there, and was either at the head or was one of the chief leaders of the Sons of Liberty. "The laws made by this independent Dominion," he says, "and dominated Blue Laws by the neighboring colonies, were never suffered to be printed." This statement is not true. The laws of New Haven were printed as soon as possible, but before being printed they were duly published. Peters cites as samples forty-five laws, as representing a small part of the Blue Laws. Some of these are practically true and others partly true, but stated in such a manner as to make them appear odious. "No man shall keep Christmas, or make mince pies," is ridiculously false. "No woman shall kiss her child on the Sabbath or fasting day," is untrue. But there was a law in the New Haven Colony which was equally foolish, it providing that no husband should kiss his wife, and no wife should kiss her husband on Sunday, "the party at fault being punished at the discretion of the magistrates."

The laws against persons differing in religion from the colonists were fully as severe as Peters represents. Both in New Haven and Hartford the Massachusetts laws were adopted, and these were very strict. "No priest shall abide in the Dominion, he shall be banished and suffer death on his return. Priests may be seized by anyone without a warrant." This, while not stated in the exact terms of the statute, was true of Connecticut and Massachusetts as well as New Haven, but it was also true of England and Ireland at the time. What is really untrue in his statement that the penal laws of the New Haven Colony "consist of a vast multitude, and were properly denominated Blue Laws, i. e., bloody laws; for they were all sanctified with excommunication, confiscation, whipping, cutting off ears, burning the tongues, and death." Indeed, the laws in both the New Haven and Connecticut colonies were much more humane than the laws of England at the time. The number of crimes punishable by death amounted to more than one hundred in England, while in the New Haven and Connecticut colonies they never exceeded fifteen. Theft was never a capital offense in any part of Connecticut, while in England a theft of property of the value of twelve pence was punishable by death from the time of Henry I.; and as late as 1819 there were 176 offences punishable by death, which gave rise to the common saying, "One might as well be hanged for a sheep as for a lamb."

While Peters gave notoriety to the name *Blue Laws,* he did not invent it; neither was the name given to them because they were "bloody laws," but most probably because they were printed with covers of blue paper. The Session laws of Connecticut have always been in pamphlets with blue covers, so when first applied the name did not have its present evil significance.

The New Haven code of laws, printed in 1655, are copied almost entirely from the codes of Massachusetts and Connecticut but each offence was fortified with marginal references to Scripture passages. The description of blasphemy and the crimes against chastity is minute to a painful degree, as if it was designed that no one could positively mistake the gravity of the offenses. The crime of assault is thus described and punished: "If any shall in distempered passion, or otherwise, sinfully hurt, wound or maim another, such person shall be punished by fine, with some valuable recompense to the party; and shall pay for the cure, with loss of time, etc., and where the case requires it the court of magistrates are to duly consider the mind of God as it is revealed. Exod. 21:18 to the 28, Lev. 24:19, 20." This is really better and more humane than the present statute of Connecticut, which provides only for the punishment of the accused, leaving the civil remedy of the injured person to a separate and expensive suit.

The use of the lash was at that time a familiar form of punishment in all the colonies. New Haven was no worse, if as bad as the other countries; but the Scriptural references made it peculiar. The Statute reads as follows: "Stripes or whipping is a correction fit and proper in some cases, where the offense is accompanied with childish or brutal folly, with rude filthiness, or with stubborn insolency, with beastly cruelty or with idle vagrancy, or for faults of like nature. But when stripes are due, it is ordered that not above forty stripes shall be inflicted at one time. Deut. 25:34." A fine of six pence was laid on anyone "taking tobacco in an un-

covered place or on training days." The law against taking tobacco was in force in Connecticut after the union of the three colonies; and strict provision was made against games of chance and all sports or games requiring skill or luck. In 1650 "the game of shuffle board" was especially prohibited, and any unlawful game was forbidden. Of course such indefinite descriptions of offences made it possible at times for the court to do great injustice. In 1656 "games altogether unlawful" were defined as "cards, dice, tables, and any other game wherein that great and solemn ordinance of a lot is expressly and directly abused and profaned." The early settlers considered that the casting of lots could be employed only for divine purposes, and that to use it for frivolous amusement or purpose of gain was forbidden by the word of God. Sometimes, however, the General Court itself provided for lotteries. This was usually where the lottery was held "for the encouragement of religion or learning." In 1750 the prohibition of games was made to include billiards, quoits, kayle, loggats, "or any other unlawful games or sport." Of course neither baseball nor lawn tennis was then invented or known and so escaped reproof.

But the people finally began to see the folly of such legislation. "Common sense eventually asserted its supremacy in such matters," says Judge Hammersly in the case of State vs. Miller, 68 Conn. 376, "And legislation has ceased to stigmatize innocent amusements as criminal, and legislative discretion is no longer invoked to define those pious uses that may be potent to extract its inherent vice from gambling."

The chief fault that has been found with the Blue Laws is the severity of Sunday regulations, a fault has not yet been wholly remedied, but the laws of Connecticut, although giving the title of Blue Laws to such acts, were no more severe than those of other New England States. Even to the early part of the nineteenth century the laws in force on this subject were as strict as they were in the Puritanic times. Every one was required to attend public worship on Sunday, unless prevented by a very grave cause, and was not only forbidden to transact upon that day any manner of secular business on land or water, but was also denied all recreation, all traveling, except from necessity or charity; and even the privilege of leaving his house, "Unless to attend upon the public worship of God, or some work of necessity or mercy." These provisions were sternly enforced in the earlier days, and many attempts were made to avoid their manifest inconvenience. A story is told of three men who had a pressing occasion to drive from Saybrook to Hartford on a Sunday. Constables were always on the watch for travelers, and these men knew they could not make the journey in the usual way without being arrested; so whenever they approached a village one of the men lay down in the carriage, covered by a blanket, as if very sick, and another went forward making anxious inquiries where he could dispose of a man suffering from an attack of small-pox, pointing at the same time to his companions in the carriage. The inhabitants, fearing that their town would be burdened by the care of a case of small-pox, drove the three travelers to the next town. There the same ruse was enacted, and in this way the men arrived in Hartford without being taken for violation of the Sunday law. This story may not be historically true, but it illustrates how the inhabitants sometimes broke their own rigid law with impunity.

By these early statutes work and pleasure and business were forbidden only between the hours of sunrise and sunset. It was not until 1882 that traveling on Sunday was allowed; but for many years before, that portion of the statute was not observed. In 1883 the owners of vehicles were permitted to use them on Sunday. Still any contract made on Sunday was void, and if anybody paid money on account of such contract, he could not recover it in case of breach. This last injustice was cured by an act passed in 1889 providing that "no person who receives a valuable consideration for a contract, express or implied, made on Sunday, shall defend any action upon such contract, on the ground that it was so made, until he restores such consideration."

Like the laws against innocent games of chance, the laws against Sunday amusements have been so changed in recent years as to give little cause for criticism. They are not yet as liberal as they should be, and as they are in some jurisdictions; but common sense has begun to assert itself in regard to the Sunday in Connecticut; although when, in 1889, an effort was made to ameliorate the statute, the hours of Sunday were lengthened and the fine for violation increased. Previous to that time no business could be legally done between sunrise and sunset, under a fine of four dollars. In 1889 Sunday was made to extend from 12 o'clock Saturday night to 12 o'clock Sunday night, and the penalty for violating the law was raised to fifty dollars.

The practice known as putting to the torture, an old and frequent custom in European countries, was mistakenly included among the Blue Laws of Connecticut, for the custom, while common in New York, was never adopted in any part of Connecticut. Burglary was punished by branding, a rule copied from Massachusetts. In New Haven the letter B was burned on the hand, in Hartford, on the forehead.

The sale of intoxicating liquors was regulated by law, but the laws on this subject were not rigid. A reasonable license fee was provided for; but no man was allowed to sell strong drink to an Indian under severe penalties. In New Haven any man might sell "beer or ale at a penny a quart or cheaper," without a license. Persons were forbidden the privilege of convening at the tavern on the evening next before and next after the Lord's day or any public fasting day. Taverners were forbidden to allow persons to sit drinking or tippling for the space of more than half an hour at a time; and it was made the duty of the constable to enter the tavern, by force if necessary, and see that the laws were not violated.

The adoption of the 18th Amendment to the Constitution of the United States furnishes a ground for the making and enforcing of laws which may well be set in this class. The Volstead Act, fixing the content of one half of one per cent of alcohol in any liquid to characterize it as an intoxicating beverage, makes the law a very rigorous one. While the ratio was proper for purposes of excise, for which it was intended in the first place, it seems unreasonable for the purpose of characterizing a liquid as intoxicating. Indeed there is nothing in the ancient codes of New England so severe or more in the nature of a Blue Law. And the punishments provided are much greater than in the case of crimes which are evil in themselves. A fine of not more than $200.00, or imprisonment of not more than thirty days or both, is imposed for the first offense of selling, keeping, or offering liquor for sale, or manufacturing with intent to sell; for the second offense the fine may be $1,000, or imprisonment for six months or both; and for the third offense, a $2,000 fine, or imprisonment of

two years, or both such fine and imprisonment may be imposed. These penalties are much greater than those provided for many crimes and misdemeanors which are *mala in se*. (See Connecticut Statute of 1921.)

The laws of the Commonwealth of England, under the Presbyterians and Independents, were of the same character as those of New England, but generally more rigorous and severe. Hume describes them in his "History of England," as follows: "The gloomy enthusiasm which prevailed among the Parliamentary party is surely the most curious spectacle presented in any history; and the most instructive as well as entertaining to a philosophical mind. All recreations were in a manner suspended by the rigid severity of the Presbyterians and Independents. Horse races and cock matches were prohibited as the greatest enormities. Even bear-baiting was esteemed heathenish and unchristian; the sport of it, not the inhumanity, gave offense. Though the English nation be naturally candid and sincere, hypocrisy prevailed among them beyond any example in ancient or modern times." It is possible, and indeed probable, that there was much hypocrisy among the Puritans of New England; but a law in the Connecticut code prepared by Roger Ludlow, and adopted in 1646, seems to show a high sense of humanity. It was this: "It is ordered by this Court and authority thereof that no man shall exercise any tyranny or cruelty towards any brute creatures which are usually kept for the use of man."

The settlers of New England, being nearly all Presbyterians and Independents, which latter are called Congregationalists in America, were of course given to the same fanatical religious views and governed themselves by a rigor similar to that found among their co-religionists in England. The persecution of the Quakers, and other sects differing from themselves was common to all the New England Colonies; and their hatred of the Catholic Religion was nothing less than a mania. But if we consider the persecution of James Naylor, the mad Quaker of Bristol, the cruelty of the English seems much greater than that of the Colonists; and if the phrase *Blue Laws* means, as Peters says, "bloody laws," then it is more applicable to Old England than to New, and although the use of the term is chiefly confined to Connecticut, a fair investigation of the facts of history shows that it is less applicable there than to other parts of New England.

As to religious persecutions, there was no place in North America except the Catholic Colony of Maryland, where they were not at least as rigorous as in Connecticut. Indeed they were a feature of the Protestantism of the time. Phillimore, in his "Reign of George III," cited by Mr. Trumbull in his work on the Blue Laws, says: "To exercise the right of private judgment, so far as to quit the Church of Rome, which had governed Christendom for centuries, was the duty of every Christian; but to exercise it so far as to differ with the Articles, put out one hundred years before by a church that did not pretend to be infallible and teachers that laid no claim to inspiration, was a crime to be punished, in some instances by the stake, in all others by confiscations, by the lash and shears of the hangman, and by the pestilential dungeon, within the walls of which was death."

General Statutes of Connecticut; 66 Conn. R. 274; 68 Conn. R. 376; 80 Conn. R. 583; PETERS, *General History of Connecticut* (New York, 1877); LOOMIS AND CALHOUN, *Judicial and Civil History of Connecticut* (Boston, 1895); TRUMBULL, *Blue Laws, True and False* (Hartford, 1876); HINMAN, *Blue Laws of New Haven, etc.* (Hartford, 1838); BARBER, *Connecticut Historical Collections* (New Haven, 1838).

D. J. DONAHUE.

Bobbio, ABBEY AND DIOCESE OF (BOBIENSIS; cf. C. E., II–605b), in the province of Pavia, in Northern Italy, suffragan of Genoa. Rt. Rev. Luigi Marelli, appointed to this see 16 December, 1907, was transferred, 15 December, 1914, and the present incumbent, Rt. Rev. Pietro Calchi-Novati, was appointed to succeed him 21 December of the same year. According to 1921 statistics this diocese comprises a Catholic population of 30,100, and has 55 parishes, 80 secular priests, 16 sisters, 25 seminarians, and 105 churches or chapels.

Bogotá, SANTA FÉ DE, ARCHDIOCESE OF (BOGOTENSIS; cf. C. E., II–612c), in Colombia, South America. This archdiocese is the primatial see of Colombia and is at present (1922) under the administration of Most Rev. Bernard Herrera-Restrepo, b. in the city of Bogotá, 11 September, 1844, appointed Bishop of Medellin 27 March, 1855, and promoted 4 June, 1891. He is assisted by an auxiliary, Rt. Rev. Leonidas Medina, titular Bishop of Camachus. In 1914 a national Eucharistic Congress was held here (8–14 September) and met with great success. By the 1921 statistics the diocese comprises 600,000 Catholics, besides 20,000 Indian infidels, 120 secular and 70 regular clergy, and 210 churches or chapels.

Bohemia (cf. C. E., II–612d), formerly a crownland and titular kingdom of Austria, but after the downfall of the dual monarchy a member of the new Czechoslovakia (q.v.), bounded on the north by Saxony and Silesia, on the east by Moravia, and Lower and Upper Austria. The area is 20,057 sq. miles and the population, according to the latest census, that of 1910, 6,769,548 (337 to the sq. mile). In 1913 it was estimated at 6,860,029. The 1910 census gives for Bohemia about 4,242,000 Czechs to 2,468,000 Germans, or 63 per cent Czechs to 37 per cent Germans.

RELIGION.—According to the census of 1910 there were 6,475,935 Catholics, 117,832 Evangelists, 85,826 Jews, and 30,005 of other faiths.

For further religious statistics see CZECHOSLOVAKIA; PRAGUE, ARCHDIOCESE OF; LITOMERICE, DIOCESE OF; BUDEJOVICE, DIOCESE OF; HRADEC KRALOVÉ, DIOCESE OF.

EDUCATION.—The language question has always been involved in the establishment and maintenance of schools. The German Schulverein was the first in the field and had the wealth of the Germans behind it. In 1880 the Czechs founded the Matice Skolská (Mother of Schools), which provided schools as soon as there were enough Czech children to need them, and forced the Government to take over its schools when the number of children entitled them to state support. In the German area of north Bohemia there are, according to the latest statistics, 108 schools educating 10,000 Czech children. The Matice is said to have founded 56 primary schools in Bohemia and 14 in Moravia, in addition to 61 créches. In the Czech quarter of Vienna an educational society, the *"Union Komensky,"* made great efforts to maintain Czech classes and private schools, as all the public schools were German, even in places of large Czech majorities. In 1914 there were 3,359 Czech elementary schools in Bohemia as against 2,334 German schools. The Czech national movement devoted particular attention to educational problems, and long before the war, Bohemia possessed a complete network of schools and colleges, leading up to the famous Caroline University in Prague, and the percentage of illiteracy was as low among the Czechs as among their German neighbors. The latest statistics (1920) give 194 middle schools of Bohemia, of which 72

are retained by the Germans; also 22 industrial schools, 9 of which are German.

RECENT HISTORY (1909–1920).—The year 1909 was marked by an acute racial struggle, accentuated by heavy deficits in the Bohemian budgets and unemployment. Measures for the free use of Czech and for the division of the country into 20 administrative and judicial districts, of which 10 were to be Czech, 6 German, and 4 mixed, were submitted to the Diet, but no settlement was made. In January, 1911, Count Francis Thun took office as governor at the emperor's request, but all compromise failed, and as a result the governor appointed, on 26 July, 1913, an Imperial Administrative Commission and dissolved the Diet. With the outbreak of the Great War Bohemia found itself subjected to a political reign of terror, which was supported by military and police espionage and censorship. To the last man, the Czechs were keenly opposed to war with their Slavonic kinsmen on the Eastern and Southern fronts, and with the Western democracies, which represented their political ideal. On the Russian front Czech regiments, like the Jugoslav regiments on the Balkan front, again and again surrendered, either en masse or in part, without firing a shot, to an "enemy" whom they regarded as a deliverer. They even formed whole regiments and then brigades to fight on the Entente side.

For the Czech expedition to Siberia see CZECHOSLOVAKIA.

The Paris Peace Conference in 1919 decided to give Czechoslovakia a strategic frontier on the northwest, instead of an ethnographic frontier. The line of the Giant Mountains is the natural geographic border between Saxony and Czechoslovakia, and it has the advantage from the Bohemian point of view of being a defensible border; the disadvantage is that a solid mass of Germans live on the south side of the mountains in the territory that has come to be known as "German Bohemia."

Bohemian Brethren (MORAVIAN BRETHREN, or UNITAS FRATRUM; cf. C. E., II–616a).—In addition to the general body in the United States, which owed its organization to the first immigration of Schwenkfelders in 1734, there are two other separate organizations. The first is known as the Evangelical Union of Bohemian and Moravian Brethren in North America. Their origin is traced to the immigration of some members of the European Union to the United States after the revolutionary disorders of 1848. The members from eastern Moravia settled in Texas. In 1864 the first congregation was formed, others were formed later, and in 1903 the first assembly of delegates from all the congregations met. In 1904 a constitution was adopted and a state charter obtained. In 1921 this organization reported 23 churches, all in Texas, 44 ministers, and 1,714 members.

The second body is listed in the United States reports as the "Independent Bohemian and Moravian Brethren Churches." This is a loose union of three congregations in Iowa which, while claiming the same origin as the two other bodies of Moravian Brethren, are not ecclesiastically connected with either. In educational and missionary work they are affiliated with the Central West (Bohemian) Presbytery of the Presbyterian Church in the United States of America. In 1916 they reported 320 members and 14 officers and teachers.

The Moravian church is a member of the Federal Council of the Churches of Christ in America. It is also taking part in the preparations for the World Conference on Faith and Order.

In Latin America, West Indies, Mexico, Central and South America the American Moravians had, in 1920, 16,070 communicants and 11,812 enrolled in schools. The general missionary work of the Moravians is carried on jointly in 18 fields by the American and European branches, and it is reported that the proportion of missionaries to members is about 1 to 60, the usual Protestant proportion being 1 to about 5,000.

In 1920 the Moravians reported in the United States 136 churches, 183 ministers, and 28,000 members, and in 1922 31,767 members. In 1917 the enrolment in the 14 missionary provinces of the church was 109,000, and its grand total in all countries was 156,000, besides 70,000 members of the state churches of Europe.

HUTTON, *History of the Moravian Church* (London, 1909); *Religious Bodies, 1916* (Washington, 1919); *Year Book of the Churches* (New York, annual).

N. A. WEBER.

Boiano, DIOCESE OF (BOIANENSIS; cf. C. E., II–622d), in the province of Campobasso, Southern Italy, suffragan of Benevento. Rt. Rev. Felice Gianfelice, appointed to this see 1897, died 9 June, 1916, and was succeeded by the present incumbent, Rt. Rev. Alberto Romita, b. in Cegli del Campo 1880, appointed 22 March, 1917. The diocese comprises a Catholic population of 90,300, and by the 1921 statistics is credited with 40 parishes, 175 secular and 19 regular clergy, 30 seminarians, 20 Brothers, 10 Sisters, and 134 churches or chapels.

Boise, DIOCESE OF (XYLOPOLITIANA; cf. C. E., II–623d), comprises the State of Idaho, U. S. A. The first bishop of the diocese, Rt. Rev. Joseph Glorieux, appointed upon the erection of the see in 1893, died 25 August, 1917. During his administration, and that of his successor, the present incumbent, Rt. Rev. Daniel M. Gorman (consecrated 1 May, 1918), the progress of this diocese has been very rapid. Many new churches and chapels have been erected and schools and institutions opened; St. John's Cathedral at Boise was completed and dedicated 30 May, 1921; hospitals have been opened at Nampa, Pocatello; high schools at Moscow and Pocatello; new parishes at Twin Falls, Buhl, Caldwell, Hailey, Kellogg, Mullan, Thorncreek and Pocatello, as well as many new missions and grade schools.

The diocese now comprises 43 parishes, 91 churches (as against 54 in 1907), 48 missions, 115 mission stations, 41 secular and 21 regular clergy (as against 34 priests in 1907), 1 monastery for men with 7 religious, 213 religious women, 7 lay brothers, and 25 seminarians. A few years ago there were no high schools, while now there are 6, with 20 teachers and an attendance of 23 boys and 197 girls, and 5 academies with 60 teachers and 427 girl students. Among the charitable institutions are 4 Indian missions, 2 homes, 6 hospitals, and 1 settlement house. There are 3 organizations formed among the clergy, 3 among lay men, and 6 among lay women. A Catholic monthly is circulated in about 12 of the parishes.

During the World War Idaho sent a quota of 1,000 Catholic men, and one of the most prominent of these, Lt. John M. Regan, was killed at Fismes in the Argonne. One of the nurses from this diocese held an important position among the nurses of the American Expeditionary Forces. The total Catholic population of this territory, which numbers about 19,000, is composed of Americans, Belgians, Dutch, Basques, Mexicans, Swiss, Irish, Germans, Poles, Croatians and Bohemians.

Bois-le-Duc, DIOCESE OF (BUSCODUCENSIS; cf. C. E., II–625b), in Holland, also known as s'Herto-

genbosch, suffragan of Utrecht. Rt. Rev. William Van de Ven, appointed to this see 1892, died 24 December, 1919, and was succeeded by his coadjutor, Rt. Rev. Arnold Francis Diepen, born in the city of Bois-le-Duc, 1860, ordained 1884, appointed titular Bishop of Danaba, 11 February, 1915. Out of a total population (1921) of 478,960 this diocese has 403,400 Catholics, and counts 600 secular and 387 regular clergy, 255 parishes, 18 deaneries, 465 churches or chapels, 28 religious orders of men and 28 of women.

Boissarie, GUSTAVE, physician, president of the Bureau des Constatations at Lourdes, b. at Sarlat, France, 1 August, 1836; d. there 28 June, 1917. He was the son of Dr. Lucien Boissarie and attained distinction in his preparatory studies in Paris, his professors, men like Jobert de Lamballe and Velpeau, predicting for him a brilliant career. His success as corresponding member of several medical societies, notably the Society of Surgery, confirmed this prognostication, but in spite of their efforts to retain him in Paris, he returned to his own neighborhood, where he took over his father's practice, married and had five sons, all of whom became men of distinction in their various careers.

In the late eighties he became interested in the work of the Bureau des Constatations in Lourdes, and visited the town frequently to take part in its investigations. On the death of the first president of the bureau in 1891, Doctor Boissarie was appointed to succeed him, and held the post for the remainder of his life. He developed the work considerably, attracting to the investigations medical experts from all countries, not a few of whom had to acknowledge the failure of any natural explanation for the cures they had witnessed. A man of firm faith, he was equally firm in his conviction that true miracles should be able to stand the most rigorous application of scientific tests, and he was often the last in a reunion of physicians to recognize the evidence of certain extraordinary cures. Doctor Boissarie proved the bad faith of Zola, who in his book "Lourdes" altered facts so as to make the cures appear temporary and unreal. Two years later he brought to Paris three of those thus misdescribed, and at a public meeting at the Luxembourg gave ocular demonstration of Zola's fabrication. It is estimated that 7,778 medical men took part in the investigation during the twenty-three years of Doctor Boissarie's term of office.

In 1881 he was made a Knight of St. Gregory, and in 1890 a Commander of the same order. In 1910 Pius X accorded him an audience during which he said, "I appreciate, my son, all the good you have done at Lourdes; I thank you and bless you." In 1907 Doctor Boissarie published his "Histoire Médicale de Lourdes," a work of great value and scrupulous impartiality.

Bolivia (cf. C. E., II-627b).—The present limits of Bolivia run from north to south between 10° 20′ N. and 22° 50′ S., and from east to west between 57° 47′ 40″ to about 72°. However, according to the Bolivian claims, asserted in 1916, the limits should be stated as follows: Longitude, 57° 29′ 40″ west and 69° 33′ 35″ west; on east side, latitude 90° 34′ 54″ S. to 25° 13′ S.; and on west side, latitude 10° 56′ 40″ S. to 25° 00′ 5″ S. The republic covers an area of 514,155 sq. miles (1,233,972 kilometers), and ranks as fifth in size among the South American countries. In 1915 the estimated population was 2,889,970, or a little more than six to the sq. mile. Of this 486 were reported as Mestizos and 920,864 as Indians. Besides these there were 3,945 negroes. The largest cities with their estimated populations (1918) are as follows: La Paz (the actual seat of the government), 107,252; Cochabamba, 31,104; Potosí, 29,785; Sucre (the capital), 29,686; Tarija, 11,644; Oruro, 31,360; Santa Cruz, 25,807; Trinidad, 6,096.

RELIGION.—By Article 2 of the Constitution of Bolivia, the Roman Catholic is the recognized religion of Bolivia. The public practice of other religions, which was formerly forbidden, is now permitted. For the support of the Church the State pays 121,108 *bolivianos* ($48,500), 23,820 *bolivianos* ($9,500) being devoted to the propagation of the Faith among the Indians. The legal status of marriage, as summed up in Article 99 of the Civil Code of Bolivia, was changed by the law of March, 1912, which states that all marriages in the republic must be celebrated by the civil authorities. Bolivia has an Envoy Extraordinary and Minister Plenipotentiary accredited to the Holy See, while a papal internuncio resides at Sucre.

For religious statistics see LA PLATA, ARCHDIOCESE OF; COCHABAMBA, DIOCESE OF; LA PAZ, DIOCESE OF; SANTA CRUZ, DIOCESE OF.

ECONOMIC CONDITION.—Bolivia produces one-quarter of the total tin output of the world, ranking next to the Malay peninsula in the production of this metal. The present demand and high prices have caused a favorable expansion in tin exploitation. Next in importance is rubber, the annual export value being $5,000,000. Petroleum is now being exploited. The foreign trade in 1918 was: imports, $13,601,092; exports, $71,219,012; to the United States went exports worth $29,636,799; to Great Britain, $35,500,841, exports to Chile and France ranking next. The imports come chiefly from the United States ($4,411,372) and Chile ($3,151,465). It is estimated that 4,940,000 acres are under cultivation, but agriculture is in a backward condition. The public lands have an area of 245,000 square miles, of which 104,000 square miles are reserved for special colonization. The monetary unit is the *boliviano,* of a par value in American currency of $.3003. The revenue of Bolivia is derived mainly from customs duties, spirit duties, tin, silver, gold, wolfram, antimony, rubber export, patents and stamps. From 1 January, 1912, onwards, a tax of 3 per cent has been imposed on the liquidated profits of all mineral enterprises, the gross value of whose production and exportation exceeds $40,000 yearly. The public debt on 30 June, 1919, amounted to 68,869,161 *bolivianos,* of which 38,933,525 were external debt. The law of 15 December, 1915, provides for a permanent armed force of 3,577 men.

COMMUNICATIONS.—In 1918 the total length of railway lines was 1,354 miles, including the new line opened in July, 1917, from Oruro to Cochabamba. There are 354 miles under construction. Under the Bolivian-Chilian treaty of 24 October, 1904, the Arica-La Paz line, 271 miles in length, of which 143 miles are in Bolivia, was built from La Paz via Lluta to Corocoro. The Bolivian section was handed to the government of Bolivia on 3 May, 1913. On 12 May, 1920, the Bolivian Congress granted to an Argentine firm a contract for the construction of the railway from La Quiacaca in Argentine to Turpiza in Bolivia, which makes possible easier communication between Buenos Aires and La Paz, and will greatly strengthen commercial relations between the two countries.

GOVERNMENT.—The republic is divided into eight departments, La Paz, Cochabamba, Potosí, Santa Cruz, Chuquisaca, Tarija, Oruro, El Beni, and three national territories, Noroeste, Gran Chaco, and Oriente, 72 provinces and 681 cantons. The

president has a cabinet consisting of six ministers; the Chamber of Deputies consists of 70 deputies. The three territories are governed by three officials called *delegados nacionales.*

Education.—Primary education, which is free and compulsory, is under the care of municipalities and the state. In 1918 there were 450 elementary schools with 3,960 teachers and 58,400 pupils. For secondary education there were 21 colleges, 5 clerical institutions, 5 private lyceums with 180 teachers and 2,598 pupils; for higher education there were 19 institutions and 2 universities (at Sucre and La Paz), also a National Conservatory at La Paz with a war college for officers, founded in 1917. In 1918 the State spent 3,020,672 *bolivianos* for educational purposes. The National School of Commerce at La Paz, founded in 1910, is a step toward the commercial training of girls as well as of boys.

Recent History.—The boundary disputes of Bolivia with Brazil and Chile were settled by treaties in November, 1913, and Octover, 1914. The dispute about the Arica territory remains to be settled. The controversy is actually between Chile and Peru, but Bolivia claimed possession of a port in this province, a claim which Peru protested, the trouble culminating in 1919 in the attack by a mob on the Peruvian legation. The United States intervened as peacemaker and the Brazilian Government offered to arbitrate. During the European War Bolivia joined the allies by severing all relations with Germany and was one of the signatories to the Treaty of Versailles.

During July, 1920, there was a revolution in Bolivia. By a *coup d'état* the President, Señor G. Guerra, leader of the Liberal party, was driven from power with his government, and several Republican leaders, with Señor Saavedra at their head, seized control of the capital and of the country. Señor Saavedra became Provisional President and declared that he was in favor of obtaining a Pacific port for Bolivia, but only through an amicable agreement with both Chile and Peru. He was finally elected President for the term 1921–1925.

Bologna, Archdiocese of (Bononiensis; cf. C. E., II–639c), in the province of the same name, in Italy. This see was filled by the late Pope Benedict XV, from 16 December, 1907, until his election to the papacy. He was succeeded by His Eminence Giorgio Cardinal Gusmini, b. at Gazzaniga, 1855, ordained 1878, appointed Bishop of Foligno, 15 April, 1910, promoted to Bologna, 8 September, 1914, died 24 August, 1921. The Pope appointed his successor upon the feast of the patron of the archdiocese, St. Petronius, 4 October, 1921, in the person of Mgr. Nasalli Rocca, his private chaplain. Born in Piacenza in 1872, Archbishop Rocca spent the early years of his ministry in Rome at the Accademia dei Nobili Ecclesiastici and as canon of the Patriarchal Basilica of St. Maria Maggiore and on 25 January, 1907, he was appointed Bishop of Gubbio, where he served until he was called to the pontifical court. By a decree of the Consistory, 3 January, 1917, the limits of the diocese were somewhat changed, and on 15 February of the same year, important indulgences were granted to the church of St. Benedict. By 1921 statistics the diocese counts 185,400 Catholics and comprises 392 parishes, 640 secular and 65 regular clergy, 640 seminarians, 24 brothers, 287 Sisters, 1,175 churches or chapels.

Bolshevism.—The term derived from the Russian word *Bolshinstvo,* meaning *majority;* it is used to describe the extreme Left Communist movement, which was originated in 1903 as a result of a split which occurred in the Russian Social Democratic party at the convention of its delegates held at London. At that time the dissension between the two opposing factions was mainly confined to questions of tactics and organization, the outvoted group of delegates having assumed the name of *Mensheviki,* meaning those adhering to the minority. Both factions, however, even in those days, proclaimed *social* revolution as their fundamental aim. Because of Russia's backward economic condition, the leaders of Bolshevism realized that an immediate attempt to put the Communist program into effect would inevitably result in a failure (see Lenin's "Two Tactics," 1905). Therefore, the Bolsheviki, in full agreement with the other Socialist groups, strove to achieve what was termed "the complete liberation of the working classes" through a political revolution; i. e., the overthrow of the imperial regime in Russia.

In 1905 the first practical endeavor was made to apply Communist tactics to the revolutionary movement which broke out in Russia partly because of the unfortunate developments of the Russo-Japanese War. In the fall of 1905 the revolutionary elements in Petrograd and Moscow, guided by Trotzky (Bronstein), Parvus (Helfandt), and a number of other aliens and professional revolutionists, set up the first Soviet (q.v.) in Petrograd, challenging the imperial Government and attempting its overthrow. Since then Bolshevism has become the living expression of "class war," in accord with the principles outlined by the stepfather of Communism, Karl Marx, in his "Communist Manifesto" (1847). Thus, despite the fact that the leaders of Bolshevism were cognizant of the impossibility of achieving an immediate radical change in the social structure of Russia, the practical workings of Bolshevism were mainly directed toward the abolition of private property, with the ultimate aim of establishing the so-called "dictatorship of the proletariat." The defeat of the first revolutionary outbreak in Russia drove Bolshevism underground, its activities having been limited primarily to revolutionary progapanda among the working class in Western Europe. In this connection the extreme factions of German Social Democracy and French Revolutionary Syndicalism, led by Georges Sorel and Lagardelle, came to the assistance of Bolshevism, paving the way for a revolutionary *Internationale,* which later became known as the "Third Internationale," the inhibition of which dates back to the time of the convocation of the Zimmerwald Conference in 1916. The leading spirits of this Conference, summoned in the midst of the World War, were Lenin (Oulianov), Radek (Sobelsohn), Rakovsky, Ganetzky (Furstenberg) and Martov (Zederbaum). It was there that the first plan was formulated to convert the World War into a world revolution.

Although in the final draft on the Manifesto, addressed to the laboring classes, the Zimmerwald Conference omitted the appeal for "direct action" and mutiny; nevertheless, one of its theses urged the proletariat to devote its entire energy to "the sacred aims of Socialism, for the liberation of oppressed peoples and enslaved classes by means of an uncompromising proletarian class war." This practically meant a victory for the left wing elements at the Conference, whose motto was thus formulated by Radek: "The struggle for peace simultaneously must assume the shape of a revolutionary struggle against capitalism." This program of world revolution was further elucidated

by the International Socialist Commission at Berne. The Bolshevist proclamation of 1 May, 1916, contained a direct appeal to "the conquest of political power and abolition of private property by the working class" as the only guaranty for "immediate peace without annexation." The economic disturbances caused by the World War and the general discontent resulting therefrom largely contributed to the impetus of Bolshevist propaganda both in Western Europe and Russia.

The Central Powers, threatened with the growing military preparedness of Russia, decided to use Bolshevism as a weapon for the destruction of the Russian military apparatus. On the other hand, international German-Jewish finance, which for decades in the past proved hostile to imperial Russia, threw its influence onto the scale of the Central Powers, contributing its financial support to the organization plans of the German military staff for spreading revolutionary propaganda in the rear of the Russian army. The task of the Bolsheviki was greatly facilitated by the outbreak in Russia of the March Revolution of 1917. With the formation of the so-called Provisional Government, headed by weak and incompetent politicians (Kerensky, Miliukov, and Prince Lvoff), a revolutionary apparatus was set up by the extreme revolutionary factions, namely, Bolsheviks, Mensheviks, and Social Revolutionists. It became known as the Petrograd Soviet of Workers' and Soldiers' Deputies. While the Provisional Government was engaged in the ruin of Russia's political structure, the Petrograd Soviet, and later the Soviets in other Russian cities, undertook the violent destruction of social and economic foundations of the Russian State. Although in the beginning the Bolsheviki were in a minority in Soviet organizations, yet because their program was the most radical their influence grew stronger with each succeeding blunder made by the Provisional Government. Appeals for "bread and peace," launched by Bolshevist and Socialist agitators, met with considerable success among the masses of the Russian people who were tired of the war and believed that with peace economic conditions would improve over night.

The dissolution of the Russian front proceeded with ever increasing velocity, and by the fall of 1917 the resistance of the Russian army had practically ceased. Tens of thousands of deserting Russian soldiers moving eastward abandoned their trenches, seizing the lands of the nobility and of the wealthier peasants. With the complete inability of the Provisional Government to cope with the grave situation, Bolshevist tactics grew daily more arrogant. While the first July uprising of the Communists, staged by Lenin and Trotzky, was quelled by Cossack troops brought from the front, still Bolshevism continued to be an impending danger. The military authorities, having arrested the Bolshevist leaders, including those above mentioned, were thereupon, by the personal interference of Kerensky, compelled to release them. For a few months Bolshevist headquarters were removed to Finland, whence destructive propaganda was directed. In the meantime economic disintegration continued unhampered, food conditions in the large cities becoming more acute. On 28 October, 1917, Kerensky's government was overthrown and a Soviet dictatorship was established. Soon afterwards similar revolutions occurred in Moscow and in other Russian cities. Almost simultaneously the Soviet Government began to put into effect its program of "nationalization" of industries, banks, and private property in general. Red terror against the wealth-owning classes and land-owning peasants came as a natural result of the principle of class war, which was proclaimed as the basic *credo* of triumphant Communism. Wholesale executions, drastic persecution of the Christian Church in all its denominations, forced labor imposed upon the so-called *bourgeoisie,* were the accompanying features of Bolshevist rule. At the same time the motto of Karl Max, "Expropriate the expropriators," was applied to the industrial life of Russia. The industrial management of olden times was forcibly replaced by the so-called local "Workers' Councils," which took charge of the factories, mills, and mines. The consequences of this measure were alarming. In the course of six months production had almost ceased. In some branches of industry the decrease reached a level of 90%. Because of the complete stoppage of coal digging railways were left without fuel and the whole transportation system became hopelessly wrecked.

The effects of civil war contributed to the general economic and social disaster. Organized and elemental revolts against Soviet rule threw Russia into a continuous civil strife, which has not ceased up to the present time. Vast territories, formerly belonging to the Russian Empire, were broken up and independent states formed with the specific object of evading Bolshevist rule. Aside from that the Brest-Litovsk treaty, concluded between the Bolsheviki and the Central Powers, was a deliberate scheme for the further dismemberment of the Russian Empire. The result of these combined factors was famine, degradation, and an appalling spread of virulent epidemics. As far back as in 1918 Trotzky and other Bolshevist leaders were forced to admit that gradual starvation was the fate of millions of Russian citizens, doomed to misery and destitution. It also became apparent that the workers' management of industries could not succeed and that production would cease entirely. Lenin soon publicly announced that the Bolsheviki would have to "take a step backward" because of the impossibility of keeping up the processes of production without the active assistance of experts and skilled labor. The year 1919 was the period of hunting for experts to whom industry could be entrusted. These endeavors, however, completely failed for Red terror and starvation had demoralized the nation's brains. In addition, the continuous struggle against the White armies and the rebellious peasants opposing Soviet rule made it impossible to effect the least improvement in industrial and economic conditions. The burden of Red militarism and the building up of a huge Red army consumed all the energy of the Soviet leaders. Instead of the promised peace, uninterrupted warfare was inflicted upon Russia. Military operations against Poland terminated in 1920 in a humiliating peace concluded at Riga. Vast territories were ceded to Poland, the boundaries of Russia having been restricted to those of the seventeenth century.

The growing dissatisfaction with the Soviet regime was taken as an excuse for increasing the authority of the so-called "Extraordinary Commission for Combating Counter-Revolution, Speculation, and Sabotage," familiarly known as the *Cheka.* This Russian Extraordinary Commission, with its local ramifications (*Goubcheka*), became a notorious machine of oppression and its actual power is greater than the power of the Council of the People's Commissars, combined with the Central Executive Soviet at Moscow. The Cheka is a kind of revolutionary tribunal which carries on its main activities through an elaborate system of secret agents and

spies. Under the rule of this peculiar institution nobody feels safe in Russia and the slightest protest against the Soviet regime results in appearing before the tribunal of the Cheka and thereafter disappearing from the stage of life. By the year 1922 the Russian famine had assumed such proportions that the attention of the entire civilized world was attracted to this disaster. The United States, through the American Relief Administration, the International Red Cross, and the League of Nations have taken active part in endeavoring to arrest the spread of the famine area. By January, 1922, according to Soviet statements, not less than twenty million Russians were classed as in "a starving condition."

With regard to Soviet foreign policy, its fundamental aim is the promotion of revolutionary propaganda, both in the West and East. In this task the Soviet Government is assisted by the organization known as the "Third Internationale," the official birth of which was in December, 1918, when the first International Communist Congress was summoned in Petrograd, under the presidency of Zinoviev (Apfelbaum). This Congress was attended by representatives of Communist organizations in the United States, England, China, Austria, Holland, Germany, Servia, Bulgaria, Finland, Turkestan, Persia, India, Corea, and France. In all of these countries the activities of the Bolsheviki are carried on under the jurisdiction of the Executive Committee of the Third Internationale. Every Bolshevist or Communist organization desiring to join the Third Internationale must obey the "twenty-one terms of admittance" laid down by Lenin. Iron discipline is imposed upon the adherents to this international revolutionary organization. Much attention is devoted by the Third Internationale to the formation of the Red units within the ranks of the respective armies and navies, as well as to the systematic Communist propaganda among the laboring classes. The chief feature, however, of Soviet foreign policy is the so-called scheme of the "Red East," which is practically an attempt to combine the different rebellious currents in Asia into one gigantic stream which is designed to flood Europe with its "capitalistic" structure. The success of Red propaganda has proved a real menace to Western civilization, and its danger should not be underestimated and cannot be exaggerated. While in 1921 and 1922 the Bolsheviki, in the face of the disastrous economic conditions within Russia proper, were compelled to grant minor concessions to the Russian people in the way of partially restoring the freedom of petty trade, which hitherto was considered as a crime against the Communist State (speculation), nevertheless conditions in Russia by the early part of 1922 had become worse than ever. At the same time obstensible changes in Soviet policies and the avowed desire of the Bolsheviki to take part in international conferences are in no way indicative of a sincere intention to abandon their program of world revolution. In January, 1922, the Third Internationale issued a manifesto to the workers of the world in which it is frankly declared that the peaceful overtures of the Soviets to the Western World are but a tactical necessity caused by the intolerable internal situation in Russia. The new tactics are described as "a truce" with the capitalist world: "A truce," thus runs the document, "is a long way off from peace. Peace with capitalists is impossible for the workers. Peace will only be possible when the heavy means at the disposal of the proletariat shall drag down the idol of gold of the middle class, when the modern Baal shall be destroyed and the rotten social system of modern times shall be buried in the ruins."

Bolshevik Aims and Ideals and Russia's Revolt Against Bolshevism (New York, 1919); *Labor Conditions in Soviet Russia* (London, 1920); MRS. PHILIP SNOWDEN, *Through Bolshevik Russia* (London, 1920); BRASOL, *Socialism vs. Civilization* (New York, 1920); IDEM, *The World at the Cross Roads* (Boston, 1921); SPARGO, *Bolshevism* (New York, 1919); MILIUKOV, *Bolshevism, an International Danger* (New York, 1920); RANSOME, *Russia in 1919* (New York, 1919); MALONE, *The Russian Republic* (New York, 1920); GOODE, *Bolshevism at Work* (New York, 1920); MRS. NESTA WEBSTER, *World Revolution* (Boston, 1921); LENIN, *The Soviets at Work* (New York, 1918); WILTON, *Russia's Agony* (London, 1918); CARTER *The Bolshevist Substitute for a Judicial System* (Chicago, 1922); ALEXINSKY, *Economic Russia in 1920* (New York, 1920); GOMPERS and WALLING, *Out of Their Own Mouths* (New York, 1921); WALLING, *Sovietism* (New York, 1920); WELLS, *Russia in the Shadows* (New York, 1920); JONES, *My Dear Wells* (New York, 1921); SCHWARTZ, *The Voice of Russia* (New York, 1921); POLLOCK, *The Boshevist Adventure* (New York, 1919); *German Bolshevik Conspiracy* (Washington, D. C., 1918); *Memorandum on Certain Aspects of the Bolshevist Movement* (Washington, D. C., 1919); *Soviet Russia and the Peoples of the World* in Russian (Petrograd, 1919); *Collections of Official Reports on Bolshevism Presented to Parliament* (London, 1919); *Bolshevik Propaganda. Hearings before a Subcommittee on the Judiciary, U. S. Senate, 65th Congress* (Washington, D. C., 1919).

BORIS BRASOL.

Bom Jesus do Gurgueia, PRELATURE NULLIUS OF. See BOM JESUS DO PIAUHY.

Bom Jesus do Piauhy, PRELATURE NULLIUS OF (DE BONO JESU), in the Diocese of Piauhy in Brazil. In 1892 Leo XIII conceded all the rights to erect new dioceses in Brazil. On 8 June, 1920, Pope Benedict XV exercised these rights for the good of the faithful and separated the provinces of San Raymundo, Monneto, Bom Jesus do Gurgueia, Paranagua, Corrente, and St. Filomena, from the Diocese of Piauhy, and erected the prelature of Bom Jesus do Piauhy, which will later be erected into a diocese. It is dependent on the Archdiocese of Belem do Para. The seat of this prelature will be at Bom Jesus do Gurgueia and the head prelate will be vested with episcopal jurisdiction; at present it only comprises five parishes, but it promises to grow rapidly, as the territory of Brazil offers material for some of the largest dioceses of the Church.

Bombay, ARCHDIOCESE OF (BOMBAYENSIS; cf. C. E., II–644b), comprises the Island of Bombay, India, with several outlying churches in the Island of Salsette, a large portion of the Bombay Presidency, including the districts of Kathiawar, Cutch, Sind, and British Beluchistan.

In 1720, on political grounds, the Portuguese clergy were expelled by the Government and the Vicar of the Great Mogul was invited to take charge of the Catholics. In 1786 endeavors were made to restore the jurisdiction of Goa and after some conflict the churches were divided, in 1794, between the Archbishop of Goa (*Padroado*) and the vicar apostolic (Propaganda), thus introducing two jurisdictions. With the First Provincial Council in 1898, the Island of Salsette and the coast country as far as the Nerbudda were placed under the jurisdiction of the Bishop of Damaun (Padroado), who also received personal jurisdiction in Bombay Island over all subjects of Padroado of Goan or Portuguese origin.

At the beginning of the World War the Archdiocese of Bombay and the suffragan Diocese of Poona were depleted by over seventy men and is at present working with about fifty where before there were 120, and many of these are men lent by other mission countries, and will eventually have to be returned. During the War Rev. Alban Goodier, S. J., was sent from England to save the colleges in case the German Fathers should be expelled, and later, upon the death of Archbishop

Jurgens in 1916, he was appointed Archbishop of Bombay, and consecrated on 22 December, 1919.

At the present time (1921) the Catholic population under the archbishop is about 24,000, of which about 9,000 are in Bombay Island; 3,000 in Salsette; 2,000 in Gujerat, Kathiawar, and Cutch; and 4,500 in Sind. The Archdiocese is served by 139 Fathers, 12 scholastics, and 81 lay brothers of the Society of Jesus, and 33 secular priests attending 24 churches and 25 chapels, besides sisters of the Orders of Jesus and Mary, and the Daughters of the Cross, engaged in educational and charitable work.

Among the institutions of the diocese are the University College in Bombay Island, which has had a rapid growth and now has 1,177 students, and St. Xavier's High School, with 1,033 students. There is no diocesan seminary, the secular clergy being trained at the Papal Seminary at Kandy in Ceylon and at Mangalore. With the building of St. Ignatius Church in Bombay one more fine building was added to the many beautiful structures of the archdiocese.

The Examiner Press, which is the property of the archbishop, now publishes "The Examiner," the "Messenger of the Sacred Heart for India," the "Messenger of the Sacred Heart" in Konkani, and a number of books in the vernacular according to need.

Bonaparte, CHARLES JOSEPH, lawyer and statesman, b. in Baltimore 9 June, 1851, d. in Bella Vista, Maryland, 28 June, 1921. He was the son of Jerome Napoleon Bonaparte and Susan May Williams and grandson of Jerome Bonaparte, brother of the Emperor Napoleon I. Educated at Harvard he was graduated from the law school in 1874 and devoted the early years of his career to the practice of his profession. In 1904 he became a legal adviser of the Board of Indian Commissioners and trustee of the Catholic University. Always a staunch republican, in 1905 President Roosevelt appointed him Secretary of the Navy and later (1906) attorney general, a post he held until 1909, when he returned to his law practice.

Mr. Bonaparte was an indefatigable writer and speaker, and was active and prominent in the Civil Service Reform League and allied organizations. His real work was a fearless, uncompromising and untiring battle for higher standards of public life. His own spotless life and character, his disinterestedness and skillful logic made him unsurpassed in his ability to bring home to men the price they were paying in moral degradation for what they were getting out of corrupt politics.

Bonn, UNIVERSITY OF (cf. C. E., II–673d).—In 1848 an agricultural academy was founded at Pappelsdorf and was leased by the university with all its appurtenances. It is under the direct control of the Minister of Agriculture, and like the university has the right of autonomy; since 1920 it is called the College of Agriculture (*Hochschule*), and is administered by a rector, who is elected annually. It is connected with the university inasmuch as the students are matriculated in the faculty of philosophy and thereby become full members of the university. The college has its own right of promotion. It is divided into three departments, each one of which has its dean, e.g., Political Economy, Surveying, and Agricultural Sciences, Pure and Applied Sciences. The faculty consists of professors in ordinary, honorary docents and private docents (*privat dozenten*). During the summer term of 1921 the entire student body numbered 963, of whom 20 were women. The Catholic theological faculty during the winter term 1921–22 numbered 12 professors in ordinary (dogma, apologetics, moral theology exegesis (New and Old Testament), Church history, canon law, pastoral theology, Christian art, and Christian social science). There are two professors emeritus, 1 honorary professor, and 4 *privat dozenten* with the title of extraordinary. The heads of the chief faculties are also directors of the chief theological seminaries, having a combined budget and in part a special budget. The professors of this faculty are nominated and appointed in the same manner as the professors of the other faculties, but before the final confirmation of such appointments the Archbishop of Cologne must be consulted and has the right to veto such appointments because of serious objections to the orthodoxy, or the past conduct of the nominee. Before beginning his activities the newly named candidate solemnly takes the oath "Praferio fidei catholicæ" in the university chapel, and notification of this is sent to the archbishop as well as to the Government. Before going to press the semi-annual register is sent to the archbishop for his approval, and the faculty is bound to accept any changes which he suggests regarding purely theological matters, and if possible to act upon them. The majority of the theological students live in boarding houses, to meet which need two diocesan hospices have been established at Bonn (Albertinum and Leoninum), but these students do not receive Holy Orders here. The entire theological course covers 11–12 semesters; of these 9 are spent at the University of Bonn, the remainder at the diocesan seminary at Bonn, where the candidates receive minor orders. The first four semesters are taken up with the study of philosophy, for the most part under the direction of Catholic professors of the philosophical faculty; a few are granted permission to spend several semesters at other universities, e.g., Münster, Innsbruck, Rome, and Freiburg. During the summer term of 1921 the Catholic theological students numbered 5060, of whom 129 were foreigners and 510 were women. The university has its own library, which is also the library of the province. At the present time (1921) it contains about 500,000 bound volumes. A change in the constitution of the university is in progress.

Book of Common Prayer (cf. C. E., II–678d). After years of agitation a joint commission of the two Houses of Convocation, in 1915, recommended a revision of the Prayer Book, the changes to consist in a rearrangement of the Psalms and permission to omit the "maledictory" verses; in a revision of the calendar; and alterations in the Ornaments rubric, the daily office and the litany. The question of revising the Athanasian Creed, or of changing the directions as to its use, is also being agitated. In 1916 the lower House of Convocation postponed further action and nothing definite has as yet (1922) been done. The entire question of revision is in reality due to the struggle between the Ritualists and their opponents. The former desire revision along "Catholic" lines, while the latter desire changes, especially in the Ornaments rubric, that will make impossible the practices and tendencies of the Ritualists.

BRIGHTMAN, *The English Rite* (London, 1915); WACE, *Some Questions of the Day* (London, 1912); BEECHING, *Prayer Book Revision* in *Nineteenth Century*, LXIX, (1911), 282, 1,134; MANNING, *Book of Common Prayer* in *Hibbert Journal*, VIII (1909-10), 612.

GERALD SHAUGHNESSY.

Bordeaux, ARCHDIOCESE OF (BURDIGALENSIS; cf. C. E., II–682b), in the department of Gironde, France. It has as suffragans the dioceses of Agen, Angoulême, La Rochelle, Luçon, Perigueux and Poitiers. His

Eminence Cardinal Lecot, who was appointed to this see in 1890, died 19 December, 1908, and was succeeded by the present incumbent, His Eminence Cardinal Andrieu, appointed this see 2 January, 1909. Born at Seysses, 1849, ordained 1874, he was appointed Bishop of Marseilles, 18 April, 1901, which see he filled until his promotion, being created cardinal 16 December, 1907. He is assisted by an auxiliary, Rt. Rev. Jean-Martin Adam, titular Bishop of Thmuis. In 1918 the third centenary of the Ursulines was solemnly celebrated at Bordeaux, and on 5 February of the same year Benedict XV granted a special plenary indulgence to all churches and chapels of the order. According to 1921 statistics this diocese counts 823,925 Catholics, of whom 261,678 are in the city of Bordeaux, where there are 23 parishes. It comprises in all 79 parishes, 431 succursal parishes, 153 vicarages, and 938 priests.

Borgo San Donnino, Diocese of (Burgi Sancti Domnini; cf. C. E., II–686a), in the province of Parma, Central Italy, directly dependent on the Holy See. Rt. Rev. Leonida Mapelli, appointed to this see 4 October, 1907, d. 23 February, 1915, and was succeeded by the present incumbent, Rt. Rev. John Fabbrucii, b. in Cancelli, 1861, ordained 1885, appointed to this see, 6 August, 1915. The 1921 statistics credit the diocese with 58,000 Catholics, 54 parishes, 100 secular and 10 regular priests, 64 seminarians, 14 Brothers, 50 Sisters, and 78 churches or chapels.

Borgo San Sepolcro, Diocese of (Burgi Sancti Sepulchri, or Biturgensis; cf. C. E., II–686b), in the province of Arezzo, Central Italy, suffragan of Florence. Rt. Rev. Raffaele Sandrelli, appointed to this see 11 June, 1892, was retired and succeeded by the present incumbent, Rt. Rev. Pompeo Ghezzi, b. at Gorgonzola, 1870, appointed 27 November, 1911. By 1921 statistics this diocese has a Catholic population of 60,500, and comprises 135 parishes, 190 secular and 20 regular priests, 30 seminarians, 11 Brothers, 70 Sisters, and 280 churches or chapels.

Borneo, British or Northern, and Labuan, Prefecture Apostolic of (Bornaci Anglici; cf. C. E., II–687a), is entrusted to the Foreign Missions of Mill Hill. The present prefect (1922) is Rev. Edmund Dunn of this order. Out of a total population of 700,000 there are in this territory 3,000 Catholics and 500 catechumens. The work of the mission is carried on by 22 priests, 2 Brothers, 7 catchists, and 20 Franciscan tertiaries; it now counts 22 churches or chapels, 10 stations, 16 schools, caring for 800 children and 2 orphanages with 120 children.

Borneo, Dutch or Southern, Vicariate Apostolic (Bornaci Hollandici; cf. C. E., II–687a), comprises all the Dutch province of Borneo. It was erected into a vicariate from the prefecture apostolic of the same name, 13 March, 1912, remaining under the care of the Dutch Capuchins, to whom it was entrusted upon its foundation, 1905. Rt. Rev. John Bos, who was appointed first prefect apostolic of this territory was promoted to vicar apostolic, 14 March, 1918, and appointed titular Bishop of Capitolias, four days later.

A comparison of the 1906 statistics of this territory, with those published in 1922 shows the rapid progress which has been made here. There are now 3,084 Catholics as against 396 in 1906; 21 priests and 18 brothers where there were only 8 priests and 4 brothers; 24 churches and 18 stations where formerly there were 3 chapels and 2 stations. The Franciscan Sisters of Veghel are established in the vicariate with 15 sisters; 6 schools, which receive a subsidy from the state, are conducted, caring for the education of 429 children; 3 homes and 5 orphanages are also established. Since the foundation of the mission (1905) it has lost only one of its priests, Rev. Honoratus J. van der Voort, d. 1918, while caring for the sick at Dajak, during an epidemic.

Bornholm, a mission in Denmark, entrusted by Propaganda, to the Dutch Dominicans in 1915, presided over by Rev. John Melen, superior. This mission comprises the Danish island of Bornholm in the Baltic Sea near the southern coast of Sweden, and forms a small part of the Vicariate Apostolic of Denmark and the Island; subject to the jurisdiction of Rt. Rev. Johannes von Ruch, residing at Copenhagen. With the exception of some immigrants and converts the population of Bornholm (44,000) is entirely Protestant. They belong mostly to the National Danish Church, but there are more than sixteen other sects scattered throughout the island. Before the establishment of this mission in 1915 the Catholics had to be satisfied with what spiritual aid could be given them by the priests of Copenhagen, who made occasional visits to the island. Upon its establishment as a separate mission the Dominicans of the Dutch Province established two stations, one at Rönne, the capital of the island, and the other at Aakirkeby, a small city in the center of the island. The former is used as the mission center for the Danes, the latter for the Poles.

Each year about 250 Poles are found in this territory from the beginning of spring until the end of the harvest, where they earn their living working the farms, their assistance being greatly appreciated by the Danes, who suffer from a scarcity of labor. The station at Aakirkeby is presided over by a Dutch Dominican, who speaks both Polish and Danish, and he has numerous opportunities for giving instruction to Protestants as well as Catholics. The station at Rönne is in charge of another Dominican whose whole work is the conversion of Protestants, and who is assisted by Missionary Sisters of the Precious Blood of the German Congregation, whose mother-house and novitiate are in Holland. There are ten of these Sisters who give their lives to the care of the sick and the teaching of young Danish girls. Among the fifty pupils who attend their elementary schools there is not one Catholic.

Borsi, Giosue, soldier, poet and journalist, b. in Leghorn, Italy, 10 June, 1888, d. 10 November, 1915; son of Averado Borsi and Verdiano Fabbri. From his earliest years Borsi manifested literary ability. A poem written to his mother at the age of thirteen has been termed a classic. At fifteen and seventeen he published volumes of poetry, while at twenty he was recognized as a foremost commentator on Dante. At twenty-two he succeeded his father as editor of "Il Nuova Giornale" of Florence.

Borsi had been raised in an irreligious atmosphere, as his father was the owner of a chain of anti-clerical newspapers, but he had been baptized and received his first Communion at the age of fourteen in deference to his mother's wishes. He studied at the University of Leghorn, where he received his degree in law, for which he had no particular interest, so he left the university to become a journalist. Three deaths in his family, that of father, sister, and a brother, blasted his hopes of earthly happiness, and in visiting the cemetery where they were buried he became acquainted with the local Franciscans, at whose suggestion he commenced to

study religious works. In the interest of his newspaper he became acquainted with Rev. Guido Alfani, P.M., director of the Florentine Observatory, who satisfied his religious difficulties and received him back into the Church.

On 18 July, 1914, Borsi received Holy Communion for the second time, and on 29 April, 1915, was confirmed by Cardinal Maffi, Archbishop of Pisa, and on 4 May following he began writing his "Spiritual Soliloquies," which are regarded by some critics as a twentieth-century version of the "Confessions" of St. Augustine, and in the opinion of Cardinal Maffi will stand with them as amongst the greatest ascetical literature produced by the Church.

Enlisting at once when Italy entered the war, in October, 1915, Borsi was sent to the Isonzo front, where he fell, mortally wounded, 10 November, while leading his platoon to attack. After his death his Colloquies, which are fifty-four in number, the last eighteen having been written at the front, were published, and translated by Rev. Pasquale Maltese under the title of "Soldier's Confidences with God." A series of letters to his fiancée, entitled "Confessions to Julia," are in course of publication. The influence of the spiritual writings of this young Italian, turned from a dissipated darling of the salons of Florence and Rome into an apostle of Catholicism, is a palpable force among the young men in Italy to-day, whose fruits cannot yet be reckoned.

Bosa, Diocese of (Bosanensis; cf. C.E., II–689b), in the province of Cagliari, Sardinia, suffragan of the Archdiocese of Sassari. Rt. Rev. John Baptist Vinati, appointed to this see 19 January, 1906, was promoted to the titular see of Mocessos, 1916, and his successor, Rt. Rev. Angelico Zanetti, O.F.M., now (1922) fills this see, having been appointed 16 December, 1915. In 1921 this diocese had a Catholic population of 30,200 and comprised 20 parishes, 55 secular priests, 7 seminarians, and 104 churches or chapels. The church of our Lady of the Snows at Cuglieri, constructed at the beginning of the fourteenth century, was erected into a minor basilica, 9 September, 1919.

Bosnia and Herzegovina (cf. C. E., II–694a), formerly provinces in the Austro-Hungarian Empire, now included in Jugoslavia. The census of 1910 gave the area and population as follows:

District	Area	Population	Population Per Square Mile
Serajevo	3,245	288,061	88
Tuzla	3,443	425,496	123
Banjaluka	3,481	403,817	116
Bihac	2,163	229,071	106
Travnik	3,905	284,561	72
Mostar	3,531	267,038	75
Total	19,768	1,898,044	

The population of the principal towns was as follows: Serajevo, 51,919; Tuzla, 11,333; Banjaluka, 14,800; Bihac, 6,201; Travnik, 6,647; Mostar, 16,392. The census of 1910 showed an increase of 282,425 in the population of Bosnia since 1895; of 47,527 in the population of Herzegovina. The estimated population in 1920 was 1,931,802, and the area, 20,709 square miles. There are about 35,000 Albanians in the southeast, and 10,000 German and Tyrolese colonists; the rest of the population belongs to the South Slavonic peoples.

Economic Conditions.—The land question in Bosnia and Herzegovina is a very complicated one. Of *mulk* or freehold proper, there is very little in Bosnia. The greater part of the cultivated land is *mirie*, which is a leasehold tenure, paying tithe to the State as reserved rent. *Mulk* can be disposed of freely, *mirie* only with the consent of the State. The remaining categories include *vakuf* or Mahommedan religious foundations, *mevat*, or waste and forest lands, and *matruke* (roads, etc.), the last two being state property. The result of the Turkish conquest has been the creation of an exclusive Mohammedan landlord class, the conquerors cultivating very little themselves, the bulk of the land being worked by the original Christian owners (*kmets*). The peasant always enjoyed the right of pre-emption should the landlord be willing to sell, but until recently the terms on which he was obliged to raise the purchase money were so onerous that he was usually ruined in the process of acquiring property. In 1911, a law came into force to enable him to borrow from the State the whole sum required, but since this law contained no provisions for compulsory sale, the process of redemption was slow. However, between 1879 and 1900 about 26,000 *kmets* became freeholders, the largest number of purchasers in one year being 1,539 in 1909, at which date some 80,000 *kmets* still remained. Between December, 1911, and the end of July, 1912, 4,248 redemption loans amounting in the aggregate to £333,000 had been sanctioned, the money being derived from a preliminary advance of £416,000 provided by two financial groups represented by the Landesbank and the Agrarbank.

In 1910, the agricultural population of Bosnia-Herzegovina was 1,668,887, or about 88 per cent of the whole. There were 31,416 free peasants who were also *kmets*, 151,598 landlords (*agas, begs*) and free peasants, 79,677 cultivators of land not their own (*kmets*).

Education.—According to a Jugoslav authority there were in 1916, 458 elementary schools, giving a proportion of one school to 4,000 inhabitants. Education in the state schools is free. Secondary education is mainly dependent on 2 gymnasia at Serajevo and Mostar, and upon a *realschule* in Banjaluka. There are also a technical intermediate school, an institute for training teachers and a military academy. It is one of the grievances of the Jugoslav party that owing to practical exigencies, a knowledge of German is compulsory in secondary education.

Government.—Two years after the annexation of Bosnia-Herzegovina to Austria, a constitution was granted to the provinces by imperial decree. The elective machinery was good, as was shown by the orderly conduct at elections, but the legislative power conferred was too limited to give any real satisfaction and consequently became the subject of immediate protest and agitation. All the Bills carried in the local legislature required confirmation in the Parliaments of Austria and Hungary and approval by the Austro-Hungarian Common Ministry before they came up for royal assent. After the inclusion of the provinces in Jugoslavia, the provincial governments continued with the existing laws. According to the new constitution of Jugoslavia, Bosnia and Herzegovina form an autonomous province with a Diet of its own. It is to be divided into departments within its present limits and until this is enacted by law, the circuits of Bosnia and Herzegovina constitute departments. The union of these departments is to be carried out by the decision of the Departmental *Skupshtinas* (Legislature) of the departments concerned by a majority

of two-thirds of the votes cast. Single communes or districts can be separated from one department and annexed to another department within the limit of the present boundaries of Bosnia and Herzegovina, if their autonomous representatives consent to this by a decision of three-fifths of the votes and the consent of the National Legislature is given.

RELIGION.—The census of 1910 gives the following figures: Orthodox, 825,418 (43.49%); Moslems, 612,137 (32.25%); Roman Catholics, 434,061 (22.87%); Uniats, 8,136 (.43%); Jews, 11,868 (.52%); Evangelicals, 6,342 (.33%). The Christians in Bosnia are largely Orthodox, in Herzegovina, Catholic and Orthodox mixed. The Mohammedans form the majority in Serajevo and Tuzla. The Catholics of the Latin Rite exceed the other two denominations in Mostar and Travnik. At the time of the annexation to Austria in 1908, the Sultan's spiritual sovereignty was recognized by permission to continue the mention of his name in public prayer. For Catholic statistics, see SERAJEVO, ARCHDIOCESE OF; BANJALUKA, DIOCESE OF; MOSTAR AND MARKANA-TREBINJE, DIOCESES OF.

HISTORY 1908–1920).—At the Congress of Berlin, the Great Powers had acquiesced in the occupation of these provinces by Austria, as a necessary police measure, but Austria saw in their possession security against the development of Servia into a powerful state, and on 7 October, 1908, Baron Aehrenthal, without any previous authority from the signatories of the Treaty of Berlin, announced the annexation of Bosnia and Herzegovina to the Austro-Hungarian Empire. The annexation was not unconnected with the Turkish revolution of 24 July, 1908, which promised to introduce constitutional government among various nationalities under Turkish rule, and roused in Austria the fear that the return of these provinces might be demanded of her. On 20 February, 1910, a constitution was given to the annexed provinces. At the outbreak of the Great European War, Austria took repressive measures against the inhabitants of Bosnia and Herzegovina, even to the extent of wholesale massacres of the Servian population. About 8,000 are stated to have died at Doboj in Bosnia, where a camp had been formed in December, 1915. Desertions to the enemy from Bosnian regiments were frequent and were often due to concerted action. The first Bosnian regiment twice passed *en bloc* to the enemy, and was twice reconstituted. Finally it went over to the Russians at Jassy, with its Mohammedan Serv colonel. Between November, 1915, and July, 1917, volunteers were enrolled to the number of 46,581 of whom the largest proportion was furnished by Bosnia-Herzegovina. The corps saw much service and suffered heavily in proportion to its numbers.

The movement for the union of Bosnia and Herzegovina with the other Slavic countries took definite form at a general convention called by the National Jugoslavic Council on 16 August, 1918, at Laibach in the province of Kraina, in which Bosnia and Herzegovina took part. It was furthered by the action of the National Council of Agram (Zagreb), which voted the union of all the Slav states with Servia, and on November, 1918, Bosnia and Herzegovina became incorporated with the Kingdom of Greater Servia.

Boston, ARCHDIOCESE OF (BOSTONIENSIS; cf. C. E., II–703b), celebrated its centennial in October, 1908, and in 1911 its archbishop, Most Rev. William Henry O'Connell, was created a cardinal. The Catholic Missionary Congress met in Boston in 1913; and in April, 1919, the sixth Diocesan Synod was held here. The division of the New York-Maryland Province of the Society of Jesus was definitely begun on 8 December, 1921, with the formal opening of a new Jesuit scholasticate at Weston, near Boston, to be called Weston College. During the World War thirty priests of the diocese served as army chaplains. Rt. Rev. John Brady, D.D., Auxiliary Bishop of Boston, died 7 January, 1910. The present auxiliary is Rt. Rev. Joseph G. Anderson, consecrated titular Bishop of Myrina, 25 July, 1909.

At the present time the Diocese of Boston comprises 2465 square miles, has 259 parishes, 37 missions, 296 churches, 1 monastery for men and 2 for women, 14 convents for men and 100 for women, 657 secular priests and 157 regular, 139 lay brothers, 1,732 nuns, 3 seminarians with 184 seminarians, 1 college for men with 35 teachers and an attendance of 755, 1 college for women with 7 teachers and an attendance of 72, 37 high schools with 276 teachers and attendance of 3,452 (boys, 233; girls, 1,155), 3 normal schools with 42 teachers and an attendance of 113, 4 training schools with 74 teachers and an attendance of 236, 129 elementary schools with 1,664 teachers and attendance of 70,842, 5 industrial schools with 84 teachers and attendance of 545. Missionary work is carried on through the Society for the Propagation of the Faith and the Holy Childhood.

The various institutions established in the diocese are: 9 homes with 826 inmates, 10 asylums with 818 inmates, 6 hospitals caring for 5,317 patients in the year and 22,724 out-patients, 4 diocesan and 25 parochial settlement houses and 5 day nurseries caring for 1,550 children a year. All the public institutions permit the priests of the diocese to minister in them and the Boston School for the Deaf in Randolph is aided by the State. Among the clergy the societies established are: Clergy Fund Society and the Eucharistic League; among the laity: Holy Name Society, League of Catholic Women, Ladies' Catholic Benevolent Association, Catholic Daughters of America, Knights of Columbus, Ancient Order of Hibernians, Massachusetts Catholic Order of Foresters, St. Jean Bapiste d'Amerique; Catholic Fraternal League, Guilds of St. Luke, St. Apollonia, Infant Saviour, St. Vincent de Paul Society, Cecelian Guild, Daughters of Isabella, Catholic Total Abstinence Union. "The Pilot" is the diocesan publication. During 1920, 1,196 converts were made throughout the diocese.

Bostra (or BOUSRA) AND HAURAN, ARCHDIOCESE OF (BOSTRENSIS ET AURANENSIS; cf. C. E., II–707d), of the Greek Melchite Rite in Syria. This see was vacant for almost thirty years until the appointment of the present metropolitan, Most Rev. Nicholas Cadi, 10 February, 1889. The diocese is under the Patriarchate of Antioch, the archbishop residing at Damascus; he returned to his see in 1918 after having been banished by the Turks. By 1921 statistics there are 9,990 Catholics of the Greek Melchite Rite in this territory, 1,500 Schismatic Greeks, 17 secular priests and 1 regular, 9 churches, and 13 schools for boys and girls. The see is titular for the Latin Rite. There are no Catholics of this Rite in Hauran, but about 1,000 reside in Ageloun and Salte, cities which, although in the territory of Hauran, are dependent on the Patriarchate of Jerusalem.

Botucatu, DIOCESE OF (BOTUCATUENSIS; cf. C. E., XVI–34c), in the State of São Paulo, Brazil, was erected on 7 June, 1908, through a division of the Archdiocese of São Paulo. It includes a portion of the Atlantic coast called Ponta de Guarani, extending from the rivers Una do Prolado and Riberião do

Piruibe, as far as the point where the rivers Itahim Guassu and Fieté unite; these boundaries were already established for the Archdiocese of Sao Paulo. From here the boundaries of the new diocese follow the line passing the river Fieté to the mouth of the Paraná and from this point to the limits of the States of Matto Grasso and Paraná as far as the promontory of Guarahni. Included also in the diocese are the Islands of Bom Ambrigo, Comprida, Cardazo, Cananéa, Moleques, and Castilho. On 17 October, 1908, Rt. Rev. Lucius Autunes de Sousa was elected first bishop of the diocese.

At the present time (1921) the diocese includes: 60 parishes, 80 churches, 40 missions, 2 monasteries for men and 1 for women, 1 convent for men and 3 for women, 80 secular priests and 40 regulars, 20 lay brothers, 50 nuns, 1 upper and 1 lower seminary with 40 seminarians, 1 college for men with 8 professors and 100 students, 4 colleges for women with 50 professors and 350 students, 1 elementary school with 10 teachers and 150 students.

Bourges, Archdiocese of (Bituricensis; cf. C. E., II–720b), coextensive with the departments of Cher and Indre, France. This see was filled by the present Cardinal Dubois, from 30 November, 1909, until his transfer to Rouen, 13 March, 1916. He was succeeded by the present incumbent, Most Rev. Martin-Jérome Izart, b. at Estagel, 1851, appointed Bishop of Pamiers, 31 May, 1907, promoted 9 May, 1916. During the World War, 274 priests of this diocese, and 39 seminarians were mobilized, and of this number 17 priests and 8 seminarians died, 6 were decorated with the Legion of Honor, 3 won the military medal, 56 the *croix de guerre,* 7 the *médaille des epidémies,* and 5 received foreign decorations.

In 1919, from 5–8 September, the fifth centenary of the crowning of Our Lady of the Sacred Heart at Issoudun was celebrated. The ceremonies were attended by eight archbishops and bishops and 25,000 pilgrims and important indulgences were granted by the Pope.

By the latest statistics (1921) the population of the diocese numbers 337,810 for the department of Cher, and 287,673 for Indre; there are 65 first class parishes, 435 succursal parishes, 3 vicariate chapels, and 26 vicariates, formerly supported by the State.

Bova, Diocese of (Bovinensis; cf. C. E., II–724b), situated in the civil province of Reggio, in Calabria, Italy, suffragan of the Archdiocese of Reggio Calabria. Bishop Pugliatti, appointed to this see, 19 April, 1900, d. 18 November, 1914, and was succeeded by Rt. Rev. Paolo Albera, appointed 27 May, 1915. Born in Godiasco, 1871, he was made a secretary of the Apostolic Camera in 1910, rector of the theological seminary of Reggio-Calabria, January, 1915, and appointed administrator Apostolic of Mileto, 14 February, 1919. The 1921 statistics count the Catholic population of the diocese at 24,000, and credit it with 14 parishes, 3 vicariates, 23 secular and 6 regular clergy, 30 seminarians, and 34 churches or chapels.

Bovino, Diocese of (Bovinensis; cf. C. E., II–724c), in the civil province of Foggia, Southern Italy, suffragan of Benevento. Bishop Padula, appointed to this see, 24 March, 1898, was transferred to Avellino, 2 August, 1908. He was succeeded by the present incumbent Rt. Rev. Uberto Maria Fiodo, b. in Naples, 1861, made an honorary chamberlain, 1895, prelate of the Holy See, 1904, appointed 9 December, 1910, consecrated, 22 January, 1911. The 1921 statistics credit this diocese with 30,000 Catholics, 10 parishes, 60 secular priests, 68 churches or chapels, 17 Sisters, and 10 seminarians.

Bowden, Henry Sebastian, oratorian and writer, b. in London, England, 16 February, 1836; d. in London, 26 September, 1920. He was the son of Captain Henry Bowden of the Scots Guards, a convert and the founder of St. Mary's Church, Chislehurst. In 1848 he entered Eton, but on account of his father's conversion he was not allowed to finish his studies there. Shortly afterwards, in 1852, he himself entered the Church, and was one of the first students at the Catholic University of Dublin, founded by the then Doctor Newman. Later he entered the army, securing a commission in the Scots Fusiliers Guards. He served with his regiment from 1855–1867 when he resigned as captain and joined the Fathers of the Oratory in London. After his ordination in 1870, he became Prefect of the Brothers of the Little Oratory, the famous confraternity established by St. Philip Neri in Rome in the sixteenth century. In 1880 he was appointed parish priest of the large parish served by the Brompton Oratory, and was three times superior of the Oratorians, acting also for several years as censor for the Diocese of Westminster. His work in connection with the Oratory Middle School for boys was one of his greatest successes, as were his conferences for ladies held in St. Wilfrid's Hall. His guidance was much sought by those seeking admission into the Church and the number of his converts was very great.

Father Bowden's literary work includes "The Religion of Shakespeare," "The Witness of the Saints," "Guide to the London Oratory," "Dante," prefaces to Hettinger's "Natural Religion," and "Revealed Religion," the translations of which he edited, "Miniature Lives of the Saints," a household word for over forty years amongst English speaking Catholics, "Mementoes of the English Martyrs and Confessors," and a new edition of Blessed Thomas More's "Crumbs of Comfort."

Father Bowden's preaching was characterized by a certain tenderness joined to downrightness of fact and great earnestness of manner. A book embodying his spiritual teaching, edited by the Fathers of the London Oratory, has been recently published (1921) and gives evidence of his deep piety and spiritual shrewdness.

Braga, Archdiocese of (Bracara Augusta, Civitas Bracarensis), in Portugal. Rt. Rev. Manoel Bautista da Cunha, who came to this see 22 June, 1899, died in exile 13 May, 1913. He was succeeded by the present incumbent, Rt. Rev. Manoel Vieira de Mattos, b. at Peso de Regoa 1861, appointed titular Archbishop of Mitylene 22 June, 1899, and auxiliary to the Patriarch of Lisbon, promoted 1 October, 1914. The census of 1881 showed 719,286 Catholics in this territory, divided among 689 parishes.

Bragança, Diocese of (Brigatiensis), in the civil province of Tras-os-Montes, Portugal. Rt. Rev. Joseph Alves de Mariz appointed to this see, 21 July, 1885, d. 26 August, 1912, and was succeeded by Rt. Rev. Joseph Lopes Leide de Faria, b. at Tagilde, 1876, appointed 5 October, 1915. The latest statistics (1900) credit this diocese with 158,125 Catholics, divided among 334 first class parishes and 230 succursal parishes; it counts 583 churches, 581 public and 115 private chapels.

Brandenburg (cf. C. E., II–738d).—Ecclesiastically the former Mark of Brandenburg, with the city of Berlin and the greater part of the province of Pomerania, forms the "Apostolic Delegature for the Mark Brandenburg and Pomerania" which is administered by the Prince-Bishop of Breslau as Apostolic Delegate, indirectly through the Dean of St. Hedwig's in Berlin, as delegate of the prince-bishop.

According to the census of 1920 the number of Catholics was 538,927. The delegature is divided into 7 archipresbyterates with 74 parishes, 41 curacies, 182 churches and chapels. In addition to the delegate and the secretary of the delegation there are 272 priests of whom 74 are pastors, 143 curates and assistants, while 55 live in communities and have other appointments. The following religious orders have foundations: Dominicans 2, with 11 priests and 7 lay brothers; Society of the Divine Saviour 1, with 6 priests; Franciscans 1, with 2 priests; Jesuits 2, with 12 priests and 1 lay brother; Alexians 1, with 20 brothers; Poor Brothers of St. Francis 1, with 15 Brothers.

With few exceptions the religious orders of women devote themselves to the education of the young and to the care of the sick and poor. They have 95 foundations, representing the following orders: Sisters of St. Charles Borromeo (7 houses); Dominicans of St. Catherine of Siena (15 houses); Franciscans (6 houses); Grey Nuns of St. Elizabeth (24 houses); Sisters of St. Hedwig (1 house); Sisters of St. Joseph (2 houses); Carmelites of the Sacred Heart (6 houses); Sisters of St. Catherine (3 houses); Servants of the Immaculate Conception (3 houses); Sisters of Mary (16 houses); Religious of the Society of the Sacred Heart (2 houses); Sisters of Our Lady (2 houses); Sisters of the Divine Saviour (2 houses); Sisters of the Good Shepherd (2 houses); Sisters of St. Vincent de Paul (2 houses); Ursulines (2 houses).

The following Catholic schools exist in the delegature: 2 private high schools for boys, 6 for girls, 4 of which are conducted by nuns, 36 primary schools in Berlin, 52 outside of Berlin. In non-Catholic schools catechism is taught to the children by priests and secular teachers; classes in religious instruction are also held in churches, chapels and private houses. Religious orders of women conduct 32 infant asylums, and 11 schools for domestic economy and manual training.

Almost all of the charitable institutions are in charge of religious communities of women. There are 16 hospitals and sanatoria, 10 homes for convalescents, 1 insane asylum, 1 maternity home, 42 nurses' homes, 10 homes for invalids, 32 juvenile homes, 14 crèches, 4 homes for men, 4 refuges and boarding houses for women, 28 orphan asylums, 6 homes for wayward girls, 14 homes for girls seeking employment, several institutions for the instruction of first communicants. In many cases several of these institutions form one establishment and are under the same management.

The Catholics are well organized in the delegature, prominent among the 300 associations being the following: Association of the Holy Family (30); Associations of St. Charles Borromeo (50); St. Aloysius' Sodality and Young Men's Association (35); Sodalities of the Blessed Virgin (25). The following charitable political and social organizations exist in the delegature: Caritas Verband (Charitable Association) for Berlin, Spandau and other centers; Society of St. Vincent de Paul, with 90 conferences; about 70 Catholic labor unions; 10 journeymen's unions (*Gesellenvereine*); 8 Masters' Unions; 5 Associations of teachers; 12 Students' Associations; 2 National Bureaus (Volksbureaus); the National Union for Catholic Germany; the Windthorst League, Civic Associations and Choral Unions.

Brann, Henry A., priest and scholar, was b. 15 August, 1837, in Parkstown, County West Meath, Ireland; d. in New York, 28 December, 1921. He came to America in 1849, and received his elementary education in St. Mary's College, Wilmington, Delaware, and in St. Francis Xavier's College, New York City. His theological studies were followed at the Seminary of St. Sulpice, in Paris, whence he went to Rome, where he was ordained on the Feast of the Most Holy Trinity, 14 June, 1862, his being the first ordination at the American College. He returned to the United States in August of the same year, and was appointed vice-president and professor of dogmatic theology at Seton Hall College, which offices he continued to hold for two years. In 1864, Dr. Brann was appointed assistant priest at St. Mary's, and in 1865 he became assistant to Rev. John Kelly, in St. Peter's Church, Jersey City. He was appointed pastor at Fort Lee, N. J., in May, 1866. In that same year he built the Church of St. Cecelia in Englewood, and also started the building of the Church of the Holy Trinity in Hackensack. In 1867, Dr. Brann joined the Paulist Fathers, where he taught philosophy and theology. At the urgent request of Bishop Whelan, Dr. Brann was loaned to him by Cardinal McCloskey, to act as director of the seminary at Wheeling, West Virginia, during the bishop's absence at the Vatican Council. When Dr. Brann returned to New York in 1870, he was appointed pastor at Fort Washington where he built St. Elizabeth's Church. For nineteen years he devoted his priestly labors to the people of St. Elizabeth's, and during that time he found ample opportunity for study, and he acquired fame as a lecturer, preacher and writer. Numerous articles appeared from his pen during those years in various reviews and magazines. He published many books and small pamphlets, among them two metaphysical works: "Curious Questions" and "Truth and Error." "The Age of Unreason" was a reply to Col. Robert Ingersoll in 1880. "An Essay on the Popes," "The Immortality of the Soul," "Purgatory," "Martin Luther," "The Life of Archbishop Hughes," "Waifs and Strays," "The History of the American College in Rome," and a pamphlet on "Christian Education" are among the best known of his works.

In January, 1890, Dr. Brann was appointed pastor of St. Agnes Church, New York City. For thirty-two years, until the day of his death he spent his best efforts, with distinction and success, for the spiritual and temporal interests of his people, and for the welfare of the Catholic Church. In January, 1910, on the Feast of St. Agnes, he was created domestic prelate by His Holiness Pope Pius X, and in June, 1912, Monsignor Brann celebrated the Golden Jubilee of his ordination to the priesthood. Monsignor Brann was gifted with extraordinary talents; and with undaunted courage he made use of these talents, as a preacher, professor, writer, controversialist, in the defense of truth and the doctrines of the Catholic Church.

Brazil, United States of (cf. C. E., II–745d).—The area of the Republic of Brazil is 3,275,510 square miles. According to the census of 1920 the population was 30,645,296 (9.3 per square mile). The largest city is Rio de Janeiro with a population of 1,157,873 in 1920; São Paulo, 504,300; Bahia, 348,130; Pernambuco, 216,484; Belem, 275,167.

The number of immigrants between 1820 and 1919 was 3,576,275. Between 1908 and 1919, there were 1,015,873 immigrants, of whom 386,696 were Portuguese, 212,732 Spaniards, 145,709 Italians, 36,246 Germans, 10,498 French. In 1919 there were 5,701 immigrants. In the southern states of Brazil there are prosperous German, Russian, and Italian colonies. The colonies maintained by Brazil are nineteen; on 31 December, 1918, they had a population

of 37,535 including 372 Germans, 12,209 Brazilians, and 22,154 of other nationalities. In 1920 Brazil was much concerned over the question of immigration and as the settlement of the country was not proceeding rapidly enough, measures were taken for facilitating the entry of Jews from Ukraine in November and settling them on public lands.

RELIGION.—The latest religious statistics (1917), give 24,373,579 Catholics and 70,268 Protestants. There are about 8,280 churches and 4,005 clergy. The entire republic is divided into twelve Metropolitan sees; São Salvador do Bahia (diocese 1552, archdiocese 1676); suffragans, Barra do Rio Grande (1913), Caetite (1913), Ilheos (1913); Belem do Pará (diocese 1719, archdiocese 1906), suffragans, São Louis do Maranhao, 1676, Amazonas or Manaos, Piauhy (1902); Cuyaba (diocese 1826, archdiocese 1910), suffragans, São Luis de Caceres (1910), Corumba (1910); Diamantina (diocese 1854, archdiocese 1917), suffragans, Arassuahy (1913), Montesclaros (1910); Fortaleza or Ceara (diocese 1854, archdiocese 1915), suffragans, Crato (1914), Sorbal (1915); Marianna (diocese 1745, archdiocese 1906), suffragans, Aterrado (1918), Goyaz (1826), Porto Nacional (1915), Pouso Alegre (1900), Uberaba (1907); Maceio (erected 1900 as diocese of Alagoas, name changed 1917, archdiocese 1920), suffragans, Aracaju (1909), Penedo (1916); Olinda and Recife (diocese 1676, archdiocese 1910), suffragans, Garanhuns (1918), Nazareth (1918), Pesqueira (erected 1910 as diocese of Floresta, name changed 1918); Parahyba (diocese 1892, archdiocese 1914), suffragans, Cajazeiras (1914), Natal (1909); Porto Alegre (Diocese of São Pedro do Rio Grande do Sul 1848, archdiocese under present name 1910), suffragans, Santa Catharina or Florianopolis (1918), Pelotas (1910), Santa Maria (1910), Uruguayana (1910); São Sebastiao do Rio de Janeiro (diocese 1676, archdiocese 1892), suffragans, Spirito Santo (1895), Nictheroy or Petropolis (1893); São Paulo (diocese 1745, archdiocese 1908), suffragans, Botucatu (1908), Campinas (1908), Curityba do Parana (1892), Sao Carlos do Pinhal (1908), Ribeirão Preto (1908), Taubate (1908); three prefectures apostolic: Rio Negro (1910), Solimoes Superiore (1910), Teffe (1910); five prelatures nullius: Acre and Purus (1919), Bom Jesus de Piauhy (1920), Conceiçao or Santa Conceiçao do Araguaya (1911), Registro do Araguaya (1914), Santarem (1903). The Brazilian legation to the Holy See was elevated to the rank of an ambassy in 1919. Brazil is an apostolic nunciature of the second class, the nuncio residing at Rio de Janeiro. For Catholic statistics see articles on subjects listed above.

EDUCATION.—Education is free, but not compulsory except in several municipalities in São Paulo, which insist on compulsory education (e.g. Ribeirao Preto). It is under the supervision of the Government, primary education being controlled by the States and municipalities. In order to make industrial education more general, the Federal Government under some circumstances, aids a state, municipal or private school which meets requirements, and also aids schools in agricultural colonies, 148 such schools being assisted in the State of Santa Catharina and 96 in the State of Paraná. The Federal government maintains a secondary school, the *Collegio Pedro II,* in Rio de Janeiro, which is the standard for state and private secondary institutions desiring government recognition. Higher education is given mainly in separate professional schools rather than in universities, but on 7 September, 1920, the Federal Government consolidated into a university the faculties of medicine and law and the polytechnic school hitherto maintained as separate institutions in Rio de Janeiro.

There are faculties of law at Recife, São Paulo, Ceara, Goyaz, Para, Bahia, Bello Horizonte, and Porto Alegre; faculties of medicine at Rio de Janeiro, São Paulo, Curityba, Bahia, and Porto Alegre; colleges of pharmacy at Ouro Preto, Belem, Juiz de Forá, Porto Alegre, and São Paulo; schools of odontology at Bello Horizonte, Porto Alegre, and also attached to the colleges of medicine and pharmacy; engineering colleges at Ouro Preto, Bahia, Recife, Porto Alegre, and São Paulo, and since 1916, a school of Economics and Politics in Rio de Janeiro. According to the latest available statistics, there are in the various states 12,744 primary schools with 700,120 pupils and 20,590 teachers. Of the total number 85 were federal, 6,985 were state government schools, and 2,647 municipal schools. There were 327 secondary schools with 30,258 pupils and 151 professional schools with 19,294 pupils. The National Library in Rio contains more than 400,000 books and manuscripts.

ECONOMICS.—For 1920–21 the estimated coffee crop was 7,143,000 bags. About half of the world's supply of India rubber comes from Brazil, the principal rubber growing districts being Ceara, Manaos, and Pará. In 1917, the rubber crop was 41,500 tons, the cotton crop, 75,000 tons (119,500 tons in 1919). The yield of cocoa in 1918 was 60,000 tons; the average annual tobacco crop is 50,000,000 kilos; the yield of sugar, 300,000 tons (399,600 in 1919–20). Up to 1916 rice was largely imported but now is so extensively grown, that there were nearly 30,000 tons exported during 1919. There were in 1918, 202 cotton factories with 1,500,722 spindles and 78,186 workmen; and in 1919, 36 woolen factories and 1,400 looms. Altogether there are (1920) 11,335 factories in Brazil, with a capital of 665,676,000 *milreis* and 151,841 employees.

The forest area of Brazil has been estimated at 1,500,000 sq. miles, and in 1919 woods to the value of $3,500,000 were exported. Expressed in terms of United States currency, adopting the rate of $1.00 to 3,816 *milreis,* the trade of Brazil for two years was

	Imports	Exports	Total
1918	$247,351,151	$284,275,068	$531,626,219
1919	346,907,226	566,467,038	913,374,264

Statistics show that 41.39 per cent of the exports went to the United States; 21.28 per cent to France; 7.24 per cent to the United Kingdom. The import trade by percentages was: 48 per cent from the United States; 16.15 per cent from the United Kingdom; 3.97 per cent from Portugal.

The recurring famines of northeastern Brazil have called the attention of the government to the necessity of conserving and utilizing the water supply of the country by means of great dams and reservoirs in order to reclaim by irrigation the arid lands in that section of the country. Brazil possessed on 31 March, 1919, railways open for traffic of a total length of 18,708 miles; of these 9,445 miles were the property of the Union.

The consolidated foreign debt of Brazil on 31 December, 1919, amounted to £116,281,960 and 322,249,500 francs; and the total currency was 1,749,974,000 *milreis.* In July, 1912, a Bill was introduced into the Senate, making it necessary for the States to obtain Federal authorization before contracting any loans.

GOVERNMENT.—Brazil is a federal republic of 20 states, 1 federal district, and a national territory. The site for the Federal capital has been selected in the State of Goyaz, on a table-land between Pyre-

nopolis, Santa Luzia, and Formosa. In 1912 there were in Brazil 1,233 municipalities, 705 townships, 528 villages, and 3,629 districts.

A new Civil Code came into force on 1 January, 1917. Among the most important subjects covered by the code are those referring to legal capacity; the registration of births and marriages, and deaths; juristic persons and organizations; domicile; real and personal property; homestead (a new institution in Brazilian law); legal acts; domestic relations; copyright; mortgages, contracts, wills and the administration of estates. The decree of banishment against the ex-imperial family was repealed on 6 August, 1920.

The last five presidents of Brazil include Affonso Penna, elected in 1906; Hermes da Wonesca, 1910; Wenceslão Braz, 1914; Rodrigues Alves, 1918; Epitacio Sessoa, 1919.

Recent History.—Brazil's foreign policy in recent years has been marked by a tendency towards free relations with her neighbors. A protocol signed with Peru arranged for the organization of a commission to survey the frontier, in accordance with the treaty of demarcation of 8 September, 1909. On 7 May, 1913, a convention between Brazil and Uruguay on the river San Miguel was signed between the two republics. Uruguay recognized the Brazilian navigation rights on the river, which had heretofore been exclusively Uruguayan. On 25 May, 1915, the A. B. C. treaty of peace between the three strongest powers of South America, Argentina, Brazil, and Chile, was signed in Buenos Aires. This provided for five years of peace among the three nations, during which time each was pledged not to make war against either of the others until the causes of conflict had been investigated and reported upon by an important commission. In 1917 during the World War the Brazilian government warned Germany that it would hold her responsible for any damage to Brazilian ships. In April the *Paraná* was sunk by a German submarine without warning or any subsequent assistance to the crew. In May the Brazilian vessel *Tijuca* was sunk off the coast of Brittany, and immediately the neutrality proclamation was revoked. The German vessels in Brazilian ports were seized. The Treaty of Peace between Germany and Brazil was ratified by the President of Brazil on 11 November, 1919, Congress having approved of the same.

Brébeuf, Jean de (cf. C. E., II–751b).—The cause of his beatification was introduced at Rome, 9 August, 1916.

Breda, Diocese of (Bredana; cf. C. E., II–752b), suffragan of Utrecht, Holland. Rt. Rev. Petrus Hopmans was elected bishop of the see in 1914, upon the death of the former bishop Petrus Leitjen, d. 17 May, 1914. The diocese includes: 107 parishes, 113 churches, 7 monasteries for men and 7 for women, 7 abbeys for men and 7 for women, 26 convents for men and 87 for women, 270 secular priests and 180 regulars, 550 lay brothers, 2 seminaries with 210 students, 9 normal schools, 100 elementary schools, 7 secondary schools, 22 missionary organizations of various kinds, 28 asylums and orphanages. The schools are supported by the Government, and there are several Catholic periodicals published in the diocese.

Bremen (cf. C. E., II–756c), formerly a republic, composed of the state and free city of Bremen, now a free state of Germany, with a constitution adopted on 15 May, 1920. The area is 99 square miles; the population, according to the census of 1919 was 311,266. The largest cities are Bremen, 264,170 and Bremerhaven, 22,159. The census of 1910 gave 257,930 Protestants, 21,074 Catholics, 1,217 other Christians, 1,251 Jews, and 14,243 others. The highest power of the state is exercised by the House of Burgesses consisting of 120 members, elected on a democratic basis by all citizens of the state. The *Burgerschaft* elects the Senate of fourteen members as the executive body. Two *Burgermeister* chosen from the members of the Senate preside over the deliberations of that body. Bremen contains two *Amtgerichte* and a *Landgericht*, whence appeals lie to the *Hanseatische Oberlandesgericht* at Hamburg.

Brentwood, Diocese of (Brentwoodensis), in the province of Westminster, England, was erected 22 March, 1917, by a division of the Archdiocese of Westminster, and comprises the county of Essex. The first bishop appointed to this see was Rt. Rev. Bernard Nicholas Ward (q.v.), consecrated titular Bishop of Lydda and made administrator apostolic of the new diocese 10 April, 1917, being translated to this diocese 20 July following. Bishop Ward died 21 January, 1920, and the present incumbent, Rt. Rev. Authur Doubleday, was appointed to succeed him, and consecrated 23 June, 1920. The Church of the Sacred Heart and St. Helen, erected 1836–61 and consecrated 15 June, 1869, was made the cathedral church of the diocese.

The following religious orders are established in the diocese; Men: Cistercians and Franciscans (Friars Minor); Women: Canonesses of the Holy Sepulchre, Carmelites of the Sacred Heart, Dames Bernardines, Dominicans, Franciscans, Franciscan Missionaries of Mary, Immaculate Conception Sisters, Poor Clares, Poor Handmaids of Jesus Christ, Poor Sisters of Nazareth, Sainte-Union, Sisters of Charity, Irish Sisters of Charity, Sisters of Mercy, of the Sacred Hearts of Jesus and Mary, and Ursuline Sisters. By the 1921 census the total population of the diocese is 1,468,341, and of these about 41,616 are Catholics. By 1921 statistics there are 69 secular and 28 regular priests, 3 convents of men and 32 of women, 41 churches, 40 parishes, 10 stations, 25 public elementary schools receiving Government grants and 2 without grants, 3 secondary schools for boys and 14 for girls. There are in all 6,428 children in elementary schools and 407 in other schools. There are 14 charitable institutions, consisting of hospitals, residential institutions for poor children, orphanages, homes, refuges and poor law, industrial and reformatory schools; 1,028 children are cared for in these institutions. A diocesan periodical, "The Warrior," is published as well as several parish magazines. During the World War 7 priests of the diocese served as chaplains, one of whom died in the service.

Brescia, Diocese of (Brixiensis; cf. C. E., II–760a), in Lombardy, Northern Italy, suffragan of Milan. Rt. Rev. Bishop Corna Pellegrini, who came to this see, 1 December, 1883, d. 21 May, 1913, and was succeeded by the present incumbent, Rt. Rev. Giacinto Gaggia, b. in this diocese, 1847, made prelate of the holy see 1907, appointed titular Bishop of Hadrumetum, 29 April, 1909, and auxiliary to the Bishop of Brescia, succeeding 28 October, 1913. He is assisted by an auxiliary, Bishop Bongiorni, titular of Sasima. According to the 1922 statistics the diocese comprises: 388 parishes, 900 churches, 22 monasteries for men, 181 monasteries for women, 897 secular priests, 195 regulars, and 2,153 Sisters. Among the educational institutions are a philosophical and a theological seminary, which together have 380 students, the college of Cesare Arici for boys, conducted by the Jesuit Fathers,

several secondary schools for girls, a boarding house for boys and four for girls, who attend the public schools, the first conducted by priests, the latter by the Sisters. Besides these the various religious conduct schools for day pupils which are well attended. A mutual aid society, St. Carlo society, and a co-operative association are established among the clergy, and various circles of good works are formed among the men and women of almost every parish. Hospitals, homes, and orphanages, although under municipal administration, are conducted by the Sisters. A number of weekly, fortnightly, and monthly periodicals, are published in the diocese.

Breslau, PRINCE-BISHOPRIC OF (VRATISLAVIENSIS; cf. C. E., II-761a), is dependent directly on the Holy See. This immense diocese is divided into three parts each with distinct administration: (1) the province of Prussian Silesia (part of district of Oppeln has been ceded to Poland), with the exception of a few districts attached to dioceses of Prague and Olmutz in Czechoslovakia, counting (1918) over 2,566,000 Catholics; (2) the Principality of Teschen and the part of the Principality of Neisse, which was formerly Austrian Silesia. The district of Neisse lying in Austria was included in Czechoslovakia and Teschen was divided by Treaty of Versailles between Czechoslovakia and Poland. The Catholics number 362,000 (1918); (3) city of Berlin and the two provinces of Brandenburg and Pomerania, excepting two districts which are attached to the diocese of Posen (Poland), and contain 443,000 Catholics. This territory is administered by a delegate who is always the provost of St. Hedwig's in Berlin.

The seat of the diocese is the city of Breslau, on the River Oder in the Prussian Province of Silesia. The present bishop is Adolph Cardinal Bertram, b. at Hildesheim 14 March, 1859, student at Hildesheim, Würzburg, Innsbruck, and Rome, ordained at Hildesheim 31 July, 1881, elected Bishop of Hildesheim 26 April, 1906, transferred to Breslau 27 May, 1914, succeeding Cardinal Kopp deceased, named member of Prussian House of Lords in January, 1916, created cardinal *in petto* 4 December, 1916, and received the hat with title to St. Agnes-Outside-the-Walls, of which he took possession 21 December following. His predecessor, George Cardinal Kopp, Prince-Bishop of Breslau, who had struggled long to safeguard and preserve peace between Church and State, died 4 March, 1914. Mgr. Valentine Wolciuh, chancellor of Breslau, was elected titular Bishop of Danaba and auxiliary of the diocese 8 March, 1920.

Among the clergy recently deceased are the following of note: Auxiliary Bishop Charles Augustin, b. in Diocese of Breslau 1 November, 1847, elected titular Bishop of Diocesaraea and auxiliary of the diocese 10 March, 1910, and d. 26 September, 1916; Prelate Adolph Franz, eminent in letters and prominent in administration of the diocese; Prelate Hugo Laemmer, professor at the University of Breslau and author of many books; two laymen, Councillors Dittrich of Breslau and Horn of Neisse, who assisted most commendably in the temporal affairs of the diocese, died recently.

During the World War many of the clergy were in the army administering to the spiritual needs of the soldiers, while those left at home sent comforts and necessities to the fighting men and attended to the welfare of their families and the wounded in the hospitals. The laity gave themselves and their fortunes to the cause espoused. On 21 October, 1921, that part of Upper Silesia assigned to the Republic of Poland was placed under the jurisdiction of the Bishop of Breslau.

Including the district governed by delegation, the diocese contains over 3,700,000 Catholics, mostly of German descent, with a small minority of Poles. There are actually employed in the diocese 1660 secular and 170 regular priests, assisted by a total of 339 lay brothers. There are 11 monasteries for men and 8 for women, 1 abbey for men, 20 convents for men and 687 for women, 3 universities, 6 colleges for men and 10 for women, and 19 normal schools. The prince-bishopric is divided into commisariates and archipresbyterates, in which there are 1052 cures of various kinds (parishes, curacies, and stations). Besides the theological faculty of the University of Breslau, the diocese possesses as episcopal institutions for the training of the clergy 5 preparatory seminaries for boys, 1 home (recently much enlarged), for theological students attending the University of Breslau, and 2 seminaries with 50 seminarians.

The statistics of the houses of religious orders in the diocese are: Benedictines, 2 houses; Dominicans, 1; Franciscans, 10; Jesuits, 4; Piarists, 1; Brothers of Mercy, 10; Order of St. Camillus of Lellis, 2; Redemptorists, 3; Society of the Divine Word, 2; Alexian Brothers, 1; Poor Brothers of St. Francis, 2; Sisters of St. Elizabeth, 6; Magdalen Sisters, 1; Ursulines, 7; Sisters of the Good Shepherd, 5; Sisters of St. Charles Borromeo, from the mother-house at Trebnitz, 226, from the mother-house at Trier, 5; Servants of the Sacred Heart of Jesus, 3; Sisters of the Poor Handmaids of Christ, 3; Sister Servants of Mary, 85; German Dominican Sisters of St. Catherine of Sienna, 16; Grey Sisters of St. Elizabeth, 223; Sisters of St. Hedwig, 25; Sisters of Mary, 69; Poor School Sisters of Notre Dame, 23; Vincentian Sisters, 7; Sisters of the Holy Cross, 1; Sisters of St. Joseph, 2. In the above mentioned monastic houses for men there are 509 religious, in those for women 7547 religious. The government partly supports the Catholic schools. There are 2 associations for the clergy and a great many for the laity. Among the periodicals published are 4 Catholic weeklies of note. Since this article went into type word has been received of the erection of a see at Berlin and the appointment of a bishop in the person of Rev. Dr. Kaas.

Bressanone (or BRIXEN), DIOCESE OF (BRIXINENSIS; cf. C. E., II-793d), formerly a Prince-Bishopric of Austria, embracing the greater part of Northern Tyrol and Vorarlberg, suffragan of Salzburg but now the diocese is directly dependent on the Holy See. Part of the diocese, including the episcopal see, was ceded by Austria to Italy as a result of the treaty of St.-Germain. By a decree of 27 April, 1915, the parochial church of Montichiari was erected into an abbatial church, with a mitred abbot as pastor. Rt. Rev. Francis Egger, appointed to this see 6 November, 1912, filled it until his death, 17 May, 1918. After a vacancy of three years he was succeeded by Rt. Rev. John Raffll b. at Roppen, Austria, 1858, ordained 1883, made an honorary chamberlain 6 April, 1910, appointed 28 April, 1921, consecrated 19 June following. He is assisted by an auxiliary at present (1922), Rt. Rev. Sigismond Waitz, titular Bishop of Cibyrra and administrator of Vorarlberg. The population of this diocese is almost entirely Catholic, the 1920 statistics counting only 150 Protestants against 470,876 Catholics. These latter are divided among 28 deaneries, 398 parishes, 72 fillial parishes, 287 vicariates, and 71 secondary parishes, cared for by 926 secular and 657 regular clergy.

Bridgetinnes (cf. C. E., II-785d).—This order, founded by St. Bridget of Sweden at Vadstena in

1346, spread to Denmark, Norway, Finland, Russia, Poland, North and South Germany, the Netherlands, England, France, and Italy. France had five foundations: Lille, Douai, Arras, Valenciennes, and Armentières. In Italy the first house, Porta Paradies or Gate of Paradise, dates from 1394; the second at Genoa from 1426; on the death of the donor, in 1428, the house in which St. Bridget lived in Rome passed to the order and became its hospice. In Bavaria the foundation at Altomünster still remains; this monastery was plundered and partially destroyed twice during the Thirty Years War (1632 and 1646), its members fled before foreign troops in 1703, and when suppressed in 1803, no purchaser being found for their cloister, the nuns were permitted to remain but not to profess new subjects; after many years the few survivors had the satisfaction of seeing the restitution of their house, when on 8 October, 1844, the order was reinstated. The monastery of Reval in Russia was burnt by schismatics in 1575. Vadstena, as a fabric, notwithstanding the covetousness of Gustavus Vasa, remained untouched for seventy years. The nuns after suffering much persecution were favored and sustained by his Catholic son, John XIII (1568–92), but his younger son coming to the throne as Charles IX, a determined Protestant, the nuns were expelled. The last abbess and her eleven daughters, in December, 1595, landed at Danzig, and found an asylum in Poland.

In Poland most of the double monasteries survived until the middle of the nineteenth century, when with other religious houses they were suppressed by the Russian Government. The last of the Polish nuns died in her monastery at Grodno in 1908. In England the celebrated Bridgettine monastery of Syon Abbey (q.v.) is the only pre-Reformation house to come down to the present day in unbroken continuity. Venerable Marina de Escobar, foundress of the Bridgettines of the Recollection at Valladolid, had applied for admission to the Carmelite Order, but St. Teresa told her that she knew by revelation that her place was not there, that God would use her to bring the Bridgettine Order into Spain. There are twelve Bridgettine monasteries now in existence: Syon Abbey at Chudleigh in Devonshire, Altomunster in Bavaria, Uden and Weert in Holland, the Monastero S. Birgitta, founded at Rome in 1911, five Spanish houses of the Bridgettines of the Recollection (Valladolid, Vittoria, Lasarte, Parades de Nava, and Ascoytia) and two in Mexico.

Brindisi, ARCHDIOCESE OF (BRUDUSINENSIS; cf. C. E., II–787d), in the province of Lecce, Italy, with the perpetual administration of the diocese of Ostuni. Archbishop Morando, appointed to this see 5 January, 1906, died 20 August, 1909, and was succeeded by Rt. Rev. Tommaso Valeri, O.F.M., b. at Santa Fiora, 1865, appointed 22 April, 1910, consecrated 5 June following. In July, 1919, Archbishop Valeri was made a grand officer of the Order of Saints Maurice and Lazarus in recognition of his patriotic work during the World War. By the 1920 statistics this territory counts 110,907 Catholics, 19 parishes, 170 secular and 15 regular clergy, 25 seminarians, 22 Brothers, 81 Sisters, and 89 churches or chapels.

Brisbane, ARCHDIOCESE OF (BRISBANENSIS; cf. C. E., II–789b), comprises about 200,000 sq. miles in the Colony of Queensland, Australia. The second bishop, and first archbishop of this see, Most Rev. Robert Dunne, who was appointed to the diocese in 1882, died 13 January, 1917. He was succeeded by the present incumbent, Most Rev. James Duhig, consecrated Bishop of Rockhampton 10 December, 1905, appointed titular Archbishop of Amida and coadjutor to the Archbishop of Brisbane 26 February, 1912, succeeded to the see of Brisbane 13 January, 1917.

The religious orders engaged in educational and charitable work in this diocese are: Jesuit Fathers, Redemptorist Fathers, Christian Brothers, Sisters of Mercy, Sisters of Perpetual Adoration, Good Samaritan Sisters, Sisters of St. Joseph, Religious of the Sacred Heart, Sisters of Our Lady of the Sacred Heart, Ursuline Sisters, Sisters of Charity, and Sisters of Nazareth. Primary and secondary schools conducted by the Sisters are inspected annually by officers of the state education department. St. Vincent's Orphanage, conducted by the Sisters of Mercy, receives ten pence a day from the government for the support of each child sent to the institution.

The total population of this territory is approximately 300,000 (1922), and of these 70,000 are Catholics. The diocese comprises 52 parochial districts, 140 churches, 81 secular and 6 regular clergy, 46 religious brothers, 510 nuns, 7 male and 95 female lay teachers employed in Catholic schools, 3 boarding schools for boys and 20 for girls, 15 high schools, 52 primary schools, 14,031 children attending Catholic schools, 1 technical school, 1 orphanage, 1 asylum, 1 hostel for girls, and 2 hospitals.

British Columbia (cf. C. E., II–791b).—The area of the province is 355,855 sq. miles, of which 353,416 are land and 2,439 water. The population in 1911 was 392,480; an estimate in 1920 gives it as 650,000. The largest cities with their respective populations are: Victoria, 38,775; N. Vancouver, 10,584; S. Vancouver Municipality, 32,182; Nanaimo, 7,800; New Westminster, 14,400; Vancouver City, 116,700; Point Grey Municipality, 13,654; Comox-Atlin, 7,100. The figures for the total population of the province include 25,694 Indians. In 1911 there were 19,568 Chinese.

EDUCATION.—Education in British Columbia is in charge of a Minister of Education, Deputy Minister, Superintendent and a Council of Public Instruction composed of the Minister and the other members of the Executive Council. All education is free and compulsory for six months in the year between the ages of seven and fourteen. There is no religious instruction, though the highest morality is inculcated. For educational purposes the province is divided into municipal and rural school districts, and the schools are of three classes, viz., municipality schools, rural schools, and assisted schools. For secondary education there are the superior schools and high schools. Higher education is obtained in the University of British Columbia, opened in 1915 at Vancouver with an endowment of two million acres of Crownlands. In 1920 the provincial legislature authorized the establishment of colleges in affiliation with the university. At present there are 1,530 students and 64 members of the faculty. In 1919 there were 65,928 children enrolled in the elementary grades, 5,806 in the secondary grades, 2,332 teachers in the publicly controlled schools, of whom 197 taught in the 45 high schools. In the same year the expenditure was as follows: provincial government, $1,791,154; cities, municipalities, rural and assisted schools, $2,437,566; total, $4,228,720. In 1919 the Children's Protection Act freed the children in an institution from obligation to attend a religious service of different faith.

RELIGION.—The growth of the Church in British Columbia while slow has been continuous. Recently, however, hostile influences threatened to

impede its progress. The provincial law exempts from general taxation "every building set apart and in actual use for the service of God," but in 1911 the province adopted the single tax law on land alone. The town authorities decided that the sites of churches were no more exempt than other sites. Subsequently several Catholic churches in Victoria were sold for non-payment of taxes. The combined pressure of all the religious bodies of British Columbia, with the exception of the Baptists, was not sufficient to make the Government take action. In 1919 the sale of the cathedral of Victoria was threatened, and the bishop obtained a court injunction restraining the city of Victoria from further action. The latter won the case in the lower court but lost it in the higher court. An appeal to the Supreme Tribunal of Land resulted in a decision of the Privy Council sustaining that of the higher court.

For Catholic statistics see VANCOUVER, ARCHDIOCESE OF; VICTORIA, DIOCESE OF; YUKON, VICARIATE APOSTOLIC OF.

ECONOMIC STATUS.—The total value of the mineral production of the province in 1920 was $38,044,915. In 1919 gold brought $3,457,406; copper, $7,915,324; lead, $1,526,855; silver, $4,126,556.

In 1919 the province produced lumber worth $70,285,094; fish to the value of $15,216,397; agricultural produce valued at $65,384,556. The area of timberland is over 100,000,000 acres, containing, roughly speaking, 400,000 million feet of merchantable timber. The coal supply is estimated at 75 billion tons, of which 23,000 millions are in the seams known and measured. In 1919 Vancouver Island and parts of the mainland yielded coal to the value of $11,337,705. The statistics for 1918 give 1786 industrial establishments, capital, $244,697,000; employees, 48,779; wages and salaries, $51,051,000; value of products, $207,678,000. The trade of the Province in 1919 showed imports valued at $63,694,697, and exports at $77,247,666. The railway mileage of the province in 1917 was 3,885. Steps are being taken to establish direct shipping communications with the Canadian Atlantic ports, via the Panama Canal. The balance sheets of the province showed that on 31 March, 1919, the liabilities totaled $52,288,067, assets $59,642,124.

GOVERNMENT.—The provincial government is administered by a Lieutenant Governor, appointed and paid ($9,000 per annum) by Ottawa, and a Legislative Assembly of forty-seven members, on the system of executive administration known as "responsible government." The Assembly is elected for four years, every adult, male or female, having resided six months in the province, duly registered, being entitled to vote. In 1918 the vote was granted to women. In 1920 it was decided that the consent of the court must be obtained to the adoption of an unmarried minor. On 20 October, 1920, a temperance plebiscite gave the voters the choice of prohibition or of government control of liquor traffic; the latter won.

Brixen, DIOCESE OF. See BRESSANONE.

Brnô (German, BRUNN), DIOCESE OF (BRUNSIS; cf. C. E., III–11d), suffragan of Olmutz, in Moravia, which was formerly in Austria, but is now part of Czechoslovakia. This see was filled by Rt. Rev. Paul de Huyn from 14 May, 1904, until his promotion to the Archdiocese of Prague, 4 October, 1916. He was succeeded by the present (1922) incumbent, Rt. Rev. Norbert John Nepomucene Klein, b. in Moravia 1866, appointed 7 December, 1916, consecrated 28 January following. In 1919 the population of this diocese comprised 1,086,025 Catholics, 31,007 Protestants, 21,410 Jews, and 511 of other denominations. The diocese counted 40 deaneries, 441 parishes, 809 secular, and 141 regular clergy, and 502 religious.

Brooklyn, DIOCESE OF (BROOKLYNIENSIS; cf. C. E., II–798b).—Bishop McDonnell celebrated the silver jubilee of his appointment to the see in April, 1917, when the accomplishments of his administration were visible in every section of the diocese. More than a hundred new churches and chapels had been added to the list, with 61 new parish schools. Brooklyn College was opened by the Jesuit Fathers, 15 September, 1908; St. Joseph's College for Women by the Sisters of St. Joseph, 2 October, 1916; and the Cathedral College, for the preparatory seminary in the fall of 1914. The permanent building was erected in the following year mainly through a munificent gift from Mr. George Duval. A summer villa for the seminarians was located at Water Mills and the system of keeping them together during their entire course was successfully inaugurated. A diocesan organ, the "Tablet," was begun 4 April, 1908, and communities of the Passionist Fathers and the Brothers of Mary and the Brothers of the Sacred Heart were admitted to the diocese. As auxiliary bishop, the Rt. Rev. George W. Mundelein was consecrated titular Bishop of Loryma, 12 September, 1909, and ministered as such until his promotion to the archbishopric of Chicago, 9 December, 1915. A second auxiliary, the Rt. Rev. Thomas Edmund Molloy, was consecrated titular of Loria on 3 October, 1920. Bishop McDonnell died on 8 August, 1921, and Bishop Molloy was immediately named administrator of the diocese and transferred in succession as the third bishop of the see, 21 November, 1921. He was born at Nashua, New Hampshire, 4 September, 1885. His collegiate course was made at St. Anselm's College, Nashua, and St. Francis', Brooklyn, after which he was sent to the American College, Rome, where he was ordained in 1908. Returning to Brooklyn, he served as an assistant in St. John's Chapel parish, as secretary to Bishop Mundelein, and as director of the preparatory seminary and St. Joseph's College for Women before he was appointed auxiliary bishop. In the first few months of his administration he established six new parishes, admitted to the diocese a foundation of the Religious of Our Lady of the Cenacle and blessed (27 April, 1922), the Church of St. Peter Claver for the first Brooklyn congregation of colored Catholics.

When the first Catholic parish in Brooklyn was organized on 7 January, 1882, it was found there were then only 70 persons who could be relied on to give it material support. The immense diocese that followed from this beginning began its second century with the following statistical evidences of the splendid progress made in the intervening hundred years: bishop 1; diocesan priests 465; priests of religious orders 122, total 587; churches with resident priests 238; missions with churches 23, total 261; seminary for diocesan clergy 1, students 86; preparatory seminary 1, students 324; colleges for boys 3, students 2250; academies for boys 5, pupils 217; academies for young ladies 11, pupils 1424; commercial high school 1, pupils 380; high school 1, pupils 190; parishes with parochial schools 120, pupils 72,398; orphan asylums 10, orphans 3718; infant asylum 1, infants cared for 700; industrial schools for girls 2, girls 356; House of Good Shepherd 1, inmates 340; total young people under Catholic care 78,082; hospitals

10; homes for aged poor 4, inmates 740; Catholic population 821,337.

During the World War Brooklyn served as an important naval base, and within the diocesan limits two important camps were located, Camp Upton at Yaphank, and Camp Mills at Garden City, Long Island. The latter was used as the aviation center for this section of the country, and the army supply station was also located within this territory. These various activities afforded added opportunities for the zeal of the bishop and clergy, who took an active part in all patriotic endeavors.

Brownsville, Vicariate Apostolic of. See Corpus Christi, Diocese of.

Bruges, Diocese of (Brugensis; cf. C. E., III–5b), suffragan of Malines, contains the province of West Flanders in Belgium. The territory of the diocese was occupied by the Germans from 1914–1918, and the section near the French border was the scene of severe and continued fighting.

The episcopal seat is the city of Bruges, and the present bishop is Rt. Rev. Gustave-Joseph Waffelaert, born at Rolleghem in the Diocese of Bruges 27 August, 1847, priest in June, 1870, elected 28 June, 1895, consecrated at Bruges 25 July following. On 10 August, 1920, Bishop Waffelaert celebrated the golden jubilee of his priesthood and his silver jubilee as bishop in the presence of Cardinal Mercier, four Belgian bishops, three mitered abbots, two ministers of State, and civil and military authorities. After the ceremony in the cathedral of St. Saviour the cardinal placed the pallium, a reward of the Supreme Pontiff's, on the venerable bishop. On this occasion he was also named an officer of the Order of Leopold by the King of the Belgians.

The diocese of Bruges, like the rest of Belgium, was overrun by German soldiers and officials, but a small portion of the diocese remained unviolated by the enemy, the only spot in Belgium not taken by the German armies. This line from Nieuport to Dixmude to Ypres to the French border was never passed, and throughout the war was the scene of terrific fighting, the three towns mentioned, with their churches, colleges, and convents, were destroyed, but the little Belgian army, later reinforced by British and French troops, remained on the Yser and fought on Flanders fields until the armistice.

The diocese is divided into 15 deaneries, 36 parishes and 293 sub-parishes, 301 of which are partially supported by the State. Of the 845,732 inhabitants 764,879 are Catholics. The diocesan seminary at Bruges has more than a hundred students advanced from the preparatory seminary at Roulers. For the purpose of general education there is an episcopal college at Bruges, and seven other colleges at large centers of the dioceses. The colleges at Ypres, Dixmunde, and Nieuport, which were directly on the fighting lines where the German advance was halted, have been discontinued. For technical education there is the Institute Saint-Léon at Bruges, and four other normal schools throughout the diocese. Many religious orders, both male and female, have houses in the diocese, besides hospitals and asylums for the aged and poor.

Brünn, Diocese of. See Brnô.

Brunswick (Braunschweig; cf. C. E., III–19a), formerly a duchy in the mountainous central part of Northern Germany, now a republic. Territorially the state is not a unit, but is parcelled into three large and six smaller sections. Both in extent of territory and in population it ranked tenth among the confederated states of the German Empire. The census of 1910 enumerated 494,339 inhabitants, of whom 464,175 were Lutherans, 25,888 were Catholics, and 1,757 were Jews. The area is 1,418 sq. miles, and according to the census of 8 October, 1919, the population was 480,599 (338 inhabitants to the sq. mile). The government of Brunswick was a constitutional monarchy hereditary in the male line of the House of Brunswick-Lüneburg. On 8 November, 1918, the Duke of Brunswick was deposed and the duchy proclaimed a republic. The government was taken over by the Council of People's Commissioners. The present Constitution bears the date 27 February, 1919, and the present Diet, elected 17 May, 1920, consists of 60 men, elected for four years. The Cabinet consists of 6 members. See Germany.

Brussels (cf. C. E., III–21b).—During the World War the city of Brussels was under German dominion. On 19 August, 1914, the burgomaster posted a warning to the effect that the German army was at the walls of the city. The Government found it necessary to remove its offices to Antwerp, and the Civic Guard of the city disbanded. On 20 August the German army arrived. For three days the soldiers passed in thousands to the scene of battle; a small force remained in the city, installed itself in the barracks and in the superb Palace of Justice, whose halls were turned into barrack rooms and guard houses. The city was asked for £8,000,000 as its "war contribution"; the inhabitants were forced to give up their firearms, and all Belgian newspapers were suppressed. During this period the Germans had definite plans to make Brussels the center of Flanders, one of the two subdivisions of Belgium. The German occupation of the city ceased in October, 1918, when the great allied advance was in progress. In 1920 was held the International Financial Conference, to which nearly all the nations sent a representative to discuss the world's monetary problems and German indemnities.

Religious Life.—In 1921 there were 49 parishes in the city and suburbs, and in the city proper 71 priests. The religious houses of women numbered about 95.

Budejovice (Bohemian, Budweis; cf. C. E., III–34d), Diocese of (Bohemo-Budiviensis).—By the provisions of the papal Bull of 20 September, 1785, the civil districts of Budweis, Tabor, Prachen and Klattau were separated from the Archdiocese of Prague and erected into the new Diocese of Budweis (Czech, Budejovice).

Upon the death of the former bishop, Joseph A. Hulka (16 December, 1907–10 February, 1920), the affairs of the diocese were administered by Joseph Brenner in the capacity of vicar capitular. He was relieved by Simon Barta, formerly professor of Christian Doctrine in the Bohemian gymnasium at Budweis, who, on 16 December, 1920, was officially appointed the new bishop of the diocese. In 1913 a fourth diocesan synod was held.

According to the organization of 1857 the diocese is divided into the vicariate general of Budejovice, on which depend the archdeaconry of Krumau; the provostship of Neuhaus; 5 deaneries: Budejovice, Domazlice, Klatory, Pisek, and Tabor; and 8 archipresbyterates: Budejovice, Klattau, Krummau, Neuhaus, Taus, and Winterberg, with 4 vicariates each, making a total of 34 vicariates. The total population of the diocese (1920) is 1,135,147, of which 1,119,262 are Catholics, consisting of 800,000 Bohemians and 300,000 Germans. The balance of the population is as follows: 1,790 members of the Augsburg Evangelical Church; 2,590 members of the Hel-

vetic Evangelical Church; 10,009 Jews; and 830 of no religious persuasion. The largest parish is Budejovice. The total parishes number 431 with 630 churches, 10 monasteries for men, 1 abbey, 2 convents for men, 1 college for boys with 84 students, 13 public ayslums with Catholic sisters in attendance, 9 orphan asylums, and 1 home for the deaf, which is in a small way aided by the support of the Government. Public schools are established in which the Catholic religion is taught.

The clergy number 816 secular and 130 regular priests, assisted by a total of 30 lay brothers. The regular priests are divided as follows: 57 Cistercians from Hohenfürth with 3 professed clerics, 10 Brothers of the Most Holy Sacrament of the Altar with 9 lay brothers, 15 Premonstratensians, 8 Knights of Malta, 2 Minorites, 5 Reformed Franciscans with 3 lay brothers, 3 Calced and 4 Discalced Augustinians with 3 lay brothers, 7 Servites with 3 lay brothers, 4 Capuchins with 3 lay brothers, and 2 Piarists. The cathedral chapter consists of a provost, a dean, a custos, and 14 capitulary canons to which are added 5 honorary canons; the consistory has 12 members. The seminary at Budejovice has 6 professors and 18 students, with 1 in the Bohemian College at Rome.

In the diocese there are 9 orders of women with 560 sisters and a total of 56 houses, including 50 convents and 4 monasteries. The orders are divided as follows: 285 Poor School Sisters of Notre Dame, 149 Sisters of St. Charles Borromeo, 79 Sisters of the Most Blessed Sacrament of the Altar, 8 Sisters of the Holy Cross, 6 Servites, 8 Carmelites, 23 Franciscans, 2 Sisters of St. Vincent de Paul.

The following clergy of note are recently deceased: Mgr. Anthony Skocdopole, d. 16 January, 1919, at the age of ninety years, the author of a catechism and of various scientific works, and editor of the popular weeklies "Anezka," "Ludmila," and "Vaclar"; Mgr. John Sweda, dean emeritus of Prachen, d. 7 January, 1921, the editor of books of hymns and canticles.

Various associations exist for both clergy and laity. There are two Catholic publications, one semi-weekly and one weekly. During the World War the Catholics, both clergy and laity, assisted in every way to relieve the suffering among the soldiers and civilians.

Budweis, Diocese of. See Budejovice.

Buenos Aires, Archdiocese of (Bonaerensis; cf. C. E., III–37a), or Santisima Trinidad, in the Argentine Republic, South America. This see is now (1922) filled by Most Rev. Mariano Antonio Espinosa, b. in Buenos Aires 1844, ordained 1868, appointed titular Bishop of Tiberiopolis 1893, transferred to La Plata 1898, and promoted 24 August, 1900. Archbishop Espinosa was made an assistant at the pontifical throne 15 January, 1907. In recent years several of the churches of the archdiocese have been erected into minor basilicas: the Church of the Rosary, 23 August, 1909; that of St. Joseph, 15 January, 1912; that of the Blessed Sacrament, 25 November, 1916; the Church of Our Lady of Mercy, where are preserved the trophies and colors of Argentina before it became independent, and the Church of St. Ursula, 8 January, 1919. In 1910 a Catholic university was founded here by the bishops of Argentina, and on 23 December, 1915, the seminary was authorized to confer degrees in philosophy and theology. The archdiocese has jurisdiction over the ancient prefecture of Southern Patagonia, detached from the Chilean territory at the time of the erection of the vicariate apostolic of Magallanes, 4 October, 1916, and divided into four vicariates foraine. In 1916, on 9 July, the centenary of the independence of the republic was celebrated with impressive ceremonies. A National Eucharistic Congress was held whch closed on the twenty-third of the month, with the distribution of Holy Communion to 5,000 men and a parade of 200,000.

The 1920 statistics count 1,679,763 Catholics for this territory, 27 parishes in the federal capital, 11 mission centers in other districts, and 127 churches or chapels.

Buffalo, Diocese of (Buffalensis; cf. C. E., III–37c), in New York, has grown rapidly in recent years during the incumbency of Bishop Colton and his successors, Bishops Dougherty and Turner. Bishop Colton's administration (1903–1915) was distinguished by the building of the beautiful marble cathedral designed by Aristides Leonori of Rome. The corner-stone was laid 9 June, 1912, by Cardinal Farley, and was completed before Bishop Colton's death, 9 May, 1915, his funeral being the first public service held in the new cathedral. The famous carillon of bells purchased in France by Bishop Timon were transferred from the old cathedral to the new building.

His Eminence Dennis Cardinal Dougherty, then Bishop of Jaro, P. I., was transferred to Buffalo to succeed Bishop Colton, 6 December, 1915, and filled the see until his transfer to the Archdiocese of Philadelphia, 1 May, 1918. He was succeeded by the sixth and present bishop, Rt. Rev. William Turner, born at Kilmallock, Diocese of Limerick, 8 April, 1871, made his studies at the American College at Rome, ordained 13 August, 1893, having received his degree of Doctor of Theology shortly before that, completed his studies in the Catholic Institute of Paris, and in 1894 was made professor of philosophy at the Seminary of St. Paul, and in 1906 came in the same capacity to the Catholic University in Washington. He was appointed Bishop of Buffalo 10 March, 1919, and consecrated 30 March at the Franciscan Monastery, Mount St. Sepulchre, Brookland, Washington, by His Eminence Cardinal Gibbons.

During the World War the bishop and priests of the diocese were leaders in all patriotic endeavors; thirteen of the secular priests served as chaplains with the American army and one with the Polish army, and the Franciscans, Vincentians, and Passionists were also represented in the service. The percentage of Catholic youth was very high and student army training camps were organized in the three colleges, thus enrolling more than a thousand student soldiers. The army posts at Fort Porter, Buffalo, and Fort Niagara were attended by priests of the diocese.

During recent years a number of prominent clergy of this diocese have died: Rt. Rev. F. Butler, O.F.M., President of St. Bonaventure's college and seminary, d. 25 July, 1911; Rt. Rev. Michael Connery, M.R., vicar general and administrator, d. 7 August, 1912; Rt. Rev. James A. Lanigan, M.R., vicar general and administrator, d. 20 August, 1912; Rev. John Pitass, pioneer Polish priest in Buffalo, d. 11 December, 1913; Rev. Christopher O'Byrne, pastor of St. Nicholas Church, d. 5 October, 1919; Rev. Daniel Walsh, pastor of the Nativity of the Blessed Virgin Mary, d. 21 February, 1920. By present (1921) statistics the Catholic population of the diocese comprises about 100,000 Poles, 60,000 Irish, 50,000 Germans, 40,000 Italians, 3,000 Hungarians, 1,500 Syrians, and a few hundreds of other nationalities.

There are 345 secular priests and 127 regulars, 15 brothers, 205 churches with resident pastors, 33

missions with churches, and 4 stations. Among the educational institutions are: 1 university with an attendance of 380, 3 colleges for men with an attendance of 1,331, 1 college for women, 4 high schools with an attendance of 1,335, 12 academies with an attendance of 2,520, and 1 training school with an attendance of 174. There are 7 homes for women and working girls, 5 orphan asylums, 2 foundling asylums, 1 school for deaf mutes, 2 refuges for girls, 3 homes for the aged, 2 settlement houses, 2 day nurseries, and 7 hospitals with accommodations for about 1,000 patients.

The Clerical Mutual Benefit Society and the Eucharistic League are established for the clergy, and among the laity are the Holy Name Society, Knights of Columbus, Knights of St. John, National Council of men and women, Federation of Catholic Women, and various parish societies.

The "Catholic Union and Times" is the official organ of the diocese and is published every Thursday.

Buildings, Ecclesiastical (cf. C. E., III–41a).—The Church Fabric (cf. C. E., III–44; V–744).—Except in case of privilege or legitimate custom, the bishop and cathedral chapter, the collegiate chapter, and the rector are the administrators of the temporal property destined for the repairs and decorations and service expenses of the cathedral, collegiate church, and other churches respectively. In some places certain other persons, lay or clerical, are co-opted to assist in the administration; in such a case they with the administrator or his delegate as president constitute the church fabric council. The members of the council, unless otherwise legally appointed, are named by the bishop or his delegate, and they may be removed by him for grave cause. As the council is intended solely for the administration of the temporal property, it must in no way meddle in what belongs to the spiritual office, for instance: the time and manner of ringing the bells, keeping order in the church or cemetery, the manner of making collections, announcements, the arrangement of the altar, the location of the organ, seats, offering boxes, the acceptance or refusal of sacred furniture, or the compilation or custody of books or documents belonging to the parochial archives.

Defilement and Reconciliation.—The sanctity of a church is violated (C. E., III–43c) only by the following acts, which must be certain, notorious, and must have been performed in the church: (a) the crime of homicide; (b) the wilful and culpable spilling of a considerable quantity of blood; (c) the use of the church for impious or sordid purposes; (d) burial of an infidel or of a person excommunicated by a declaratory or condemnatory sentence. A contiguous cementry is not affected by the defilement of a church and vice versa (can. 1172). If the defilement takes place before the Canon of Mass which is being said, or after the Communion, the Mass is to be stopped; otherwise the celebrant is to continue to the end of the Communion. A church which has been blessed may be reconciled by its rector or by any priest with his consent, at least presumed; but if it has been consecrated it is the duty of the ordinary or, in case of exempt religious, of a higher superior, to secure the reconciliation; the rector may reconcile it only in grave and urgent necessity, when it is impossible to reach the ordinary, who in this case must be notified later. In reconciling a blessed church ordinary holy water may be used; but in case of a consecrated church the water must be blessed for the purpose according to the liturgical laws; this blessing may be imparted, contrary to the former practice, not only by bishops but by the priest who is reconciling the church.

If a church can no longer be used for Divine service and cannot be restored, it may be put to profane but not sordid use by the local ordinary, who must thereupon transfer its revenue and parochial title, if it be a parish church, to another church.

Bukarest (Rumanian, Bucuresti), Archdiocese of (Bucarestiensis; cf. C. E., III–45b).—The present archbishop is Raymund Netzhammer, O. S. B., born at Erzingen, Baden, 19 January, 1862; professed in the Benedictine monastery at Einsiedeln in 1881, ordained 1886, honorary Canon of Bukarest, superior of the seminary and rector of the Grecian College at Rome, elected archbishop 16 September, 1905, consecrated at Rome in the monastery of St. Anslem 5 November, 1905, enthroned 17 December, 1905, Grand official of the Order of the Rumanian Crown 1 January, 1912.

The suffering resulting from the World War was extreme. The Catholic schools were destroyed, among them those of the Hungarians, which still remain in ruins, many inhabitants were compelled to seek refuge elsewhere; priests were sent into exile, and five who were forced to flee have not yet effected a safe return. Among the recently deceased of note is Fr. Joseph D'Ester, director of the English Ladies, and for thirty years a zealous laborer in the archdiocese (b. 1847; d. 1921). The Italian Catholics erected their own national chapel in the center of Bukarest in 1914, and dedicated it to the Infant Saviour.

The Catholic population of the archdiocese is about 70,000, with the greater percentage Austrian and the rest either Hungarian, Italian, Polish, French or German. The archdiocesan year-book for 1914 gives the cathedral chapter as composed of 2 canonries with existing vacancies, and 5 resident and 3 non-resident honorary canons. The secular priests number 33, and regular priests 3—Passionist, Benedictine, Lazarist. There are 24 parishes with 23 parish churches and 13 affiliated churches; an archiepiscopal seminary at Bukarest; a college gymnasium for boys with 19 professors and 300 students; 2 archiepiscopal schools for boys at Bukarest with a total of 18 Christian Brothers as teachers, 19 lay teachers, and 1,123 students, of whom about 500 are Catholics; 1 archiepiscopal school for boys at Craiova with 226 students and 8 teachers, of whom 2 are priests and 4 are Christian Brothers; boarding school for boys attached to the archiepiscopal school with 100 pupils; 2 elementary schools in Bukarest with 455 pupils; and 10 elementary schools elsewhere with 846 pupils. The English Ladies, numbering 254, have 2 convents in Bukarest, and 1 each in Brăila, Craiova, and Turn-Severin, with a boarding school for girls attached to each foundation, totaling 1,366 pupils; they also conduct an orphanage with 20 children. The Dames de Sion have 1 foundation in Bukarest with 47 sisters, and boarding school attached with 318 pupils. The Sisters of Mercy have 1 foundation in Bukarest with 6 sisters, who have in charge an attached hospital. Among the clergy there is an organization for the care of infirm or aged priests, and also a society of perpetual adoration. The Marian Congregation for the young and adult of both sexes, an organization of Christian Mothers, and the Third Order of St. Francis are established among the laity. A daily Catholic publication called "Albina" is issued. The Government does not contribute to the support of the Catholic institutions.

Bulgaria (cf. C. E., III–46a).—The frequent changes in the boundaries of Bulgaria make it difficult to determine the general population with any degree of accuracy. By the terms of the treaty of Neuilly the present boundaries of Bulgaria again approach those of 1910, when the official Bulgarian census gave the population as 4,337,513. The estimated area (1920) is 42,000 square miles, and the estimated population 5,000,000. The census of 1910 gave the following figures: Bulgarians, 3,203,810; Turks, 488,010; Rumanians, 75,773; Greeks, 63,487; Gipsies, 98,004; other races, 61,690. Of the new population, added in 1913 after the treaty of Bukarest, 227,598 were Bulgarians, 75,337 Pomaks (Bulgarian Mohammedans), 275,498 Turks, and 58,709 Greeks, total 637,142; but as about 273,000 in the Dobrudja passed to Rumania, the total gain is about 364,000. According to the Peace Treaty of Neuilly, signed on 27 November, 1919, Bulgaria cedes Thrace to Greece, and the Strumitza line and a strip of territory on the northwest frontier to Servia. Bulgaria is deprived of her Ægean littoral, but an efficient economic outlet to the sea is provided for her in the treaty.

Economic Conditions.—The total area of Bulgaria is approximately 22,239,000 acres, 6,894,090 acres or 31 per cent of which are cultivated and 4,892,580 acres or 22 per cent uncultivated, the remainder being forest land. The chief products are fruit (109,945 acres), wheat (2,080,000 acres), maize (1,376,900 acres). The new Land Law of Bulgaria allows to each person only what he can work with his hands, or about 30 hectares, thus keeping Bulgaria the nation of small proprietors that it has been. The Labor Law of 20 September, 1920, forces every man and woman between the ages of twenty and fifty to work a certain length of time for the State; thus the time formerly given to military service, which is now forbidden by the Treaty of Peace, will be turned to useful labor. Every Bulgarian youth of twenty years of age must give the state 12 months of labor; every girl of sixteen years of age 6 months of labor. The income tax of Bulgaria is particularly unfortunate, with its drastic impost on large incomes and practical exemption of the great agrarian element from the operation of the law. It deprives the State of a much needed income from the peasants and by its unequal tax on profitable large-scale business it is driving foreign capital from the country.

Coal production in 1919 was 18,141 tons, valued at 43,450 l. There are 388 state-encouraged industrial institutions.

Education.—Elementary education is obligatory and free for all children between the ages of seven and fourteen. The following are the statistics of various classes of state schools in Bulgaria for 1918–19:

Schools	Number	Instructors		Attendance	
		Male	Female	Male	Female
Elementary	3,592	4,172	5,896	271,205	203,037
Progymnasia ...	354	765	1,623	50,950	23,571
Incomplete Gymnasia	37	233	337	11,835	8,698
Complete	46	820	407	19,431	12,460
Normal Schools.	437	1,828	2,367	82,216	44,729
Professional	78	551	156	7,551	4,231

There are besides three superior training colleges with 19 instructors and an attendance of 98 males and 93 females. There are also 1,199 private schools with 1,671 male and 276 female instructors and 35,948 male and 28,702 females. Private schools are supported by religious communities, societies, and by missionaries.

Religion.—According to the census of 1910 the population numbered 4,035,575, divided according to religion into 3,643,951 Greek Orthodox, 32,130 Catholics of the Latin Rite and Uniat Greeks, 12,270 Gregorian Armenians, 40,070 Jews, 602,101 Moslems, and 6,252 Protestants. Of the new population added by the Treaty of Bukarest, 286,307 were Orthodox (227,598 Bulgarians and 58,709 Greeks), and 350,595 Moslems (75,337 Pomaks and 275,498 Turks). In the part of the Dobrudja ceded to Rumania by the same treaty there were about 90,000 Moslems and 100,000 Orthodox.

The Bulgarian exarch at Constantinople was transferred to Sofia after the Second Balkan War in 1913. The last exarch, Monsignor Joseph, died at Sofia in 1915 and has not had a successor. It is possible that another may not be appointed. The Greek Orthodox Church of Bulgaria is divided into twenty-two dioceses. For Catholic statistics see Nicopolis, Diocese of; Sofia and Philippopolis, Vicariate Apostolic of.

Recent History.—On 5 October, 1908, Prince Ferdinand of Saxe-Coburg-Kohary was proclaimed the Tsar of the Bulgarians. With her political ambitions thus aroused, Bulgaria desired to win back the territories acquired by the Peace of San Stefano. This, together with the continued Turkish misrule in Macedonia, the political aggrandizement of Austria, and the territorial ambitions of the Slavs, led to the union of Servia, Greece, Bulgaria, and Montenegro in the Balkan League against Turkey. In 1912 they demanded autonomy for Macedonia under European governors, the consequence of which demand was war. In the hostilities with the Turks Montenegro was victorious, but was long baffled by the resistance of Scutari, which eventually fell to her on 23 April, 1913; the Servians captured Prishtina, Kumanovo, Skoplye, Prisrend, and Monastir, Alessio and Durazzo; Greece overran Thessaly and Epirus, and took Salonica, Chio, and other islands; Bulgaria beat the Turks at Kirk Kilisseh and Luleh Burgas. Adrianople fell to the Bulgars in 1913. By the treaty of London, Turkey ceded Crete to Greece and gave up all territory west of a line drawn from Enos to Midia. Of this Bulgaria demanded the chief share in virtue of a secret treaty with Servia in 1912. Servia, derprived by the allies of Albania, demanded a new apportionment, which Bulgaria refused. A second Balkan War ensued, Servia, Montenegro, Greece, Turkey, and Rumania against Bulgaria. A simultaneous invasion of Bulgaria ensued. Adrianople was re-occupied by the Turks. Closed in from every side the king of Bulgaria sued for peace. By the treaty of Bukarest (1913) Bulgaria surrendered her claims to western Macedonia and ceded Dobrudja to Rumania, but retained a strip of Macedonia and western Thrace, Turkey holding Adrianople. The Turco-Bulgarian treaty of Constantinople (1913) delimited the new frontier in Thrace. The rest of the territory conquered from Turkey was divided between Greece and Servia.

By these two Balkan wars Turkey lost four-fifths of her European territory; Rumania, Bulgaria, Servia, Albania, and Greece emerged with greater territory, but with a hatred for one another of indescribable bitterness. Bulgaria was reconciled with Turkey and Austria, and when the Great European War came she was naturally on their

side. In September, 1914, she signed a secret convention with Austria-Hungary providing for a joint attack upon Servia and for the territorial rewards to Bulgaria. In October, 1914, she declared war upon Servia. The next day Great Britain declared war against her, and France, Russia, and Italy followed suit. Servia was overwhelmed by the Bulgarian armies. In January, 1916, they crossed into Albania from Southern Servia and occupied El Bassan. In the spring of 1918, while the Austro-German troops were making their supreme effort in the west, the allies took advantage of the thin Bulgarian line in Macedonia, and, reinforced by the Greeks, began on 14 September their great offensive against Bulgaria. They had taken Prilip, Babuna Pass, Ishtib, and Strumitza, when Bulgaria suddenly sued for peace. On 4 October, 1918, King Ferdinand abdicated in favor of his son. By the treaty signed at Neuilly near Paris, 27 November, 1919, Bulgaria lost most of the territories which she had appropriated in the Balkan Wars and all her conquests in the Great War. Dobrudja went to Rumania; the greater part of Macedonia to Servia; and the Thracian coast to the allies. On 22 September, 1920, Bulgaria's great national poet and novelist, Ivan Vazoff, died at the age of seventy-one. Two of his books, the novels "Pod Igoto" (Under the Yoke) and "Virgin Soil" have been translated into English.

Burgos, ARCHDIOCESE OF (BURGENSIS; cf. C. E., III–65d), in Spain. It is at present (1922) under the administration of His Eminence Cardinal Benlloch y Vivo, who succeeded Archbishop Cadena, d. 6 June, 1918. Born in Valencia 1864, ordained 1888, he was appointed titular Bishop of Greater Hermopolis 16 December, 1901, transferred to Urgel 6 December, 1906, and promoted to Burgos 7 January, 1919. On 30 April following the Pope entrusted the new archbishop with the task of founding a seminary for foreign missions, an enterprise which was first started by Father Gerard Villota. On 7 March, 1921, the archbishop was created a cardinal-priest, receiving the hat in Rome 16 June following. By 1920 statistics this territory has a Catholic population of 324,685, divided among 1295 parishes, supervised by 47 archpriests and 1125 priests. There are in the diocese 1295 churches, 800 chapels, 66 convents with 425 religious, and 175 Sisters.

In July, 1921, the old city of Burgos celebrated the seven hundredth anniversary of the foundation of its famous cathedral, the finest example of Spanish ogival art. Its cornerstone was laid 20 July, 1221, by King St. Ferdinand, who also founded the Cathedral of Toledo. To the many treasures preserved here, a relic of its founder, who is buried in the cathedral of Seville, and the remains of the Cid, Spain's great hero, were added on the occasion of the celebration, which lasted for fifteen days. The transfer of the relic of San Fernando was a great religious and patriotic event; infantry and cavalry troops garrisoned in the city took part in the procession, and the cardinal pontificated, accompanied by the Apostolic Nuncio, many Spanish bishops, the Archbishop of Valencia and numerous prelates. The Minister of Public Instruction and the Civil and Military Governors took part in the name of the Government, and the populace entered into the festivities with enthusiasm. In the afternoon the royal family arrived from Santander to attend the pontifical Mass, celebrated the following morning by Mgr. Tedeschini, the papal nuncio, who also read the papal Brief granting the title and privileges of a basilica to the cathedral. The king himself, surrounded by his royal escort, led the procession attending the transfer of the remains of the Cid, and it may really be said that all Spain, irrespective of class or creed, took part in the celebrations, even the newspapers least favorably inclined toward the Church publishing special editions.

Burial, CHRISTIAN (cf. C. E., III–71).—Ecclesiastical burial consists in bringing a corpse to the church, and after the funeral service has been held there, interring the body in a place blessed and lawfully appointed as a resting-place for the dead. Nobody may be buried in churches, even basement or lower churches, except popes, royal personages or cardinals, or residential bishops, or abbots or prelates nullius, who may be interred in their own churches. The Catholic Church has a right to have its own cemeteries. If this right is violated and the majority of those who are being interred in a cemetery are Catholics, local ordinaries should see that the public cemeteries are blessed, or at least that a part is reserved for Catholics and blessed. Where this cannot be done each grave must be blessed as often as there is a burial. The canonical regulations concerning the interdiction, violation, and reconciliation of churches apply also to cemeteries.

Every parish should have its own cemetery unless the ordinary allows one in common for two or more parishes. He may allow moral personalities and private families to have their own places of interment away from the general cemetery. The faithful may erect private burial-places of vaults for themselves and their families in parochial cemeteries, with the written consent of the ordinary or his delegate, or in the private cemetery of an association, with the written leave of its superior. These private burial-places may be alienated with the consent of the ordinary or superior. The graves of priests and clerics should, if possible, be separate from those of the laity and should be located in a more respectable place; furthermore, if it can be conveniently done, the graves of priests should be apart from those of the inferior clergy. The cemetery, should be enclosed and carefully guarded, and the proper authorities should see that no epitaphs, inscriptions, or decorations unworthy of our religion are allowed therein. If possible there should be, in addition to the cemetery that has been blessed, an enclosed protected place for the interment of those who have not been allowed Christian burial. No burial is to be permitted, especially in case of sudden death, until after a lapse of time sufficient to remove all doubt as to the reality of the party's death, and no remains that have received definitive Christian burial may be exhumed without the ordinary's consent, which must never be granted if the body cannot undoubtedly be distinguished from the other corpses.

When a Catholic dies his remains should always be brought to church for the prescribed funeral services, unless there is a serious reason for omitting them; any practice contrary to this is expressly reprobated. The services are to be held in the parish church of the deceased; if he belonged to several parishes they are to be held in whichever of the parishes he died in. If the person died outside of his parish, his remains should be brought to his own parish church, if it is within walking distance and if this can be done conveniently; otherwise the services should be held in the church of the parish where he died. It devolves upon the ordinary to judge if it would be really inconvenient, and if the parishes belong to different dioceses it is the ordinary of the place where the death occurred who decides. The family, the heirs, or other interested parties may always bring

the body to the church or burial-place, even when it is inconvenient, provided they pay the expenses. If a cardinal dies in Rome the funeral services are to be held in a church selected by the pope; if he dies outside of Rome, they should be held in one of the more important churches of the place where he died, unless he gave other directions. The remains of a deceased residential bishop, even if he is a cardinal, or of an abbot or prelate nullius, should be brought to his cathedral, abbatial or prelatial church, if this can be arranged conveniently; otherwise they are to be taken to one of the chief churches in the place where the death occurred, unless the deceased chose another church. The body of a residential beneficiary is to be brought to the church in which he held his benefice, unless he selected another. The remains of professed religious and novices are to be brought to the church or oratory of their house, or at least to one belonging to their order, but a novice has the right of selecting another church; the right of removing the body rests with the religious superior. If the death occurs in a place from which it would not be convenient to transport the body to the residence or a house of the order, the corpse should be buried from the parish church of the place where the religious died; though again, a novice may choose another church, and a superior may bring the body home provided he bears the expense. What is here said of novices also applies to servants who were living permanently in a religious house at the time of their death. If a person dies in a religious house or college where he has been residing as guest or for purposes of health or education, or in an hospital, the service should be held in his parish church; seminarians, however, are not under the parish priest's jurisdiction.

Any person is free to select his funeral church or cemetery, if the canons do not expressly deprive him of this right; a wife or child who has reached the age of puberty may make this choice even contrary to a husband's or a father's desire; but professed religious who are not bishops and children below the age of puberty have not this power of selection. In order, however, for the selection to be made validly, one must choose the parish church, or a church of a regular order (now, however, the church of nuns professed with solemn vows, unless in the case of females residing within the clausura as servants or for purposes of education or health or as boarders), or in case of a patron, the church of which he enjoys the patronage, or any other church authorized to hold funeral services. Religious and secular clergy are expressly forbidden to induce anyone to swear or to promise to select their church for his funeral services or their cemeteries for his burial-place, or to bind himself not to change his selection if he has already made a choice; if this injunction is violated the selection is void. If anyone desires to be buried in a cemetary other than that of his parish, his wish should be carried out if the administrator of the cemetery in question raises no objection; should one desire to be buried in the cemetery of a religious order, this may be done if the religious superior consents. A deceased person who has a family burial-ground should be buried in it if possible, if he has not selected any place; a widow in a similar case is to be buried with her husband, or if she has had more than one, with the last; if there are several family burial-places, the decedent's family or heirs are to decide in which of them the interment is to take place.

The parish priest of the deceased not merely has the right, but is bound, except in case of great necessity, to bring the corpse to the parish church and perform the funeral services there, in case the deceased belonged to the parish in which he died. If he did not die in his parish and his remains can be transported conveniently, his parish priest should, after notifying the priest of the place of the death, bring the body to his own church for the funeral services. If the funeral church belongs to regulars or is not under the parish priest's jurisdiction the latter should bring the body thither, preceded by the cross of the church where the ceremony is to be held; but the rector of the funeral church is to officiate. If, however, the church is not exempt from his jurisdiction the right of officiating belongs to the parish priest of the district where the church is situated, provided the deceased was one of his flock. If a nun or novice dies in a convent her remains are to be carried by the sisters as far as the enclosure; then if the nuns are not under the jurisdiction of the parish priest, the chaplain accompanies the body to the convent chapel or oratory, where he officiates; if the nuns are under the jurisdiction of the parish priest, the latter holds the services as usual. If a nun dies outside her convent the ordinary regulations are followed. When the corpse is sent to a place which is not in the parish of the deceased, and no funeral church has been selected, the funeral service, if any, are to be held in the cathedral of that place, or, if there is no cathedral there, in the church of the parish where the cemetery is situated, unless local custom or the diocesan statutes provide otherwise.

The priest who performs the funeral services not only may but must, except in case of grave necessity, either personally or by a delegate priest, accompany the remains to the place of burial. The priest accompanying the body to the church or burial-ground may freely pass through another parish or diocese with his stole and upraised cross without the permission of the parish priest or the ordinary. If the remains are to be buried in a cemetery to which they cannot be carried conveniently, the parish priest or rector of the funeral church has no right to accompany them beyond the limits of the city or district. A parish priest may not, except for a reason approved by the ordinary, exclude secular clergy, or religious, or members of a pious sodality invited by the family or heirs from attending a funeral service and burial; but the clergy of the church of the family or heirs of the deceased should be invited in preference to any others. Notoriously anti-Catholic societies or their insignia must never be tolerated at Catholic funerals. It is to be remembered, moreover, that clerics are forbidden to carry the coffin of a layman.

After the burial the minister should enter in the register of the dead the name and age of the deceased, the names of his parents or spouse, the date of his death, the sacraments administered, the name of the minister, and the place and date of burial.

Burial Fees.—Local ordinaries should draw up for their territories a schedule of funeral taxes or alms if none already exist; this is to be done after consulting the cathedral chapter, and, if it seems good, the diocesan vicars forane and the parish priests of the episcopal city, and allowing for lawful local customs and the varying conditions of persons and places. The taxation should, however, be moderate so as to prevent disputes and remove occasions of scandal. It is strictly forbidden for anyone to demand for funeral services, burials, or anniversary services more than the amount fixed in the diocesan schedule. The poor must have their funeral services and a decent burial

according to the liturgy and diocesan statutes entirely gratis. It is the general law that when the services are not held in the parish church of the deceased, his parish priest should receive a parochial stipend, except when the corpse cannot conveniently be brought to that church. If, when the decedent has several parish churches to which his body might easily be brought, the funeral services are held elsewhere, the stipend is to be divided among all his parish priests. The parochial stipend is to be taken only from the money allowed by the diocesan schedule of funeral and burial taxes. The payment of the parochial stipend becomes due if, for any reason the first solemn funeral service not having been held at once, takes place within a month from the day of burial, even if on the same day there were other minor public services. The amount of the parochial stipend is to be fixed by the diocesan schedule; if the parish church and the funeral church are in different dioceses the amount fixed for the diocese of the funeral church is the lawful toll.

Only those persons who have been baptized may receive Christian burial, but catechumens who without any fault on their part die without the sacrament are to be considered as if they had been baptized. The following classes are excluded from ecclesiastical burial unless before dying they have given some sign of repentance: (a) notorious apostates from Christianity, or open members of a heretical or schismatic sect, or of the Freemasons or any similar society; (b) those who have been excommunicated or interdicted by a condemnatory or declaratory sentence; (c) those who knowingly and deliberately committed suicide; (d) those who have been killed in a duel or who die from a wound inflicted in a duel; (e) those who have ordered their bodies to be cremated; (f) other public and notorious sinners. If it is suspected that a deceased person come under any of these classes, the ordinary should be consulted if time permits; should the doubt still remain the person is to receive ecclesiastical burial, steps being taken to avoid scandal. No funeral Mass, not even an anniversary, or other public funeral services may be celebrated for a person who has been excluded from ecclesiastical burial. If the corpse of an excommunicate *vitandus* has, contrary to the canons, been buried in sacred ground, it should be exhumed with the ordinary's leave and buried in the unblessed section of the cemetery if this can be done without grave inconvenience.

Burke, Thomas A. See Albany, Diocese of.

Burlington, Diocese of (Burlingtoniensis; cf. C. E., III–81b), comprising the whole State of Vermont, U. S., has made very marked progress in recent years, the Catholic population having grown from 75,953 in 1908 to about 90,000 at the present time (1921).

The second bishop of the diocese, Rt. Rev. John Stephen Michaud, after a long illness died 22 December, 1908, and was succeeded by the present bishop, Rt. Rev. Joseph John Rice, D.D. He was born in Leicester, Mass., 6 December, 1871, studied in Leicester Academy, Holy Cross College and the Seminary of Montreal, ordained 29 September, 1894, continued his studies in the College of Propaganda, Gregorian University and University of St. Thomas Aquinas in Rome, returned to America and later became professor of Philosophy at St. John's Seminary, Brighton, Mass., being consecrated Bishop of Burlington 14 April, 1910.

During the World War Bishop Rice was an ardent supporter of all war work and under his direction Vermont went far beyond its quota in the Knights of Columbus War Camp Fund, and the first Knights of Columbus soldiers' building in the United States was erected in this diocese. The Revs. Thomas E. McMahon, Arthur J. Le Veer, and George L'Ecuyer served overseas as chaplains with the American Army.

The religious communities now represented in the diocese are: the Fathers of St. Edmund, Brothers of St. Gabriel, Sisters of Charity of Providence, of the Holy Ghost, of the Seven Dolors, of the Congregation of Notre Dame, of the Presentation, of the Sacred Heart of Jesus, of the Assumption, Hospital Sisters of St. Joseph, and the Daughters of the Immaculate Heart of Mary. By present statistics there are 69 parishes, 27 missions, 96 churches, 94 secular and 12 regular clergy, 30 mission stations, 454 women in religious communities, 21 ecclesiastical students, 3 academies for boys and 6 for girls, 21 parish schools with 8,459 pupils, 2 orphanage schools with 300 pupils, 2 colleges for boys with an attendance of 160, 250 orphans in the diocesan asylum, 2 hospitals and 2 homes for the aged; there are in all 8,900 children under Catholic care. The Priests' Eucharistic League is established among the clergy, and 10 different societies among the laity.

Burma (cf. C. E., III–82b).—In 1919 Burma was excluded from the Government of India Act, for the reasons that her people were in a different stage of political development and that the desire for elective institutions had not yet risen. A promise, however, was given in the Montagu-Chelmsford report (see India) that Burma should have an opportunity of participating in the reforms as far as they were applicable to her circumstances. It was felt that Burma could not be contented to remain in a condition of tutelage while other provinces were obtaining a larger measure of independence. Accordingly the demands of Burma for a separate legislature and a cabinet responsible thereto were discussed in 1921. Except in imperial matters such as army, navy, foreign relations, etc., the entire separation of the country from the Indian Empire was insisted upon, as the Burmese have always been averse to having Indians placed in authority over them. Burma is divided into the following ecclesiastical divisions:

Burma, Eastern, Vicariate Apostolic of (Birmaniæ orientalis; cf. C. E., III–82d), is entrusted to the Seminary of Foreign Missions of Milan. Rt. Rev. Rocco Tornatore, who arrived in this mission in 1868, was appointed titular Bishop of Castabala and Vicar Apostolic of Eastern Burma 1890, and died on the Karen Hills, 26 January, 1908. He was the first Apostle of the Karens, Commendatore of the Crown of Italy, and of the Knights of Saints Mauritius and Lazarus. Rt. Rev. Emmanuel Segrada, b. at Lodi, 1860, was appointed his successor, and consecrated titular Bishop of Irina, 24 January, 1909.

Two hundred and forty-five villages on the Karen Hills, having a total population of 19,672, are comprised in this vicariate. The entire population numbers several millions, and of these only 20,192 are Catholic. The 1921 statistics credit it with 251 churches or chapels, 14 mission stations, and 241 sub-stations. The work of the mission is carried on by 18 foreign missionaries, and the Sisters of the Reparation of Nazareth and the Sisters of Charity assist them in educational and charitable works. The various institutions include an Anglo-vernacular school for boys with 190 pupils, a vernacular school for Karen boys who are being trained as catechists, St. Joseph's High School for

girls under the Sisters of Reparation of Nazareth, with 200 pupils, a boys' school with 60 pupils, 2 convent schools for girls, 1 with 51 and 1 with 40 pupils, and several other small schools. The parish priests conduct orphanages for boys in their respective parishes, and 3 orphanages for girls are established at Leiktho, Monlaw and Doranko.

Burma, Northern, Vicariate Apostolic of (Birmaniæ Septentrionalis; cf. C. E., III–82d), in India. The entire population numbers at least 5,000,000 souls, of whom 10,348 are Catholic, divided as follows: 4,000 Burmese, 3,500 Europeans and Eurasians, 175 Kachins, 147 Shans, 2,500 Tamils. There are 64 churches and chapels, 22 European priests of the Foreign Missions of Paris, who have charge of the vicariate, 5 Burmese priests, 49 European nuns, 13 native religious, 17 native lay novices, 5 European lay brothers and 1 native lay brother. A course in philosophy and theology is given at the college in Penang, which is attended by 12 students, and there is a preparatory seminary for boys (15 students). There are also 2 high schools for boys (9 teachers, 90 students), a secondary school for girls (34 students), 12 elementary schools for boys (1,005 students), 8 elementary schools for girls (855 students), 20 co-educational schools (374 boys, 290 girls), 2 girls' normal schools for the training of elementary teachers (21 students). Twenty-two of these schools receive grants-in-aid or half salary for teachers, all the others are under the care of the missionaries and are village schools in the jungle. The following institutions exist in the vicariate: 2 orphanages with 533 orphans, 2 homes for the aged (42 inmates), 9 pharmacies and 10 dispensaries that cared for 5,831 sick (during 1920–21), 1 leper hospital (283 inmates; 3 workshops (97 pupils). During the year 1920–21, 183 infidels and 412 children of Christians were baptized. A conference of St. Vincent de Paul has been organized by the laity. At the outbreak of the war one missionary was sent to the front and was made chaplain in the hospital at Nantes. The others, with one exception, formed part of the reserve army of the Government. The latter was in active service throughout the war and received the *croix de guerre*. The present vicar of Northern Burma is Rt. Rev. Eugène Foulquier of the Missions Etrangères de Paris, b. at Luc, 26 November, 1866, ordained 7 July, 1889. He went to Burma 21 August, 1906, was consecrated at Mandalay 21 November, made vicar apostolic of Northern Burma 6 December following.

Burma, Southern, Vicariate Apostolic of (Birmaniæ meridionalis; cf. C. E., III–83a), is entrusted to the Seminary of Foreign Missions of Paris, and comprises all that territory of Burma which was subject to the English before the taking of Upper Burma, except the province of Arsacan, attached to the Diocese of Dacca, and part of the Toungoo district. The vicariate is presided over by Rt. Rev. Alexandre Cardot, titular Bishop of Limyra, who succeeded to the vicariate, 19 March, 1894.

In 1921 the population of this territory was estimated at 6,500,000, and of this number 60,392 are Catholics. The clergy number 40 European and 21 native priests, and the vicariate has 259 churches and chapels and 30 head mission stations. Schools and institutions are conducted by the Brothers of the Christian Schools, Sisters of the Good Shepherd, Sisters of St. Joseph of the Apparition, Franciscan Nuns, Missionaries of Mary, Little Sisters of the Poor and Native Nuns of St. Francis Xavier. The vicariate supports 20 schools for boys, 19 for girls and 87 for both boys and girls, thus giving Catholic instruction to 5,551 boys and 3,021 girls. Orphanages numbering 35 and sheltering 694 boys and 821 girls are established throughout the vicariate, as well as St. Vincent's Orphanage for Burmese girls at Rangoon under the Sisters of the Good Shepherd, a leper asylum cared for by the Franciscan nuns, Missionaries of Mary, home for the aged under the Little Sisters of the Poor, and a small home for aged women with 6 inmates. The Society of St. Vincent de Paul has four conferences organized, and a preparatory seminary is established at Moulmein. A Catholic association, "The Band," is organized among the laity, and two periodicals the "Voice," in English, and the "Sower" in Burmese, are published. On 22 April, 1920, Rt. Rev. Félix-Henri Perroy was appointed titular Bishop of Media and named coadjutor to the vicar 4 May following. Burma is placed under the jurisdiction of the Apostolic Delegate for India, His Excellency Dr. Pisani, who paid his first visit to the territory in January, 1922.

Burnand, Sir Francis Cowley, editor and humorist, b. in England, 29 November, 1836, d. at Ramsgate, 21 April, 1917. His father, a stock-broker, was of Huguenot descent; his mother whom he lost in infancy was a descendant of Hannah Cowley, playwright. From Eton he entered Trinity College, Cambridge, where he made a name for himself by founding the first dramatic club at the universities. After his graduation he prepared for the Anglican ministry under Canon Liddon at Cuddesdon, but his studies served only to aggravate certain doubts that had arisen in his mind, and after reading Newman's "Doctrine of Development" and consulting Manning, then superior of the Oblates at Bayswater, he was received into the Church in 1857. Disowned by his father he went to live with the Oblates at Bayswater where his love of a joke, verbal or practical, made his stay an eventful one in the life of the community. Convinced that he had no vocation for the priesthood, he left and tried his fortune as an actor, proved a failure and turned to the study of law. He was admitted to the bar in 1860. He then began to write for the stage, and the success of his "Dido" enabled him to marry and brought him so many commissions that he gave up his profession. He wrote about 120 farces, burlesques librettos of opera and adaptations from the French, amongst them "Black-Eyed Susan," "Betsy," "Cox and Box," "Paul Olaudian," "La Cigale," and "The Colonel." In 1862 he began his literary burlesque papers in "Punch," "Mokeanna or the White Witness," which won for him a place on the editorial staff. In 1880 he became editor, retiring only in 1906. He possessed the popularity of all Punch's editors, and there were few more successful contributions than those which emanated from his own pen. His "Happy Thought" series issued separately in 1868, went through fifteen editions.

Burnand's humor was based on a subtle sense of the incongruities of human nature and social life and was always kindly. A fervent Catholic, his piety was part and parcel of his whole life and in his later days he was a daily communicant. Two autobiographical works are "My Time and What I Have Done with It," and "Records and Reminiscences" (1904). Knighted in 1902, Sir Frances was for many years editor of the English "Catholic Who's Who," an enterprise to which he gave the value of his name when it was a new and daring venture, and which owes largely to him his success as a record of Catholic activities. He was twice married and had six sons and five daughters.

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Cabrières, François-Marie-Anatole de Rovérié de, Cardinal, Bishop of Montpellier, b. at Beaucaire, Gard, France, on 30 August, 1830; d. at Montpellier on 23 December, 1921. He was a pupil of the noted Perè d'Alzon in the College of the Assumption at Nîmes; he entered the seminary of Saint-Sulpice in October, 1849, and was ordained at Nîmes on 24 September, 1853. In turn director of the College of the Assumption, private secretary of Mgr. Plantier, canon and vicar general, he was appointed by Pius IX Bishop of Montpellier on 16 January, 1874, and was consecrated by Mgr. Plantier on 19 March following. He was appointed an assistant at the pontifical throne by Leo XIII, who sent him the pallium on 15 July, 1890, an honor very seldom conferred on simple bishops. In 1911 he was made a cardinal priest, and at the time of his death he was senior by years and service in the ranks of the entire episcopacy and by age in the Sacred College, where he was attached to the Congregation of Religious and of Ceremonies. Cardinal de Cabrières, the last scion of a noble family was a scholar, a brilliant writer, a statesman, a royalist by tradition and inclination, and a great churchman. He played a prominent part in the religious life of France during his forty-seven years episcopacy. Where religious principles were at stake he knew no compromise. As early as 1877 he denounced the de-Christianizing tactics of the politicians of the Third Republic. He eloquently and emphatically proclaimed to Gambetta that the clergy had a right to defend themselves in the political arena when they were assailed. He protested vigorously in 1880 against the school laws of Jules Ferry, upholding the right of Christian schools to complete freedom from State autocracy. When Leo XIII informed French Catholics of their duty to accept the Republic, he gave his adhesion at once, but proclaimed aloud that this did not imply acceptance of the anti-Catholic policy of the Government, a declaration which led the Government to deprive him of the pension which by the Concordat they were pledged to allow him; and when the sectaries were exerting all their efforts in 1901 to drive the congregations into exile, he pronounced a magnificent eulogy of the religious life. Yet when the World War threatened the existence of France the *union sacrée* had no more fervent adherent, a devotion recognized by President Millerand, who when he visited Montpellier in 1921 conferred the Cross of the Legion of Honor on the aged Royalist cardinal who had come to pay him homage.

Cabrîni, Mother Frances Xavier, foundress of the Missionary Sisters of the Sacred Heart of Jesus, b. at Sant' Angelo near Lodi, Italy, on 16 July, 1850, of parents belonging to the Lombard nobility; d. at Chicago on 22 December, 1917. From early childhood she gave evidence of great energy, a spirit of piety and religious zeal which characterized her later life. Impressed by the lack of facilities for the education of the Italian poor, she organized a small community for the instruction of poor children and the training of teachers. With four Sisters she opened her first house at Codogno in 1880. Soon there was a demand for similar houses from many places and Leo XIII invited her to Rome to open a pontifical school, and then in view of the increasing tide of Italian emigration to North and South America he counseled her to go to their aid. Within a few months she was in New York where she took charge of a school in St. Joachim's parish for the children of Italian immigrants. Recognizing the necessity of aiding her countrymen in other ways, she ventured on opening a hospital in 1892, Columbus Hospital, New York, which from a lowly beginning is now a large hospital of high standing. The number of adult Italians who were brought back to the practice of religion by contact with the Sisters, inspired her to add the hospital work to that of teaching. In 1905 a Columbus Hospital was founded in Chicago and soon the Sisters were to be found throughout the country. Nothing could cool the ardor or daunt the spirit of Mother Cabrini, her principle was not to discuss the feasibility or manner of assisting the immigrant, the sick, or the ignorant, but to begin the assistance forthwith, trusting to Providence; and the manner in which apparently insurmountable difficulties disappeared before her was evidence of Divine assistance in her work. When this zealous apostle of the immigrant passed away, she had established over seventy houses of her institute, with over three thousand of her religious to carry on her work. Mother Cabrini crossed the Atlantic twenty-five times, and personally made foundations in Peru, Chili, Argentina, Brazil, and Nicaragua. While the greatest developments of her sisterhood has been in the United States, her daughters are at work in France, England, and Spain also. When Italy entered the war, she placed all her houses and her communities there at the service of the Italian Government, and three large military hospitals were confided to them.

Walsh, *An Apostle of the Italians* in *The Catholic World*, CVII (1918), 64-71.

Cadiz, Diocese of (Gaditana et Septensis; cf. C. E., III–131c), with the united diocese of Cueta, is suffragan of Seville, Spain. This see was filled by Rt. Rev. José Maria Rances y Villanueva, from 1898 until 14 June, 1917, when he was succeeded by the present incumbent. Rt. Rev. Martial Lopez Criado, b. in Cordone 1868, ordained 1891, prelate of the Holy See 1903, appointed 18 May, 1918.

These two dioceses cover an area of 4073 sq. miles, and by 1920 statistics comprise a Catholic population of 268,190, the remainder of the population being made up of about 300 Jews and Moors. Cadiz contains 25 parishes, 190 priests, 58 chapters with 107 religious, and 343 Sisters. Cueta, situated at a point northeast of Africa, comprises 2 parishes, 21 priests and 5 chapters.

Cæsarea, Diocese of (Cæsariensis; cf. C. E., III–133c), a residential see of the Armenian Rite, in Cappadocia, Asiatic Turkey. Rt. Rev. Matthew Sislian, appointed to this see 1901, was retired and transferred to the titular see of Ammedara 3 December, 1909. After a vacancy of about a year and a half, the present incumbent (1922), Rt. Rev. Anthony Bahabaman, b. in Angora 1867, ordained 1892, was appointed 27 August, 1911. This diocese comprises 1500 Armenian Catholics, 50,000 Schismatics, 600 Protestants, and a number of Mussul-

mans. The Catholics are served by missionary priests who have 4 churches.

For the Latin Rite this is a titular metropolitan see, at present vacant.

Cæsarea Philippi, DIOCESE OF (CÆSARIENSIS PANEASENSIS; cf. C. E., III–135a), a residential see of the Greek Melchite Rite, in Phœnicia, Asiatic Turkey. The residence of the bishop is at Gedaidat-Margyum, and the see is now (1922) filled by Rt. Rev. Clement Maalouf, b. in Zahlé 1862, appointed 24 November, 1901. This diocese comprises 6190 Greek-Melchites, 17,000 Schismatics, 160,000 infidels, 8 secular and 13 regular clergy, and 16 churches or chapels.

For the Latin Rite this is a titular see, suffragan of Tyre, the title being at present filled by Rt. Rev. Antonio Micozzi, appointed 22 July, 1921, and coadjutor in Sabina. He resides in Rome.

Caetite, DIOCESE OF (CAETITENSIS), in the State of Bahia, Brazil, South America. This diocese was erected 20 October, 1913, by a division of the Archdiocese of Bahia, from which it took nineteen parishes: Caetite, Monte Alto, Gentio, Ampara de Umbaranas, Duas Barras, Jacaracq, Conderiba, Caculé, Bom Jésus dos Meiras, Ituassu, Sincora, Minas do Rio de Contas, Villa Velha de Minas de Rio de Contas, Bom Jesus de Rio de Contas, S. Joa do Paraguassu, Lencoes, Remedios do Rio de Contas, Paramirim, Macahubas, Niacho do S. Anna, Sta Maria do Ouro and Cannabrava. The cathedral is dedicated to St. Anne. Statistics have not yet been published for his diocese.

Cagli e Pergola, DIOCESE OF (CALLIENSIS ET PERGULENSIS; cf. C. E., III–140a), in the province of Urbino-Pesaro, Central Italy, suffragan of Urbino. On 5 September, 1908, Rt. Rev. Ettore Fronzi was appointed to this see, and filled it until his promotion to the Archdiocese of Camerino, 14 December, 1918. He was succeeded by the present incumbent, Rt. Rev. Augusto Curi, archdeacon of the Cathedral of Fermo, appointed 23 December, 1918, and named apostolic administrator of Macerato 26 August, 1919. By latest statistics (1920) Cagli has a Catholic population of 19,500, 40 parishes, 60 secular and 3 regular clergy, 17 seminarians, 2 Brothers, 70 Sisters 104 churches or chapels. Pergola comprises a Catholic population of 14,000, 12 parishes, 35 secular and 4 regular clergy, 7 seminarians, 5 Brothers, 12 Sisters, and 50 churches or chapels.

Cagliari, ARCHDIOCESE OF (CALARITANA; cf. C. E., III–139c), on the Island of Sardinia. Most Rev. Pietro Balestra, appointed to this see 17 December, 1900, died here 1 May, 1912, and was succeeded by Most Rev. Francisco Rossi, appointed 9 April, 1913, transferred 15 December, 1919. The following year, 8 March, the present incumbent, Most Rev. Ernesto Piovella, was appointed. Born in Milan in 1867, he served as vicar general of Ravenna, was appointed Bishop of Alghero 15 April, 1907, and promoted to the archdiocese of Oristano 15 April, 1914, where he served until his transfer.

The latest statistics obtainable (1920) credit this diocese with a Catholic population of 199,859, 81 parishes, 160 secular and 40 regular clergy, 100 students in the upper and lower seminaries, 25 Brothers, 80 Sisters, and 118 churches or chapels.

Cahors, DIOCESE OF (CADURCENSIS; cf. C. E., III–141a), in France, is a suffragan of the Archdiocese of Albi. It is under the administration of Rt. Rev. Joseph-Lucien Giray, b. in Chanas, Diocese of Grenoble, 21 March, 1864, studied at the petit séminaire of Rondeau and at Grenoble, ordained 1888, made vicar general 1911 and appointed Bishop of Cahors 15 February, 1918, consecrated 1 May, succeeding Bishop Cézérac, who was promoted to the Archdiocese of Albi. Bishop Cézérac had filled the see from 1911 when he came to it as a successor to Bishop Laurans (d. 15 July, 1911).

Within recent years the diocese has lost two vicar generals, Rev. Father Pomarel (d. 29 May, 1919), and Rev. Father Laporte (d. 21 February, 1921). During the World War 180 priests of this diocese were mobilized and of these 16 gave up their lives, as did also 6 seminarians.

At present (1921) the diocese has 33 churches with pastors, 449 succursal parishes (mission churches), a number of brothers who have been secularized by the Associations Law of 1901, 71 elementary schools with 140 female and 12 male teachers and an attendance of 300 boys and 1,600 girls. Missionary and charitable work is accomplished through a house of diocesan missionaries at Rocamadour, a home for aged or infirm priests at Souillac, a home for the protection of young girls at Cahors, asylum for the insane, under the Religious of Our Lady of Calvary, 4 Catholic private orphanages at Cahors, 7 hospitals, one of which is still unoccupied, the others are conducted by religious, 1 house of refuge for young girls at Cahors. The public hospitals admit the ministry of priests. The "Fraternal Union," and "League for Clerical Defense," are established among the clergy, and agricultural organizations among the laity. The "Défense," a weekly periodical with a circulation of 11,000, is published as also the "Revue religieuse de Cahors et Roc Amadour," a diocesan weekly. In 1920 the total Catholic population was approximately 205,769.

Caiazzo, DIOCESE OF (CAIACENCIS; cf. C. E., III–141d), suffragan of Capua, is situated in the province of Caserta in Italy. The population, for the most part rural, numbers 30,000, all practical Catholics. There are 35 parishes, 72 churches and chapels, and 70 secular priests. The only religious orders are the Sisters of St. Vincent de Paul, who direct a pious institute, an orphanage, and 2 infant asylums, and the Sisters of the Immaculate Conception, who are in charge of an infant asylum and some elementary schools for girls. The seminary, which was founded shortly after the Council of Trent, has only ten students making preparatory studies, who go to the regional seminary at Posilipo, Naples, for their philosophy and theology. The pious institute has twenty-five students, and to it is attached an elementary school for day scholars. The orphanage has 17 children. There are two almshouses, one for men and one for women. The elementary schools in each commune and rural center are maintained by the State and usually taught by Catholic lay instructors.

Both the clergy and laity answered the call to arms during the war, and many served on the battlefield, in trenches and in hospitals. At present the see of Caiazzo is vacant, Rt. Rev. Luigi Ermini, b. in Rome 13 December, 1856, elected titular Bishop of Amatha and auxiliary of Porto and Santa Rufina 30 December, 1908, transferred to Sarsina 21 April, 1910; having declined he remained titular of Amatha until 4 December, 1914, when he was transferred to Caiazzo, at the Consistory of 13 June, 1921, he was transferred to Fabriano and Matelica. His predecessor was Rt. Rev. Adolfo Turchi, b. at Balignano, Diocese of Cesena, 24 October, 1863, elected Bishop of Caiazzo 30 June, 1909, named secretary of the Congregation of Religious and titular Bishop of Canopus in July, 1914,

taking up his residence in Rome; promoted Archbishop of Aquilla 17 July, 1918.

Cajamarca, Diocese of (Cajamarcensis), in Peru, South America, suffragan of Lima (see C. E., XVI–34). This diocese was erected 5 April, 1908, by a division of the dioceses of Chachapoyas and Trujillo, taking a territory of some 20,926 sq. miles, or the whole department of Cajamarca. Rt. Rev. Francis de Paul Grozo, b. in Cajamarca in 1852, and ordained in 1875, was appointed the first bishop 21 March, 1910, and still fills the see. According to statistics published in 1920 the Catholic population of the diocese numbers 443,000, and there are 36 parishes and 1 seminary.

Cajazeiras, Diocese of (Cajazeirasensis or de Cajazeiras), in the State of Parahyba, Brazil, suffragan of the Archdiocese of Parahyba. This diocese was erected 6 February, 1914, by a division of the diocese of Parahyba, and has as its limits the stream which flows between the parish of Santa Lucia de Saguly and that of Soldade, as far as the foot of the Teixeira Mountains, and the line which separates the parishes of Patos and Pianco, as far as the State of Pernambuco. The cathedral is dedicated to Our Lady of Pity. So far no statistics have been published.

Calabozo, Diocese of (de Calabozo; cf. C. E., III–148a), in Venezuela, suffragan of Santiago de Venezuela, Venezuela. Rt. Rev. Felipe Neri Sendrea, appointed to this see 25 September, 1891, died 9 May, 1921, and was succeeded by the present incumbent, Rt. Rev. Arthur Celestin Alvarez, b. in Clarines 1870, appointed Bishop of Zulia 16 August, 1910, transferred to the titular see of Thapsus 18 September, 1919, and made coadjutor to Bishop Sandrea. According to 1920 statistics the Catholic population of this diocese numbers 210,430, and there are 38 priests and 70 churches or chapels.

Calahorra and La Calzada, Diocese of (Calaguritanensis et Calcaetensis; cf. C. E., III–148a), in the province of Logroño, Spain, suffragan of Burgos. The see is under the administration of Rt. Rev. Fidelus Garcia y Martinez, titular Bishop of Hippos, appointed 16 December, 1920. The diocese comprises a Catholic population of 154,470, 393 parishes divided among 19 archpresbyteries, 460 priests, 393 churches, 316 chapels, and 47 convents with 116 religious and 428 Sisters.

Calbayog, Diocese of (Calbayoganæ; cf. C. E., XVI–34c), in the province of Samar, Philippine Islands, suffragan of Manila. The first bishop to fill this see was Rt. Rev. Pablo Singzon, b. in Calbiga Samur, 25 January, 1851, prelate of the Holy See 3 March, 1904, appointed 12 April, 1910, d. 9 August, 1920. During his administration he wisely governed the new diocese, did many good works, and was responsible for the erection of a new seminary. Since his death the vacant see has been under an administrator, Rt. Rev. Sofronio Hacbang y Goborni, titular Bishop of Anemurium, and formerly auxiliary to Bishop Singzon. This diocese comprises a Catholic population of 1,100,000, 80 parishes, 138 missions, 65 secular and 30 regular clergy, 1 seminary, 20 seminarians, 1 college for boys with 14 professors and 300 students, 2 colleges for girls with 12 professors and 250 students. A Catholic periodical, "Eco de Samar y Leyte," is published here.

Calcutta, Archdiocese of (Calcuttensis; cf. C. E., III–152b), in India, is under the administration of Most Rev. Brice Meuleman, S.J., D.D., b. at Ghent, Belgium, 1 March, 1862, appointed Archbishop of Calcutta 21 March, 1902, and consecrated 25 May of the same year. Owing to the repatriation of the German Jesuits the archdiocese was given the administration of the prefecture apostolic of Assam in June, 1915, and six of the Fathers have been working in that territory. During the war three of the priests of the archdioceses went to France as chaplains with the Labor Corps sent out from among the Christians of the Chota-Nagpore.

Within recent years the archdiocese has lost two prominent clergymen, R Alfred Neut, S.J., rector of St. Xavier's College, Calcutta (1883–89), rector of St. Joseph's College, Darjeeling (1885–95), editor of the "Catholic Herald of India" (1902–17), died 4 April, 1921; Rev. John Desmet, S.J., one of the pioneers of the Chota-Nagpore Mission, in which he worked from 1884–1921.

This territory has been entrusted to the Belgian Jesuits since 1859; the other religious orders established now (1921) are: Irish Christian Brothers, Sisters of the Institute of the Blessed Virgin Mary of Rathfarnham (Loretto Nuns), Daughters of the Cross of Liège, Little Sisters of the Poor, Ursuline Nuns and Daughters of St. Anne. There are 8 parishes, 43 missions, 49 churches, 33 mission stations, 2 convents for men and 13 for women, 18 secular and 149 regular clergy, 26 Jesuit lay brothers and 40 Christian Brothers, 260 Sisters, 1 secular seminary with 17 seminarians, and 1 regular seminary with 25 seminarians. The Catholic educational institutions include 3 colleges for men with 90 teachers and an attendance of 2,331, 9 high schools with 250 teachers and an attendance of 2,907, 2 training schools, 422 elementary schools with 1,010 teachers and an attendance of 11,000. The charitable institutions are: St. Joseph's Home for the Aged under the Little Sisters of the Poor, and at Kidderpore St. Vincent's Home, St. Catherine's Hospital for Incurables, and St. Paul's Nursery, all conducted by the Daughters of the Cross. The Gobra Leper Asylum and all the jails and hospitals of the district permit Catholic priests to minister in them. The Apostolic Union of the Secular Priests is established in the diocese, and the Catholic Association of Bengal is organized among the laity. Two periodicals are published: "The Catholic Herald of India," an English weekly, and "Nishkalank" (Immaculate), a Hindu monthly. The Catholic population is approximately 200,432.

Caldey, Abbey of. See Benedictine Order.

Calgary, Diocese of (Calgariensis), in Canada (see C. E., XVI–34). This see, erected 30 November, 1912, is a suffragan of Edmonton and is under the administration of its first bishop, Rt. Rev. John T. McNally, consecrated 1 June, 1913. The Oblate Fathers of Mary Immaculate are established here, as well as the Grey Nuns, Sisters of St. Louis, Faithful Companions of Jesus, Sisters of Providence, and Daughters of Jesus.

The progress of the diocese during the few years since its foundation is best shown by the latest statistics, published 1921, which credit it with: Catholic population, 30,000; secular priests, 23; regulars, 15; seminarians, 24; churches with resident priests, 25; churches without resident priests, 36; mission stations, 106; convents with schools, 3; primary Catholic schools, 11; boarding schools for Indians, 3; industrial school for Indians, 1; hospitals, 2; orphanage, 1.

Cali, Diocese of (Caliensis), in Colombia, South America, suffragan of Popayan. This diocese, erected 7 June, 1910 (see C. E., XVI–16), is under

the administration of its first bishop, Rt. Rev. Eladius Perlaza, b. in Cali 1853, appointed 11 August, 1911. By a decree of the Consistory 11 June, 1920, the region of Balsa was separated from the diocese of Maniziales and united to that of Cali. This was done because this region is now in the civil province of Valle, which is part of the diocese of Cali. By 1920 statistics the diocese counted a Catholic population of 12,000.

California (cf. C. E., III–170c), the eighth state of the United States in point of population. According to the official returns of the Federal census of 1920, its total area is 158,297 sq. miles. Of this number 2,645 sq. miles constitute the water area. The capital of the state, Sacramento, has a population (1920) of 65,854. The population of the other chief cities is (1920): San Francisco, 506,676; Los Angeles, 576,673; Oakland, 216,361; San José, 39,642; San Diego, 74,683; Stockton, 40,296; Alameda, 28,806; Berkeley, 56,000; Fresno, 45,000. The total population of the state in 1910 was 2,377,549, an increase of 60.1 per cent upon that of 1900; in 1920 it was 3,426,861, an increase of 44.1 per cent upon that of 1910. According to the United States census of 1920, the population of California is 3,426,861 or 22 persons per square mile. The census of 1920 also presents the following details of population: (a) White, 3,264,711; African, 38,763; Indian, 17,360; Chinese, 28,812; Japanese, 71,952; (b) native-born, 2,583,049; foreign-born, 681,662. Of the total population 68 per cent is urban, 32 per cent is rural. There were 95,592 illiterates over 10 years old, or 3.3 per cent.

Resources. Agriculture.—According to the census of 1910 the total value of all California's agricultural products was $146,526,151. The value of the output in 1919 reached the total of $587,600,000. The following table presents the total output of agricultural products in detail for the year 1918:

Asparagus..	902,236 cases	Hops	45,000 bales
Almonds ..	9,000,000 pounds	Hay	2,970,000 tons
Apricots ..	32,000,000 pounds	Lumber ..	90,584,000 board feet
Apples	12,500,000 pounds	Pears	6,000,000 pounds
Beans	5,585,000 bags	Peaches ..	41,000,000 pounds
Barley	34,321,000 bushels	Plums ...	1,000,000 pounds
Brandy ...	5,295,952 gallons	Prunes ...	90,000,000 pounds
Citrus fruits ...	11,373,127 boxes	Raisins ..	367,400,000 pounds
Canned fruits and vegetables	16,136,410 cases	Other dried fruit ...	5,500,000 pounds
Corn	2,975,000 bushels	Olive oil..	2,657,836 gallons
Cherries ..	822,367 bushels	Potatoes..	12,870,000 bushels
Figs	18,400,000 pounds	Walnuts ..	38,544,000 pounds
Grapes	1,979,686,525 pounds	Wool	12,145,000 pounds
		Wheat ...	4,590,000 bushels
		Wine	42,101,971 gallons

The total annual output of fruit from California farms is $248,000,000. In the year 1919 there were 42,000,000 fruit trees in California. Seven million of these trees belong to Santa Clara Valley alone. The principal fruit trees are as follows: Apple, 3,128,000; apricot, 3,680,000; cherry, 657,000; peach, 9,000,000; pear, 2,400,000; orange, 10,000,000; lemon, 2,880,000. In 1920, 26,313 farms reported 153,195,000 grape vines producing 2,055,644,612 pounds, worth $65,780,628. The nut crop was valued at $19,000,000.

Manufactures.—The total value of the output of manufactures in 1914, according to the census, was $712,801,000. In 1919 it amounted to $1,981,443,000. During 1920 about 163,000 tons of beet sugar was produced. In the same year, there was 11,943 manufacturing establishments in California, representing an investment of $1,333,382,000, and giving employment to 296,000 persons; the sum paid for labor was $380,135,000, and for materials, $1,218,890,000.

Mining.—The value of the total mining output in 1918 was $199,753,837. In 1919 it was $196,473,560. Altogether there are about 1,200 producing mines in the state. The value of the gold output was $16,529,162; silver, $1,427,861; copper, $11,805,883; quicksilver, $2,579,472; petroleum, $127,459,929. It is estimated that in the petroleum industry alone the total invested is more than $50,000,000; 105,668,000 barrels of oil were produced in 1920.

Lumber.—Nearly 20 per cent of the area of the state is forest-clad. San Francisco alone sends 50,000,000 feet of lumber to the world each year. The total output of the state for 1917 was 1,227,000 m. feet. There are $78,000,000 invested in the industry, 584 mills; and the value of the total output, together with the by-products of the forest, is $49,000,000, the lumber itself amounting to $23,444,000.

Commerce.—The harbors of the state now carry on an ocean commerce of about $400,000,000 a year. The precise figures for 1918 being: Imports, $231,979,474; exports, $49,074,000. The total foreign commerce of the state for 1918 was $476,420,000. Five great transcontinental railroads carry her passengers and goods to and from her cities, the fifth being recently completed. In 1917 the total railroad mileage of the state was 9,441.

Educational System.—The State Constitution provides for a school board of seven members, appointed by the governor, two every second year. The total number of professors, including the various officers of instruction and research in the University of California, for the year ending 1 November, 1919, was 1,053, as follows: Academic, 607; art, 14; Lick Astronomical Observatory, 18; law, 9; medicine, 167; pharmacy, 10. The total number of students for the same period was 11,633, of whom 4,507 were men, and 7,126 women, the women being nearly 61 per cent of the total enrollment. The university receives $30,000 annually from the Federal Government for its several experiment stations. Everyone of the fifty-seven counties of the state has a high school. Three new normal schools have recently been built at Arcata, Santa Barbara, and Fresno.

In the school year ending 30 June, 1918, there were 3,452 primary and grammar schools in the state and 311 high schools. The total number of teachers in the public schools was 17,276; the total number of pupils, 602,758. The total number of pupils in private schools was 40,000. The total income of her public schools during the scholastic year 1917–18 was $32,017,819. The total value of public school property for the same year was $90,091,819. The total income of the State University for the same period was $3,732,986. The laws governing private or parochial schools are as follows: Private schools (except as noted in last paragraph below) shall be taught in the English language. In order to comply with compulsory education requirements, private and parochial schools must teach the branches taught in public schools, viz.: reading, writing, spelling, arithmetic, geography, language, grammar, composition, history of the United States, constitution, duties of citizenship, local civil government, physiology and hygiene, nature study, music, drawing, bookkeeping, humane education. Private school authorities are required to keep an attendance register. No public money shall ever be appropriated for the support of any sectarian or denominational school (IX, 8).

Any educational institution of collegiate grade within the State of California not conducted for profit, shall be exempt from taxation (XIII, 1a). Certain part-time schools, which shall not be in session during hours of public schools, nor more than one hour each day, six hours each week, thirty-eight weeks each year, may be conducted in a for-

eign language; provided that no person shall conduct or teach in such a private school, conducted wholly or in part in the language of a foreign nation, in this state unless and until he shall have first applied to and obtained a permit so to do from the superintendent of public instruction or a deputy appointed by the superintendent for such purposes. This shall also be construed to include persons exercising or performing administrative powers in each school. Such permit shall be issued to persons having knowledge of American history and institutions and knowing how to read, write, and speak English. Each applicant must file an affidavit to observe this law and to endeavor to make pupils loyal citizens.

The following figures for the year 1920 will give some idea of the importance of Catholic education in California: 1 archdiocesan seminary, 3 seminaries of religious orders, 1 normal school, 12 colleges, academies and high schools, 97 parochial schools, 35,000 young people under Catholic care.

Recent History.—The recent political history of the state has had a national complexion, as the result of passage by the legislature of bills limiting the ownership of land by aliens with the purpose of eliminating the Japanese as owners and proprietors of the land. The rapid increase of Japanese immigrants with their strong trend to land ownership and land control, their industry and application, their oriental standards of living, their large birth rate, and their inability to assimilate with the whites has presented a problem of vital importance to the state as well as to the nation. The first intimation of the problem came in 1906, when Japanese laborers, attracted by the scarcity of labor in California and the prevailing high wages, came in great numbers. The Japanese with his strong social race instinct would acquire a piece of land, and within an incredibly short time, large adjoining holdings would be occupied by people of his own race. Attempts at anti-Japanese legislation were foiled by the intervention of President Roosevelt. The proposed bill, providing for separate schools for the Japanese subjects, caused the United States government to arrange for the limitation of Japanese labor through the "Gentlemen's Agreement." The increase of Japanese in California from 41,356 in 1910 to 87,279 in 1920, or of 111 per cent showed the futility of the agreement, for skillful evasions by means of picture brides, smuggling, and illegal importations were resorted to. The realization of this lack of entire good faith on the part of the Japanese led the Legislature of 1913 to pass a law forbidding the ownership of agriculture lands by the Japanese and limiting their tenure to three-year leaseholds. The spirit of this anti-alien land legislation has been evaded and broken by legal subterfuges, such as corporations, trustee stock ownership, trustee land ownership, and the granting of lands to native children.

Action on the matter was commenced in 1919, but delayed on advice of Secretary of State Lansing, who cabled from the Peace Conference in France that any legislation of this kind would offend Japan, a participant in the conference. However, in 1920 an initiative anti-alien land law aiming at restricting the Japanese ownership of land was approved by the people of California, the vote being 668,483 in favor; against, 222,806 in opposition. This initiative measure is more stringent than the former one, for it not only forbids ownership of land, but the leasing of lands by the Japanese, and the purchase of land by American born Japanese minors under their parents' guardianship.

During the World War California furnished 112,514 soldiers, or 2.98 per cent. Two National Guard Camps were established at Fremont and Kearney.

Religion.—The following statistics of religious denominations of California were presented by the United States Census of 1919, published that year:

Denomination	Organizations	Churches	Value of Church Property	Number of Communicants
Adventist	176	133	$404,385	11,663
Baptist	279	288	3,277,346	42,039
Catholic	626	515	8,301,361	494,539
Congregational	244	232	3,419,676	34,180
Jewish	34	15	1,209,500	8,178
Lutheran	145	133	1,569,313	19,207
Methodist	869	810	8,413,164	102,654
Presbyterian	397	375	5,500,425	58,061
Protestant Episcopal	261	241	3,341,629	30,018

The total number of churches was 3,244, total value of church property, $40,510,180; total number of communicants, 893,366.

The Catholic Directory for 1921 gives the following figures: Archbishop, 1; bishops, 2; total priests, 731, secular, 477, regular, 254; total churches, 545; churches with resident priests, 307; missions with churches, 238; stations, 118; seminary, 1; seminaries of religious orders, 3; colleges and academies for boys, 9; academies for young ladies, 46; parishes with parochial schools, 108; orphan asylums, 15; total young people under Catholic care, 38,226; Catholic population about 602,800.

The following religious orders of men are now in the state: Jesuits, Dominicans, Franciscans, Paulists, Salesians Marists, Christian Brothers, Brothers of Mary, Capuchins, Fathers of the Sacred Heart, Sulpicians, Benedictines, Redemptorists and Vincentians.

Marriage and Divorce.—The law of California assigns five grounds of divorce: extreme cruelty; wilful desertion; wilful neglect (failure to provide); habitual intemperance, and conviction of a felony.

Legislative Changes.—The annual appropriation made by the legislature for every institution maintaining orphans, has been increased to $120 for each orphan and each half orphan. Recent legislative measures provide for the establishment of a state training school for girls and a new psychopathic state hospital (1913); for a workman's compensation act, and an eight-hour day for women. Women suffrage had an important bearing on the presidential election in California in 1912. Owing to the failure of the Taft partisans to nominate the Taft electors on ballot by petition, the Taft voters were practically disenfranchised. The vote was so close that a recount was necessary. California ratified the federal suffrage amendment, 1 November, 1919, the eighteenth state to do so, and the national prohibition amendment, 13 January, 1919, the twenty-fourth state to do so.

California, Lower, Vicariate Apostolic of (Californiæ inferioris; cf. C. E., III–177d), includes territory of the same name, in Mexico. Entrusted to the Society of Foreign Missions of Saints Peter and Paul, of Rome, the present administrator is Rev. John Rosso Mapan, who resides at La Paz. It includes a total population of 45,000, of whom 43,104 are Catholics; 9 priests, 6 parishes, and 25 churches or chapels.

Caltagirone, Diocese of (Calatayeronensis; cf. C. E., III–190a), on the Island of Sicily, suffragan of the Archdiocese of Syracuse. This see is now

(1922) filled by Rt. Rev. Damaso Pio de Bono, b. in Bivona 1850, appointed 28 November, 1898. According to the latest statistics (1920) there are 115,500 Catholics in this diocese, 25 parishes, 119 secular and 48 regular clergy, 15 seminarians, 16 Brothers, 43 Sisters, and 112 churches or chapels.

Caltanisetta, DIOCESE OF (CALATHANISIADENSIS; cf. C. E., III–190a), in Italy, suffragan of Monreale. Rt. Rev. Antonio Augusto Intreccialagli appointed to this see 22 May, 1907, was promoted to the titular see of Sardica, and made coadjutor at Monreale, 16 March, 1914, succeeding to the archdiocese of Monreale, 31 July, 1919. After his transfer from Caltanisetta, he still acted as administrator of the diocese until the appointment of the present incumbent, Rt. Rev. Giovanni Jacono, b. at Ragusa, 1873, appointed Bishop of Molfetta, 2 July, 1918, transferred 18 March, 1921. The most important recent event in this diocese was the opening of a new episcopal seminary in 1912. The territory comprises a Catholic population of 160,000, divided among 17 parishes and 95 churches. Present (1922) statistics credit the diocese with 200 secular and 60 regular clergy; 5 convents for men and 9 for women, 2 monasteries for women, 98 religious women, 1 seminary, 40 seminarians, 1 college for women with 5 teachers and 40 students, 28 secondary schools with 69 teachers, 1,118 boy students and 350 girl students, 360 elementary schools with 360 teachers and 14,400 pupils. The various institutions include 3 homes, 7 asylums, and 4 hospitals. One society is organized among the clergy, and 30 among the laity; two weekly papers are published, "Aurora" and "Tolopo."

Calvary, CONGREGATON OF OUR LADY OF (cf. C. E., III–109d).—The twenty monasteries which formed the Congregation of Benedictines of Our Lady of Calvary were despoiled by the revolutionary government in 1792 and the religious dispersed. Some of them managed to live secretly in community during the French Revolution, and these faithful observers of the rule, who survived the destruction of the convents, were the restorers of the congregation. Gradually they re-established their house at Orléans in 1807 and that at Quimper in 1809. Under Louis XVIII the monasteries of Paris, Vendôme, Angers, Poitiers, Machecoul were permitted to revive their religious life on condition that they open for public utility a school or boarding school for young girls or give hospitality to lady boarders. Two royal ordinances authorized the reunion of these seven monasteries into a congregation, 3 January and 17 January, 1827. On 14 November, 1828, Pope Leo XIII confirmed their re-establishment as a congregation, according to their Bull of erection by Gregory XV, 22 March, 1621. In 1904 the French Republic forbade teaching in the monasteries, in 1906 modified the royal ordinances of 1827, and finally 30 June, 1914, decreed the dissolution of the congregation, declaring it to be of no public utility. The World War (1914–18) suspended the execution of this decree.

There are now in France seven monasteries: Orléans, Angers, Vendôme, Poitiers, Machecoul, La Capelle Marival, and Landerneau. At Jerusalem, in Palestine, they founded on the Mount of Olives, in 1896, an orphanage for girls of the Greek Catholic Rite. The foundation made at Sirault (Hainaut, Belgium), in 1903, lasted only sixteen years. After the war, in 1919, the religious of this house returned to France. From 1617 until the time of the French Revolution the congregation had thirteen superior generals. Since its re-establishment it has had eight. The elections are triennial, and the office of superior general may be held for only twelve consecutive years. The religious habit is black with a black scapular. The Constitutions of the Congregation were published in 1634, revised and corrected in 1901, and approved and confirmed by Leo XIII. The religious follow the primitive observance of the Rule of St. Benedict. Two notable changes in the Constitutions are the nomination of a cardinal protector, and the making of temporary vows three years before final vows are taken. The total number of monasteries is eight, with two hundred religious. The present superior general is Mother Marie de St. Anselme.

Calvi and Teano, DIOCESE OF (CALVENSIS ET TEANENSIS; cf. C. E., III–195a), in the province of Caserta, Italy, suffragan of Capua. The usual residence of the bishop is at Teano, but at present (1922) it is temporarily at Pignataro Maggiore. Rt. Rev. Albino Pella, appointed to this see 19 August, 1908, was transferred to Casale-Monferrato 12 April, 1915. He was succeeded by the present incumbent, Rt. Rev. Calogero Licata, b. at Aragona 1872, honorary chamberlain 12 March, 1912, appointed 14 April, 1916.

Statistics published in 1920 credit the diocese of Calvi with 16,294 Catholics, 17 parishes, 46 secular and 5 regular clergy, 20 religious, and 50 churches or chapels; the cathedral has 12 canons and 6 mansionaries. There are 30 students at the new seminary. Teano has a beautiful cathedral with 12 canons and 6 mansionaries. It counts a Catholic population of 55,850, 86 parishes, 117 secular and 19 regular clergy, 20 seminarians, 26 Brothers, 40 Sisters, 175 churches or chapels, and 14 religious houses.

Camagüey, DIOCESE OF (CAMAGUEYENSIS), in Cuba, suffragan of Santiago de Cuba. This see, erected 10 December, 1912 (see C. E., XVI–34), is under the administration of Rt. Rev. Valentino Zubizarreta y Unamunsaga, O.D.C. Born in Marquina Echevarria, Spain, in 1862, made provincial of Navarre, sent as a papal envoy to Cuba, he was appointed first bishop of this diocese 25 May, 1914, and acts as administrator apostolic of Cienfuegos. The statistics published in 1920 credit this diocese with a Catholic population of 200,000, 20 secular and 21 regular clergy, 15 churches with resident priests, 1 community of religious, and 3 communities of Sisters.

Cambodia, VICARIATE APOSTOLIC OF (CAMBODGIENSIS; cf. C. E., VII–777d), in Indo-China, with episcopal residence at Phnon-Penh. It is entrusted to the Society of Foreign Missions of Paris, the present vicar being Rt. Rev. Jean-Claude Bouchut, b. in Loire 4 March, 1860, ordained 17 February, 1883, appointed titular Bishop of Panemotichus, 23 July, 1902, and vicar apostolic of Cambodia. This territory comprises about 60,000 Catholics, including Europeans, Annamites, Cambodians, Chinese, and Indians. These are divided among 47 parishes, 183 churches, and 173 mission stations, served by 98 secular priests and 14 brothers. There are 2 convents of men with 14 religious, 11 convents of women with 348 nuns and 15 Sisters, 2 seminaries, 113 seminarians, 2 colleges for boys with 22 instructors and 520 students, 2 colleges for girls with 8 instructors and 150 students, 1 normal school with 2 professors and 25 pupils, 96 elementary schools with 115 teachers, and 7,400 pupils, 5 hospitals belonging to the mission with 437 beds, conducted by Sisters, 2 maternity hospitals and 6 orphanages with 643 children. In 1921, 6,156 children were baptized while dying in the vivariate. An organization, "Amicale des éleves des Frères," is formed among the laity.

Cambrai, Archdiocese of (Camerancensis; cf. C. E., III–209d).—By a pontifical Decree of November, 1913, the districts of Lille, Dunkeque, and Hazelbrouck were separated from the Archdiocese of Cambrai to form the new Diocese of Lille. In consequence the population of this archdiocese was reduced from 1,866,000 in 1912 to 837,000 in 1914. Owing to the World War the population has further diminished and at the present time (1921) it consists of 741,000 French inhabitants, with 20,000 Belgians and 4,000 to 5,000 Poles who work in the mining region. For more than four years the entire country was invaded and laid waste by the enemy. A certain number of parishes near the Hindenburg Line were entirely destroyed. In retreating the Germans seized a large number of church bells and bombarded some of the churches. Of the 464 churches in the archdiocese, 84 were destroyed, one of which has been rebuilt, 289 were slightly damaged, 29 of which have been restored. There are 200 churches which are damaged to the extent that they are useless and the work of restoring them has not yet been begun.

During the war 30 priests and seminarians gave their lives for the cause. The entire clergy, foremost among whom was the archbishop, nobly supported their country and their services were gratefully appreciated and rewarded by the French Government, as well as by the Allies.

In 1917 the archdiocese suffered a severe loss in the death of Rt. Rev. Henry Monnier, titular bishop of Ludda and auxiliary bishop of Cambrai since 1872. He was an earnest and zealous prelate and had rendered distinguished services to the archdiocese. The present incumbent is the Most Rev. John Arthur Chollet, b. at Avocourt, 8 April, 1862, ordained 18 September, 1886, appointed to the see of Verdun, 13 April, 1910, consecrated 29 June following, promoted to Cambrai 20 November, 1913, installed 22 January, 1914, and published the 25 May following.

An event of special importance in the archdiocese took place in 1920 when Sister Madeleine Fontaine and her three companions, Marie Lanet, Thérèse Fanton and Jeanne Girard were declared blessed. These holy women were Sisters of Charity and had nursed the sick and poor in a hospital at Arras during the French Revolution. On refusing to take the oath of allegiance, they were imprisoned, tried and sentenced to death. By order of the ex-priest Lebon, they were taken to Cambrai and executed there on 26 June, 1794. The superior, Sister Madeleine Fontaine, then 72 years of age, while awaiting death, declared that she and her companions would be the last victims at Cambrai. Her prophecy was fulfilled as shortly thereafter the downfall of Robespierre brought to an end the Reign of Terror in France. The cause of these saintly women was introduced at Rome 29 May, 1907, they were declared martyrs, with dispensation of miracles, 6 June, 1919, and solemnly beatified 13 June, 1920.

The archdiocese contains (1921) 429 parishes, 35 deaneries, 685 secular priests, 12 Jesuits, 3 Marists; 2 convents of the Poor Clares, 2 of the Redemptorists; 1 of the Sisters of the Adoration, 2 congregations who care for the sick and whose motherhouse is in the archdiocese. The diocesan seminary has 115 students and the preparatory seminary, 103. The following colleges and schools exist in the archdiocese: 6 ecclesiastical colleges where the teaching staff consists of 90 priests (1,520 students); 19 Catholic primary schools for boys, 81 for girls with 278 teachers and 8,500 pupils. The large official colleges also have a chaplain who gives religious instruction to those who desire it. His influence is unimportant. The Little Sisters of the Poor take charge of 5 homes for the aged and nearly all the hospitals, juvenile asylums, orphanages, and crèches are in charge of Sisters of the various orders. With one or two exceptions these institutions have a regularly appointed chaplain who freely visits the sick. The priests have formed two associations called the Apostolic Union and the Association of St. Francis de Sales. The following associations exist among the laity: Association of Fathers of Families, Association of Catholic Committees, Association of Young Men, Patriotic League of French Women and Association of Young Women. There are 7 Catholic papers published in the archdiocese.

Camerino, Archdiocese of (Camerinensis; cf. C. E., III–216d), in the province of Macerata, Central Italy, directly subject to the Holy See, with the perpetual administration of Treja. Rt. Rev. Camillo Moreschini, appointed to this see 29 April 1909, d. 24 October, 1918, and was succeeded by the present incumbent, Rt. Rev. Ettore Fronzi, b. in Ostra, 1862, appointed Bishop of Cagli and Pergola, 12 September, 1908, promoted 14 December, 1918.

By 1920 statistics Camerino has a Catholic population of 84,900, 174 parishes, 242 secular and 40 regular clergy, 78 seminarians, and 174 churches or chapels. Treja is credited with 9597 Catholics; 8 parishes, 30 secular priests, and 46 churches or chapels.

Campanha, Diocese of (Campanhensis), in the State of Minas Geraes, Brazil, suffragan of Marianna. This see, erected 19 March, 1908 (see C. E., XVI–34) is still (1922) under the administration of its first bishop, Rt. Rev. Juan d'Almeida Ferrao, appointed 29 April, 1909. This territory includes a population of 300,000, and 30 parishes.

Campeche, Diocese of (Campecorensis; cf. C. E., III–222c), in the State of Campeche, Mexico, suffragan of Yucatan. Rt. Rev. Vincent Castellanos y Nunez appointed to this see 7 February, 1912, was transferred 26 August, 1921, and the see is now (1922) vacant. It comprises a total population of 100,000, of whom 80,000 are Catholics; 23 secular priests, 8 seminarians, 14 parishes, 35 churches, 5 chapels, and 3 Catholic schools.

Campinas, Diocese of (Campinensis), in the state of São Paulo, Brazil, suffragan of São Paulo. This diocese, erected 7 June, 1908 (see C. E., XVI–35), includes a territory of 6196 sq. miles takes from the archdiocese of São Paulo. The cathedral, dedicated to the Immaculate Conception, was installed with a chapter of ten titular and ten honorary canons, 3 November, 1909. According to the 1916 census the diocese comprises a population of 567,832; the 1920 statistics credit it with 39 parishes, 2 colleges, 67 churches, 294 chapels, 1 seminary, established in 1914, 7 convents of men with 49 religious, 21 convents of women with 210 sisters, and 25 schools with 1454 boys and 1616 girls.

The present incumbent is Rt. Rev. Juan Bautista Corrêa-Nery, the first bishop, appointed 3 August, 1907. He was named an assistant at the pontifical throne in 1907 and again in 1915. He is assisted by an auxiliary, Rt. Rev. Joachim Mamede da Silva Leite, titular Bishop of Sebaste.

Campion College, situated in lower town of Prairie du Chien, Wisconsin, had its origin in an independent school known as the Prairie du Chien College. The project proved a failure after a very short trial, and in 1871 the building passed into the

hands of the Christian Brothers, who opened a school under the name of St. John's College. After five years, St. John's College proved equally a failure and was closed in 1876. The property was then purchased by Mr. John Lawler, and in 1880 presented to the Jesuits, and that same year the Fathers of the Buffalo Mission opened the "Sacred Heart College" at Prairie du Chien. The opening year there were 61 students, of whom 25 were day scholars.

The first president was the Rev. William Becker, S.J., who had been the founder and first president of Canisius College, Buffalo. The faculty of the new college also numbered among its members the Rev. John Hagen, S.J., at present head of the Papal Observatory at Rome. At the end of Father Becker's presidency the number had so increased that in 1884 a new building was added, and that same year saw the first classical graduates of the college. But in spite of this apparent success undergraduate classes were discontinued from 1888–98 to allow the Jesuits to use the buildings for the higher studies of members of the order. In 1898 the college again opened its doors and in 1901 the Rev. Ulrich Heinzel, S.J., became president, to be succeeded in 1904 by the Rev. Joseph L. Spaeth, S.J. Another building was added to the rapidly growing college about this time, and again in 1910, after the Rev. Jos. M. Horning, S.J., had become president, another wing was added. Upon Father Horning's death in 1911, the Rev. George R. Kister, S.J., succeeded him and presided over the college until March, 1918, when the present head of the college, the Rev. Albert C. Fox became president.

In 1913 the corporate name of the school was changed to "Campion College of the Sacred Heart." The usual curriculum of all Jesuit colleges is followed: the faculty, members, 15, and the total enrollment of students for 1920–21 is 101.

Canada (cf. C. E., III–227b).—The area of Canada is 3,603,336 sq. miles of land and 126,329 sq. miles of water, a total of 3,729,665 square miles. The following table shows the population of the provinces in 1911 and 1921 (preliminary reports):

	1921	1911	Per Cent of Increase
New Brunswick.	388,092	351,092	10.29
Nova Scotia ...	524,579	492,338	6.55
Prince Edward Island	88,536	93,728	5.54 (decrease)
Alberta	581,995	374,663	55.34
Manitoba	613,008	461,630	32.79
British Columbia	523,369	392,480	33.34
Quebec	2,349,067	2,005,776	17.11
Ontario	2,929,054	2,523,274	17.25

The largest cities with their population are: Montreal, 607,063; Toronto, 293,571; Winnipeg, 178,364; Vancouver, 116,700; Ottawa, 107,137; Hamilton, 81,969 (1911); Quebec, 94,058; Halifax, 57,674; Calgary, 63,117; Victoria, 38,682; Edmonton, 58,627.

Immigration slackened between 1914 and 1920, as the following figures attest:

	United Kingdom	United States	Other Countries	Total
1914	142,622	107,530	134,726	384,878
1915	43,276	59,779	41,734	144,789
1916	8,664	36,937	2,936	48,537
1917	8,282	61,389	5,703	75,374
1918	3,178	71,314	4,582	79,074
1919	9,914	40,715	7,073	57,702
1920	59,603	49,656	8,077	117,336

Of the 1920 immigrants, 51 per cent came from the United Kingdom; 42 per cent from the United States and 7 per cent from other countries. They were classified according to occupation as follows: farmers and laborers, 31,282; general laborers, 7,372; mechanics, 14,640; clerks, traders, etc., 3,805; miners, 1,003; domestics, 6,069; not classified, 53,180. Of these the Maritime Provinces received 5,554; Quebec, 13,078; Ontaria, 39,344; Manitoba, 11,387; Saskatchewan, 14,287; Alberta, 20,000; British Columbia and Yukon Territory, 13,686; total, 117,336.

The number of Chinese entering Canada has been much reduced in recent years, owing to the operation of the order, renewed every six months since December, 1913, under which the landing in British Columbia of skilled and unskilled artisans and laborers is prohibited. In the fiscal year 1920 the number of Chinese who paid head tax was 363, as compared with 4,006 in 1919. In November, 1921, British Columbia petitioned the Dominion Government to take measures for the exclusion of Asiatic immigration.

The Indian population by provinces in 1917 was as follows: Prince Edward Island, 292; Nova Scotia, 2,031; New Brunswick, 1,846; Quebec, 13,366; Ontaria, 26,411; Manitoba, 11,583; Saskatchewan, 10,646; Alberta, 8,837; British Columbia, 25,694; Yukon, 1,528; Northwest Territories, 3,764; total, 105,998. The Eskimos numbered 3,296. Of the total acreage of Indian reservations (4,860,675 acres) 2,143,708 acres were cleared but not cultivated, and 210,024 acres were cultivated; the value of the lands in 1919 was 51,535,245. During 1919 crops to the value of 3,462,147 were raised by the Indians, the corresponding value for 1918 was $3,142,046. They owned 35,285 horses, 52,522 head of cattle, and 117,453 poultry, the total value of the live stock and poultry being $4,443,970. For Indian educational purposes appropriations were made by Parliament for the year 1919–20, amounted to $1,057,663. There were 321 schools with 12,196 pupils. The religious census of the Indians 31 March, 1917, is given as follows: Anglican, 20,183; Presbyterian, 2,155; Methodist, 12,820; Catholic, 43,986; Baptist, 1,297; other Christian beliefs, 1,426; aboriginal beliefs, 8,414.

AGRICULTURE.—The total value of the annual farm production of Canada in 1920 was $1,455,244,650. The production of wheat was 263,189,300 bushels from 18,232,374 acres, an average of 14.5 bushels per acre. The following list of exports reveals the extent of Canadian commerce:

	1918	1919	1920
Total exportation...	$1,586,169,792	$1,268,765,285	$1,286,658,709
Field products.....	577,750,350	292,557,383	368,797,221
Animals and animal products	179,868,168	207,285,492	266,037,489
Cheese	36,277,359	35,223,983	36,336,863
Forest products.....	51,960,349	70,596,199	105,546,780
Mineral products...	75,688,875	80,707,211	62,821,963
Manufactures	660,840,430	571,498,678	435,121,936
Fisheries	33,221,175	37,869,394	42,546,979

FORESTRY.—Statistics of the lumber industry in 1917 reveal a capital of $149,266,019; employees on salaries, 3,159; payment of salaries, $4,781,300; employees on wages, 53,318; wages, $34,412,411; cost of materials, $58,403,316; value of products, $68,815,472.

In 1919 the income from the lumber industry was estimated at $122,359,748, distributed as follows: Ontario, $33,671,334; British Columbia, $32,540,244; Quebec, $30,195,646; New Brunswick, $16,477,477; Nova Scotia, $6,262,745; Saskatchewan, $1,326,668; Manitoba, $937,679; Alberta, $696,518; Prince Edward Island, $238,687; Yukon, $12,680.

The crownlands of Canada are situated in the Prairie Provinces, in the Dominion Railway Belt of British Columbia, and in a block in northern British Columbia, containing 3,500,000 acres, known as the Peace River Block. A total of 120,894,407 acres have been alienated from the Crown. In the Maritime Provinces, in Quebec, Ontaria, and British Columbia, the public lands are administered by the provincial governments. In Nova Scotia the total area of the crownlands is 816,862 acres; in New Brunswick, 7,250,000 acres. In Quebec 6,330,751 acres of public lands are subdivided and unsold.

Fisheries.—The capital invested in the sea fisheries of Canada in 1919 was $27,189,212; in the inland fisheries, $4,186,940; in fish-canning and curing establishments, $23,200,874; total of capital invested in fisheries, $54,577,026. In the sea fisheries 58,885 persons were employed; in the inland fisheries, 8,919; in the fish-canning establishments, 18,356. The value of the products of the fishing industry in 1919 was $56,508,479; in 1918, $60,250,544. In 1920 the salmon fisheries of British Columbia brought $15,129,348. In the same year the chief exports went to the United Kingdom ($9,890,805), the United States ($18,568,264), Cuba ($2,387,528), Australia ($538,566), British West Indies ($1,662,-398), and Porto Rico ($1,301,354). The value of the fishing boats, nets, traps, and wharves in 1920 was $29,893,213.

Mines.—Mineral production reached $217,775,080 in 1920, the highest figure on record. British Columbia, with $33,296,313, ranked the highest in the value of minerals produced. Gold brought $15,-853,478; nickel, $24,454,597; copper, $14,166,479; coal, $76,326,853; asbestos, $13,677,841; Portland cement, $14,798,070.

Manufactures.—The statistics of manufactures in 1918 revealed 678,337 employees, earning in salaries and wages $629,790,644; turning out products worth $3,458,036,975; the capital invested was $3,-034,301,915, and the cost of materials $1,900,252,314. Ontario ranked first in the value of products, $1,809,067,001; Quebec second with $920,621,171; and British Columbia third with $216,175,517.

Commerce.—The imports from the United Kingdom into Canada in 1921 totaled in value $213,-944,814; from the United States, $856,613,430; from all other countries, $169,600,638; total, $1,240,158,-882. The exports to the United Kingdom from Canada totaled $489,152,637; to the United States, $464,028,183; other countries, $286,311,278. The total commerce aggregated $2,450,587,001. The duty collected on imports in 1921 was $179,658,474.

Transportation.—The increase in railroad mileage in 1919 was the smallest in recent years, owing to the scarcity of capital, being 17; in 1918 it was 275; 1917, 1,170; 1916, 1,852; 1915, 4,787; 1914, 1,491; 1913, 2,577. The total mileage in actual operation in 1919 was 38,896; the total capitalization $2,009,-209,510. In 1903 the Dominion Government undertook the construction of the eastern division of the National Transcontinental Railway from Moncton, N. B., to Winnipeg, to be leased to the Grand Trunk Pacific Railway for fifty years. Upon the failure of the latter to take over the operation of the road, when completed, the Government undertook its operation. The Prince Edward Island Railway is also the property of the Dominion Government. In 1917 by an Act of Parliament the Dominion acquired the capital stock of the Canadian Northern Railway Company (9,566.5 miles). In 1918 the Quebec and Saguenay Railway (62 miles) was purchased by the Government, and in 1919 the Lotbinière and Megantic Railway (30 miles). The land subsidies granted to railways up to 30 June, 1919, extends to 56,237,383 acres; the total value of public aid, $275,163,228 (exclusive of the capital of the two government railways), of which $219,077,163 represents aid granted by the Dominion Government, $17,914,836 by municipalities, and $38,-171,229 by Provincial Governments. During the year ending 30 June, 1919, loans of $25,000,000 were made to the Canadian Northern Railway and of $7,500,000 to the Grand Trunk Pacific Railway.

Finance.—The gross debt on 21 March, 1921, amounted to $3,014,483,774, and the net debt to $1,935,946,313. On 31 July, 1920, the net debt was $2,234,496,916. The total war expenditure down to 31 March, 1920, was about $1,670,000,000.

Education.—Education is more or less compulsory, but the law is not very strictly enforced. In Ontario, Quebec, Alberta, and Saskatchewan there are separate schools for Catholics; in the other provinces the schools are non-sectarian. The following are the latest statistics:

Provinces	Year Ended	Schools	Teachers	Pupils	Expenditure
Ontario	Dec., 1918	6,995	14,357	564,655	$18,558,890
Quebec	June, 1918	7,244	16,995	475,219	14,482,870
Nova Scotia....	July, 1919	1,797	3,012	106,982	2,097,593
New Brunswick	June, 1919	1,299	2,107	71,029	1,530,256
Manitoba	June, 1919	2,017	3,215	114,662	5,313,307
British Col'bia	June, 1919	582	2,332	72,006	4,228,720
P. E. Island...	June, 1919	475	606	17,865	285,960
Alberta	Dec., 1918	2,966	5,652	111,109	4,843,890
Saskatchewan...	Dec., 1918	4,145	6,223	151,326	6,867,515
Total	.....	27,520	54,499	1,684,853	$58,339,001

Canada's recent interest in technical education is evidenced by the Act of 1919, providing for aid to the provinces in promoting and assisting technical education in Canada by annual grants, beginning at $700,000 and aggregating $10,000,000 within a period of ten years. Out of the annual grant each province is to receive $10,000, while the balance is to be divided among the provinces in proportion to their population as shown in the last decennial census. The benefits of the Act are extended to persons over fourteen years who are not provided for by the ordinary day schools, and includes also agricultural studies, the training of nurses and teachers for ordinary schools and all work of university grade. The remarkable growth of expenditure on public education is seen in the increase between 1901, when it was $11,751,625, and 1919, when it was $72,992,667. For twenty-one of the twenty-two universities in Canada, the total value of the endowments and property in land, buildings, equipment, etc. (1920), amounted to $56,830,727; the total income $7,039,089, of which $1,507,579 was derived from fees and the balance from investments, government grants, and other sources. The total expenditure was $6,542,213, and the total number of students 28,486. Adding to these the 10,057 students attending the professional colleges in the same year, the grand total of students in attendance at Canadian institutions of higher education was 38,543.

The successive waves of immigration into Canada during the last decade have created some perplexing situations in the educational status. Twenty-six racial entities are now represented, whereas there used to be only two, the English and French. In the Maritime Provinces of Prince Edward Island, New Brunswick, and Nova Scotia the religious and educational relations between the English and French have been amicable; in Nova Scotia French readers are provided for French-speaking children

with instruction in English, and English-speaking teachers are not required to know French. The line of cleavage is very sharp in Quebec, where English is taught in Protestant schools and French in Catholic schools, although a confusing element intervenes in the English-speaking Irish population of Quebec and Montreal. The Protestant committee of the Provincial Board of Education wisely insisted on French courses of study in the Protestant schools in certain grades; similarly the Catholic schools are required to use English in the first year. In Ontario the English-speaking population (about 2,000,000) has a greater majority over those speaking over languages (500,000). The same language privileges as in Quebec are allowed to the minority, but the people have never succeeded in enacting the same concessions into law. In recent years there has been an influx of French-speaking settlers into Ontario, displacing the English-speaking farmers. Nevertheless, regulations of increasing severity, requiring the teaching of English in all the schools, passed by the Department of Education, led in 1915 and 1916 to acute and in some localities disastrous situations in French schools and school boards. The trouble was settled in November, 1916, by the judgment of the Privy Council of the Dominion, which held that the right to the use of a certain language concerned only legislative or court use and did not relate to education, but that the right to manage schools as well as that to determine the language to be used in them were alike subject to the regulations of the provincial education departments. The problem in the Prairie Provinces of Manitoba, Saskatchewan, and British Columbia is due to the successive waves of immigration which followed each other too rapidly to be assimilated. Of Manitoba's estimated one million, there are nineteen non-English racial units, six of which number more than 50,000. Each race took advantage of the compromise of 1896, which allowed bilingual teaching in localities where ten pupils spoke French or other language than English. In 1915 nearly one-sixth of the schools of Manitoba were bilingual, 143 teaching French, 70 German, 121 Polish or Ruthenian, in addition to English. In 1915 the clause allowing bilingual schools was repealed. In Saskatchewan a new School Attendance Act was passed in 1917, requiring the parent or guardians to send the children to public school "unless the child was under instruction in some satisfactory manner." In Alberta the refusal of the supervisor of foreign schools in 1914 to recognize certain schools, which were considered below the prescribed standard of efficiency, resulted in the closing of almost all the Ruthenian schools and of many German-Lutheran private schools, conducted by theological students from Lutheran colleges in the United States. The racial groups in British Columbia have been too small to cause any trouble in the matter of language instruction in public schools.

Government.—The new status of the Dominion of Canada can be seen in the signing by the Canadian ministers of the Peace Treaties with Germany and Austria in behalf of Canada and the representation of Canada in Washington by her own resident minister. Women have the vote and are eligible for election to Parliament. In the latter part of 1920 there was an increasing demand for the right of Canada to amend her own constitution without applying to the king and his advisers. In this Quebec did not participate because her language and civil law rights are guaranteed against aggression so long as the consent of the British Parliament is required for amendments.

The Naval Service of Canada, established by the Naval Service Act of 1910, is divided into eight branches: naval, fisheries, fisheries' protection, radiotelegraphy, patrol of northern waters, tidal and current survey, hydrographic survey, and life-saving service. At the outbreak of the war two submarines built at Seattle, U. S. A., for Chile were acquired by the Canadian Government, and were brought to the naval base at Esquimalt, B. C.; the Canadian Naval Service was placed legally at the king's disposal, the "Rainbow" being already in commission off the Pacific Coast, and the "Niobe" was rapidly commissioned and put out to sea off the Atlantic coast. In 1920 the nucleus of the Canadian fleet was formed by the gift of Great Britain of the light cruiser "Aurora," the destroyers "Patriot" and "Patrician," and two submarines.

War History.—At the outbreak of the European War in 1914, steps were taken to organize a Canadian expeditionary force, and volunteer troops comprising cavalry, artillery, and infantry, numbering, with subsidiary units, upwards of 35,000 officers and men, were speedily assembled for preliminary training at Valcartier, Quebec. Within ten days the first contingent of over 33,000 troops embarked on transports at Quebec and crossed the Atlantic under convoy of the British navy. After the completion of their training on Salisbury Plain they arrived in France in February, 1915. Proceeding to Flanders they speedily entered into the fight, and during the spring and summer were engaged in four principal battles: Neuve-Chapelle, Ypres, Festubert, and Givenchy. The second division of Canadian troops landed in England on 6 March, and in November a third division was accepted by the imperial authorities. At the end of 1915 Canada's military contribution amounted to 212,690 troops out of an authorized total of 250,000. Legal measures were taken to increase it to 500,000. In 1916 Lieut.-General the Honorable Sir Julian Byng was appointed to succeed General Alderson in command of the Canadian troops at the front, and in June, 1917, on his promotion to command the Third Army, he was succeeded by Major General Sir Arthur Currie. After the second battle of Ypres the Canadian troops were occupied for some months chiefly with minor operations and raids, but they also took part in the severe fighting at St. Eloi in April, 1916, at Sanctuary Wood in June, 1916, and on the Somme in September, 1916. In 1917 the Canadian troops bore a brilliant part in the victory of Vimy (April), and distinguished themselves also at Arleux-en-Gohelle and Fresnoy. Shifting north towards Lens in June and July they battled hard against the Germans, attacking and capturing the famous Hill 70 near Loos. In September they moved toward Ypres where four attacks made in the last days of October and early in November resulted in the capture of Passchendaele and the highly important ground on which the village stands. In addition to the combatant troops valuable services were rendered by the Canadian Forestry and Railway Corps, also by the Aviation Corps. In 1918 the Canadian troops distinguished themselves in the battle of Amiens (6–10 August), the capture of Monchy-le-Preux (26–28 August), the breaking of the Drocourt-Quéant line (2–4 September), the crossing of the Canal-du-Nord and the capture of Bourlon Wood (27–29 September), the capture of Cambrai (1–9 October), the capture of Denain (20 October), the capture of Valenciennes (2 November), and the capture of Mons (10 November). Up to 31 December, 1918, the casualties among the Canadian Expeditionary Forces numbered 9,989 officers and

204,397 men, including 2,456 officers and 45,630 men who were killed in action or died of wounds; 220 officers and 5,185 men who died of diseases; 7,130 officers and 148,669 men wounded and 183 officers and 4,913 men presumed dead and missing. In addition there were 2,221 deaths in Canada and the prisoners of war numbered 3,575, of whom 2,508 were repatriated, escaped, or died while prisoners.

When the war broke out in August, 1914, Canada had a permanent force of only 3,000 men and an active militia of only 60,000. When hostilities ceased Canada had enlisted 595,441 men and had equipped and sent overseas 418,052 troops. The total value of war orders placed in Canada by the imperial government was about $1,200,000,000, and of this amount half was lent by the Dominion of Canada to the British Government. Up to November, 1918, the total outlay for the war was approximately $1,068,607,000. For the Red Cross and other war charities was raised the sum of $98,714,933. The ship-building contracts aggregated $70,000,000, and the war loans totaled $2,636,000,000, besides the war savings stamp issue of $50,000,000. In 1915 munitions to the value of $57,213,688 were exported from Canada; in 1916, $296,505,257; in 1917, $388,-213,553; in 1918, $260,711,751.

To facilitate the return of the soldier to civil life a Soldiers' Civil Re-establishment Department was created on 24 May, 1918; to assist him in settling on the land and to increase agricultural production, the Soldier Settlement Act was passed in February, 1918. Up to 1920 there were 14,072 settlers on purchased lands, with loans of $69,-259,608, 1,964 on encumbered lands with loans of $4,742,778, and 3,735 settlers on Dominion lands with loans of $6,369,364. By order of Council all Dominion lands within a radius of fifteen miles of any railway were reserved for returned soldiers. The total area already cccupied by soldier settlers under the Act is 4,854,799 acres. Canada's pension bill for the year, from 1 September, 1920, to 31 August, 1921, amounted to $34,000,000, there being approximately 85,000 disability and dependent pensions and gratuities paid, and 177,000 persons benefited. A special preference in respect to vacancies in the service of the Dominion Government was extended to returned soldiers in February, 1918.

Ecclesiastical History.—In 1910 the International Eucharistic Congress was held in Montreal, attended by the Papal Legate, Cardinal Vannutelli, all the bishops of Canada and the United States and many from Europe, about 4,000 priests and more than 500,000 visitors. Two years later the *Congrès de la Langue Française en Amérique* was convened in the same city, and a permanent committee formed to safeguard the use of French in the schools. On 25 May, 1914, Mgr. Louis-Nazaire Bégin, Archbishop of Quebec, was raised to the cardinalate by Pope Pius X with the title of Sts. Vitale, Gervasius and Protasius. The following year the National Congress of Priests Adorers of the Blessed Sacrament was held at Montreal, in which twenty-four bishops and hundreds of priests participated.

In October, 1916, the Bishops of Canada received a letter from the pope regretting the division amongst Canadian Catholics concerning the use of French in schools and parishes of provinces in which the majority is English, and affirming the right of the French to insist on their rights in this respect. In the same year a monument commemorating the third centenary of the establishment of the Faith in Canada was erected on the site of the convent and Church of the Recollets, the first missionaries to Canada.

In January, 1917, the twelve bishops of the province of Ontario, French and English, signed an important document begging the majority in the province to consider in a sympathetic way the aspirations and demands of their French fellow-citizens with regard to the establishing and functioning of bilingual schools, permitting them to obtain a suitable knowledge of French with a perfect knowledge of English. By disregarding the French minority, politicians threatened to undo the work of union accomplished in the Catholic Confederation of Canada. Since 1913 the school laws for the province of Ontario permitted the inspector of Catholic bilingual schools to be a Protestant and made such restrictions in the teaching of French that the situation became intolerable. A second papal letter recognized the right of the French in the province to demand the use of their mother-tongue in primary education, the faculty of designating by elected commissioners the schools which should be under bilingual régime, and normal schools for the formation of bilingual teachers, and permitted an appeal to the civil authorities with the approbation of the bishop.

During the course of the year 1919 the Dominion entertained three distinguished visitors in the persons of General Pau, Cardinal Mercier, and the Prince of Wales, and celebrated the centenary of the birth of Georges-Etienne Cartier. The first *Semaine Sociale* was held in Canada 21–25 June 1920. In 1918 Mgr. Petrus di Maria, formerly bishop of Catanzaro in Calabria, was appointed titular Archbishop of Iconium and Delegate Apostolic to Canada and Newfoundland to succeed Mgr. Stagni. The Dominion is divided ecclesiastically into eleven provinces. For statistics see following table and separate articles on listed dioceses:

ECCLESIASTICAL STATISTICS

Vicariates Apostolic Archdioceses, Dioceses,	Date of Erection	Catholic Population	Secular Priests	Regular Priests	Communities of Men	Communities of Women	Parishes	Churches and Chapels	Convents and Academies	Charitable Institutions	Colleges and Seminaries
Quebec (Vic. Ap.)	1657										
Quebec (Bishopric)	1674	404,000	541	103	20	29	234	260	190	37	6
Quebec (Archbishopric)	1844										
Three Rivers	1852	108,067	131	24	2	5	56	80	17	11	1
Rimouski	1867	145,085	164	11	5	10	98	135	26	3	2
Chicoutimi	1878	94,475	141	14	8	7	63	68	12	3	1
Nicolet	1885	90,304	164	...	3	8	68	70	38	6	2
Gulf of St. Lawrence, Vic. Ap.	1906	9,650	...	15	1	...	11	19	1	...	...

ECCLESIASTICAL STATISTICS—Continued

Vicariates Apostolic Archdioceses, Dioceses,	Date of Erection	Catholic Population	Secular Priests	Priests Regular	Communities of Men	Communities of Women	Parishes	Churches and Chapels	Convents and Academies	Charitable Institutions	Colleges and Seminaries
Montreal {Bishopric	1836	633,538	530	358	5	13	191	138	188	92	10
Montreal {Archbishopric	1886										
St. Hyacinthe	1852	120,254	219	23	4	4	76	72	64	10	1
Sherbrooke	1874	100,000	123	18	2	6	85	91	22	4	2
Valleyfield	1892	61,366	96	12	...	6	39	41	19	4	1
Joliette	1904	64,500	130	19	3	8	45	53	23	14	1
Ottawa {Bishopric	1847	137,900	154	175	11	19	91	105	21	12	5
Ottawa {Archbishopric	1886										
Pembroke	1898	38,500	58	...	...	4	37	54	7	2	...
Haileybury	1915	41,179	54	4	1	5	40	40	11	5	...
Mt. Laurier	1913	38,826	52	11	3	7	39	49	17	3	1
Ontario, Northern, Pref. Ap	1919	10,000	8	8	1	2	8	8	4	...	...
Toronto {Bishopric	1841	85,000	113	46	1	6	80	112	10	8	2
Toronto {Archbishopric	1870										
Hamilton	1856	65,000	45	25	1	3	56	50	19	5	1
London	1855	70,000	88	38	1	6	79	86	16	3	2
Kingston {Bishopric	1826	43,000	57	...	1	3	41	69	10	5	...
Kingston {Archbishopric	1889										
Peterborough	1882	27,000	33	1	...	1	22	50	...	2	...
Alexandria	1890	21,000	22	...	...	2	17	23	6	1	...
Sault Sainte Marie	1904	45,000	31	33	1	4	40	87	5	3	...
Halifax {Bishopric	1842	55,000	70	24	2	2	37	86	16	...	1
Halifax {Archbishopric	1852										
Charlottetown	1829	50,000	69	...	...	3	38	50	9	2	1
St. John	1842	65,000	57	26	1	3	45	100	11	2	1
Antigonish	1844	87,000	103	...	...	5	72	70	20	10	1
Chatham	1852	75,249	73	43	3	8	58	107	13	6	1
St. Boniface {Bishopric	1847	35,000	61	56	6	14	43	103	18	5	2
St. Boniface {Archbishopric	1871										
Keewatin, Vicar. Ap	1910	5,100	2	15	1	...	11	33	...	...	...
Vancouver {Bishopric	1890	38,000	20	35	1	5	29	122	5	4	...
Vancouver {Archbishopric	1908										
Victoria {Bishopric	1847	10,000	14	10	1	4	11	23	7	6	1
Victoria {Archbishopric	1903										
Victoria {Bishopric	1908										
Yukon and Prince Rupert, Vic. Ap	1916	7,100	12	...	1	3	...	27	3	1	...
Regina {Bishopric	1910	72,500	72	43	5	14	76	76	19	6	...
Regina {Archbishopric	1915										
Prince Albert	1907	32,000	28	48	1	11	54	129	13	5	...
Winnipeg	1915	40,000	39	20	3	11	35	90	11	3	...
Edmonton, Archbishopric	1912	40,526	33	84	7	12	55	110	19	12	...
Calgary	1912	30,000	23	15	1	6	25	61	7	3	...
Athabaska, Vic. Ap	1862	12,000	1	25	1	2	16	16	7	...	...
Mackenzie, Vic. Ap	1901	4,500	...	18	1	1	...	12	4	2	...

Canary Islands (cf. C. E., III–243b).—The Canary Islands, with an area of 3342 square miles, consist of the following: Teneriffe, 919 square miles; Grand Canary, 631 square miles; Palma, 318 square miles; Lanzarote, 380; Gomera, 172; Fuereventura, 788; Hierro, 122. The population in 1914 was estimated at 478,500, including about 300 British in Las Palmas. The chief towns are Santa Cruz (population 61,000), the capital of the Canaries, San Cristobal de la Laguna (population 16,000), Las Palmas (population 60,000), the chief commercial town and the judicial capital of the archipelago, and Arucas (population about 9500), the chief center of the cochineal and sugar industries. For administrative purposes the Canary Islands are treated as a province of Spain, under a governor who resides at Teneriffe.

The Diocese of Canaries (Canariensis), comprises the whole archipelago of the Canary Islands, is suffragan of the archdiocese of Seville, and was erected by the anti-pope, Benedict XIII in 1404, with the episcopal residence at Lanzarote. Two years later, 1406, the true pope, Innocent VII, erected the see, and in 1435 changed the residence to Las Palmas, but the change did not become effective until 1485. From 1353 until 1485 there was a Bishop of Rubicond (Lanzarote), but this series is independent of the Bishops of Las Palmas. The diocese comprises the islands of Grand Canary, Fuerta-Ventura, and Lanzarote, a territory of 2465 square miles. The patroness of the diocese is Nuestra Senora del Pino, and the church at Las Palmas, dedicated to her, was raised to a minor basilica, 13 January, 1916.

On 22 April, 1919, took place the first diocesan synod held here for two hundred years, at which time the Pope sent a message of approval to the bishop and recommended to him the full application of all canonical rights, as far as the present circumstances of the diocese would permit. This synod was held under the present incumbent, Rt. Rev. Angelo Marquina Corrales, who was appointed

18 July, 1913, to succeed Rt. Rev. Adolfo Pérez y Munoz, transferred to Badajoz the same day.

By 1920 statistics these islands count a Catholic population of 150,052, 50 Protestants, 8 Jews, and 23 other faiths; 53 parishes divided among 5 archpriests and 139 priests, 46 churches, 67 chapels and 15 convents with 34 religious and 194 sisters.

Candia, Diocese of (Candiensis; cf. C. E., III–244d), on the Greek Island of Crete or Candia, suffragan of Smyrna. This ancient see was re-established under its present status, as a Latin See, 21 December, 1874. The bishop resides in the city of Candia, on the north shore of the island. The present incumbent is Rt. Rev. Francesco Giuseppe Seminara, b. in Gangi, Sicily, 1863, entered the Order of Capuchins, 1887, ordained 1891, sent to the Candia Mission 1896, made apostolic administrator of the mission 2 April, 1908, and appointed bishop 22 June, 1910, succeeding Bishop Canavo, retired. The diocese counts only 800 Catholics, against 260,000 infidels and Schismatics. The mission is served (1922) by 7 Capuchin missionaries, 5 Brothers, 17 Sisters of St. Joseph of the Apparition, 3 parishes, 8 churches and chapels, 6 schools with 265 children, 3 secondary schools with 180 students, and 1 orphanage with 12 orphans.

Canelos and Macas, Vicariate Apostolic of (Equateur Orientalis; cf. C. E., III–249c), one of the four vicariates of Eastern Ecuador, South America. This territory, entrusted to the Dominicans, is at present (1922) under the administration of Rev. Enrique Vacas-Galindo, and comprises a Catholic population of 200,000. No statistics of the vicariate are published.

Canisius College, Buffalo, New York, was opened by the Fathers of the Society of Jesus in September, 1870. On 27 April, 1872, the feast of Bl. Peter Canisius, patron of the new institution, the first corner-stone was laid by the Rt. Rev. Bishop Stephen V. Ryan, D.D. In 1911 the erection of a new building was begun and on 6 January, 1913, the four college classes were transferred to this building, leaving the original building for the high school, which is conducted in connection with the college. This high school and the academic departments were added to the college upon the amendment of the charter to include them, on 25 October, 1906. The educational system followed is substantially that of all colleges conducted by the Society of Jesus based on the "Ratio Studiorum Societatis Jesu," a system outlined by the most prominent Jesuit educators in 1599 and revised in 1832.

The faculty library comprises about 10,000 volumes, the students' library 4,000, and there is a scientific reference library of 2,000. Since January, 1915, the Canisius seismological observatory has become one of two hundred stations co-operating with the United States Weather Bureau, Department of Seismology. The college possesses valuable collections of minerals and numerous biological and floral specimens as well as the Ottomar Reinecke collection of coleoptera and many famous manuscripts and Bibles, including the Antwerp Polyglot. The Rev. Michael J. Ahern, S.J., was appointed president of the college in 1919. There were 364 students registered for 1921.

Canon (cf. C. E., III–252b).—A bishop must consult the cathedral chapter when he wishes: to unite simple benefices to prebends or to suppress prebends on account of the smallness of the revenues; or to fix the time for the canon theologian to explain the Scriptures in church, to appoint to benefices or canonries (even honorary) in the cathedral or collegiate churches—a right now belonging to the bishop, all contrary customs being reprobated and contrary privileges being revoked (this modifies C. E., III–253c). The Holy See does not now reserve the collation of benefices rendered vacant in special months. He must obtain the consent of the chapter: to revive extinct dignities or to increase the number of canonical or beneficial prebends; or to alienate ecclesiastical property valued between 1,000 and 30,000 francs, or to lease the same for over nine years; but he does not require their consent or counsel to appoint a special feast day on a particular occasion. A canon must make his profession of faith in presence of the local ordinary or his delegate and the chapter, before taking possession of his benefice (no fixed time is now mentioned as in C. E., III–254a); if he negligently omits doing so, he is to be warned, and if after a reasonable time he fails to carry out his obligation he is guilty of contumacy and may be deprived of his benefice; in the meantime he is not to receive the income. Canons are obliged to take the anti-Modernist oath, are not exempt *eo ipso* from the yearly examinations in clerical sciences prescribed for priests in the three years following the completion of their studies. Canonries should be conferred only on priests noted for virtue and learning. Bishops should take into account the results obtained in the examinations just referred to. Other things being equal, a preference should be given to doctors of theology or canon law or to those who have worked successfully either in seminary or in the cure of souls.

Canonesses Regular (cf. C. E., III–296b).—Of the older congregations of canonesses only a few communities remain. In Italy, France, and Spain they have suffered severe losses through political difficulties, but are found in a flourishing condition in the communities of Bruges, Belgium, Hayward's Heath, Newton Abbot, and Hoddesdon, England. The two first named have gained a well merited reputation for their educational work. The latter have maintained perpetual adoration for about seventy years. The well known community of English Canonesses of Neuilly are now well established with an excellent school at Ealing. All these rank under the designation of Canonesses Regular of the Lateran.

The Canonesses Regular of St. Augustine, of the Congregation of Notre Dame, founded by St. Peter Fournier possess houses spread over France, Belgium, England, Holland, Italy, Luxemburg, Germany, Hungary, and Brazil. Each community numbers between forty and one hundred members divided into choir sisters, lay sisters, and tourières. The choir sisters take a fourth vow binding them to the institution. They sing office in choir and are enclosed.

Canonesses Regular of the Holy Sepulchre (cf. C. E., VIII–427a). Due to the zeal of Jean Van den Broeck, first Prior of Ste Odile, and restorer of the Order of the Holy Sepulchre in Lower Germany, the Canonesses Regular were established in 1480 at the convent of Kinroy, and thence spread to many other convents. Clemence Van den Broeck (sister of the prior), and two other religious (Catherine van Brugge and Catherine van Weert) from the convent of Godsboomgaars at Roermond went at the request of Jean Van den Broeck to Ste Odile where they were admitted to profession as canonesses 8 October, 1480, and on the following day, with three novices who had received the habit of the order, repaired to Kinroy. They observed

the constitutions of the canonesses sent them from Perugia, recited and sang the Divine Office according to the rite of the patriarchial church of Jerusalem, and gave instruction to little children and young girls. The canonesses remained at Kinroy near Thorn, from 1480 till 1495, and from there founded Haeseyck (1495–1520). Kinroy became the mother-house for all the convents of canonesses established in the Low Countries, in France and in Germany, until the French Revolution. These were: Nieuwstad near Sittard (1486–96), from where they removed to Ste Elizabeth at Liège, remaining there till the end of the eighteenth century; Gartzen St. Antoine (Juliers), established in 1490, canonesses from here occupying Henegomve near Hasselt in 1507; St. Trond (1539–1798); Visé (1616–1822); Ste Walburga at Liège (1622); Huy (1619); Tongres (1640–1797); Bouillon (1626); Malmédy (1627); Waremme (1640); Mariembourg (1629); Marchienne-au-Pont (1637); Verviers (1635); Charleville (1622–1792), re-established in 1818, suppressed in 1904; Aix-la-Chapelle (1626–1805); Maestricht (1627–1797); Paris (Belle-Chasse), remaining there from 1635 till the end of the eighteenth century; Luyennes (in Touraine) Juliers (1644); Neuss; Ste Agathe at Liège (1634–1814); Hasselt (1638–1798); Turnhout (1622–1798); Jupille (1658–1823); Liège (1642), English community which repaired to England in 1793; Baden (1698); Bovigne (1699). Of these Warenime, Huy, Verviers, Ste Walburga and Ste Agathe at Liège, Aix, and Jupille were engulfed and annihilated in the devastating flood of the French Revolution. In consideration of their educational work all the convents were allowed to continue in existence until the death of the last member of the community. Baden was never suppressed and exists to-day. After the Revolution four former religious re-established themselves at Charleville in 1818. The English community of Liège has since 1799 been established in England at New Hall, near Chelmsford. Here they have at the present day a large and flourishing community of fifty-three members, under a superior, elected for life, assisted by a council, the members of which are elected annually. The canonesses, after a year's novitiate, take temporary vows for three years, and are then admitted to final profession. They maintain a boarding-school for the daughters of gentlemen.

Since the French Revolution the canonesses have been restored in Belgium through two different foundations. That of Turnhout, re-established in 1826, by the reunion of seven religious, formerly professed canonesses of Turnhout, who wished to restore it as a mother-house; and Bilsen, founded in 1837 by four religious—2 formerly professed canonesses of Hasselt, one of Ste Agathe (Liège), and one of Maestricht. Turnhout has ten affiliations: Meerhout (1885), Baelen-sur-Neithe (1878), Blauqput (1879), Vosselaer (1895), Meir (1900), Sacred Heart at Turnhout (1902), Tongerloo (1904), Mont Ste Odile (1912), Beeringen (1917), Ste Marguerite at Liège (1917). Bilsen has four affiliations: Alken (1853), Kinroy (1881), St. Trond (1886), Cozen (1903). In 1888 Bilsen restored the convent of Mont Ste Odile, which later became independent, but deprived of its resources, entered under the dependence of Turnhout in 1912, through Mgr. Drehmans, Bishop of Roermond. The organizations of Turnhout and Bilsen are similar. Each has a prioress general aided by a council composed of four members and a procurator general. The prioress and her council are elected by the capitular sisters every three years, though they may be elected for life. The superior of each mother-house carries the title sub-prioress Each house has its own government, the local superiors being assisted by a council, an economist, and a mistress of lay sisters appointed by the prioress general every three years. The directors of both organizations meet from time to time at Bilsen, at Turnhout, or at one of the dependent houses.

The canonesses are distinguished by their spirit of prayer and sacrifice. They devote one hour each day to meditation, chant the Divine Office or sing it in choir, spend a half hour of recollection daily in the silence of their cells. The mother-house at Turnhout is especially devoted to education, having an intermediate school with preparatory section, courses in ancient humanities and preparatory classes, a primary and intermediate normal school, and a school for lace-making with primary classes; the institute numbers about 600 pupils. The dependent houses all give primary instruction, and Liège has intermediate and professional courses. The convent of the Sacred Heart at Turnhout gives primary instruction to more than 1000 students of the working class and has also a school for lace-making. The Institute of the Holy Sepulchre at Turnhout occupies a prominent place in education in Belgium. Impelled by pedagogical and ethical reasons, the institute, established in a Flemish country, has Flemicized its higher education for young girls, so that the students may now reach the higher grades without giving up their mother-tongue, which required redoubled efforts, and heretofore made many decide to limit their studies to primary grades The institute has thus rendered a great service to the Flemish population, and set an example which many other schools have followed. A new foundation is to be made by the canonesses in Holland, where the religious intend to establish a catechumenate in order to devote themselves more fully and more directly to the Apostolate.

Canonesses distinguished for the sanctity of their lives and their zeal for the advancement of the order are: Claude de Moy (b. 1572; d. 1627), widow of the Comte de Chaligny, founded the convent at Charleville in 1622; Hélenè d'Enckevoert, entered at Visé in 1616, founded Maesstricht, Liège (Ste Agathe), and Hasselt, d. 1658; Bl. Alverna von Virmund (b. 1617), professed at Aix-la-Chapelle in 1635, founded Juliers in 1644. Among the prioresses of Turnhout were: Sister Marie-Thérese de St. Joseph (Montens), prioress for more than thirty years, d. 1778; Sister Marie-Agnes des Sts. Anges (Coomans), prioress for thirty years, organized the young community according to ancient traditions, d. 1882; Sister Marie-Josephine du St. Sacrament (Smeyers), elected prioress at the age of thirty, governed the community for twelve years, during which time the number of religious doubled, founded several houses, affiliated Mont Ste Odile to Turnhout, d. 1914. The present prioress is Sister Marie Clara du Sacré Cœur (Van Goubergen), who founded the houses of Liège (Ste Marguerite) and Buringen. The present number of members in the community of Turnhout is 165.

Canons Regular of the Lateran (cf. C. E., III–293b).—The Congregation at present consists of eight provinces, of which four are in Italy, and the others divided according to nationality: French, English, Spanish-American, and Polish. The abbot general exercises jurisdiction throughout the Congregation and holds office for six years. Each provincial has a visitor general, also elected for six years, whose jurisdiction is limited and variable according to the discretion of the general chapter. In effect, the visitors are representatives of the general each in his own province, and all together

form the *Definitorium* or general chapter. The chapter is convened every six years, and besides those mentioned all abbots of the Congregation have a vote in the election of the abbot general and the visitors. The principal local superiors, whose office runs for three years, are appointed in this chapter. A diet is held at the period of three years between the chapters for the appointment of local superiors as well as to discuss matters relating to the whole congregation. The change is now contemplated of extending to each community the faculty of electing its own superiors, as was the ancient custom in the Order. The actual membership of the Congregation (excluding the Austrian Canons) is roughly 250. In Italy there are ten houses. The French province has one abbey in France and four houses in Belgium. In England there are four, besides dependencies. The Spanish-American Province consists of one house in Spain and two in South America. In Poland there is one house with several dependencies.

For the most part the Canons are occupied in parochial, ministerial, and liturgical work. In some instances a mother-house forms the center of a group of parishes served by them. The communities of Verres (Val d'Aosta), Cracow (Poland), Salta (Argentina), Bodwin (England), have several parishes on this system. In Rome the two large parishes of Sant' Agnese fuori le mura and S. Giuseppe at Porta Pia are in the charge of the Canons.

A very flourishing college at Salta, in the Argentine Republic, has been under the direction of the Canons for some years. The students number something over 300, and the community in charge about fifteen or sixteen. A new foundation has recently been made at Buenos Aires.

The Church of S. Agnese, Rome, is the headquarters of the Primaria sodality of the Children of Mary, which has affiliations in every part of the world, and at the Church of S. Pietro in Vincoli the Canons direct the Confraternity of St. Peter's Chains.

Austrian Canons Regular of the Lateran (cf. C. E., III–296a).—In Austria there exists a congregation of six houses of Lateran Canons in no way connected with those whose abbot general resides in Rome. According to the catalogues of this year these Canons number altogether 336. All the houses have a number of parishes attached to them; that of St. Florian has as many as thirty-three. When we mention that this house has 102 members in community, it may be realized that it is these Canons who have preserved something of the ancient splendor of the Order, though it is to be feared that they also are now sharing the extreme difficulties with which Central Europe is beset. Cardinal Piffl was Abbot of this congregation before his elevation to the Archiepiscopal See of Vienna in 1914.

Canons Regular of St. Augustine (cf. C. E., III–288c) have under their charge the hospices of the Great St. Bernard and Simplon and the Abbey Nullius of Agaunum (q.v.).

Canons Regular of the Great St. Bernard (cf. C. E., III–295b), number about sixty. The tradition of affording hospitality to travelers is still maintained at the two hospices of the Great St. Bernard and the Simplon, but besides this work they have various activities to engage them, having charge of a school of agriculture for the district of the Valais, and nine parishes dependent upon their monasteries. They have besides the direction of a sanatorium for consumptives, and four other parishes dependent upon the See of Sion. The superior general is called provost, and is elected for life; other superiors are elected every three years. The parish priests are nominated by the provost.

Canton (Kuam-tom), Vicariate Apostolic of, in China. This territory, erected into the prefecture apostolic of Kwang-tung in 1848, was raised to a vicariate apostolic, and its name changed to Canton (Kuam-tom), by a Decree of 6 April, 1914. At the same time part of its territory was taken from it to erect the Vicariate Apostolic of Swatow (Chao-Chiou). Rt. Rev. Jean-Marie Mérel, of the Foreign Missions of Paris, to whom this vicariate is entrusted, former prefect apostolic of Kwang-tung and titular Bishop of Orcistus, was promoted to vicar apostolic by the decree of erection. In 1908 Bishop Mérel traveled to Canada and induced the Missionaries of the Immaculate Conception, a newly founded order in Montreal, to open a house at Canton. They established the school of the Holy Ghost which, like their other works, flourished under the zealous guidance of the first superior, Rev. Mother Marie de Lourdes. In 1911 the Chinese Revolution somewhat interfered with the work of evangelization. The Republican party, however, favored religious freedom and the Government confided to the missionaries the care of the lepers. Rev. Father Conrardy was made the first director, and under his wise and prudent administration a small hospital was soon built, which was later enlarged and united to the Government hospital. The institution cared for one thousand lepers. The establishment planned by Fathers Conrardy and Fourquet, and the director of Ho-Ko-tsun, was regulated by an agreement signed by Bishop Mérel and the superintendent of Police at Chang-King-Wa. Later on a similar contract gave to the missionaries the direction of the nurseries and Government orphanages. In 1921 Father Fourquet was officially charged with the charitable works of the city of Canton. Bishop Mérel resigned and became an humble missionary in a Chinese parish in the Diocese of Malacca in 1914, and his successor, Bishop Guébriant was not appointed until February, 1917. During the interim the vicariate apostolic was ably administered by Father Fourquet and also by Father Rayssac, who later became vicar apostolic of Swatow. A Decree of 9 April, 1920, took another portion of this vast territory to erect the vicariate apostolic of Shiu-Kow, entrusted to the Salesian Fathers of Dom Bosco, with Rt. Rev. Luigi Versiglia as vicar apostolic. The erection of Kwang-tung and Hainan, with Bishop Gautier as administrator, took place the following August. The American Missionaries of Maryknoll have joined the Foreign Missionaries of Paris, and are awaiting the time when the region entrusted to their care will be made a separate vicariate.

Since the proclamation of the Republic the educational system has been improved and developed. The Sisters of the Immaculate Conception (Chinese), founded by Father Fourquet in 1897, have done splendid work in directing the schools and in giving religious instruction to women. The Little Sisters of the Poor established themselves in the vicariate in 1913. After having successively served as apostolic visitor to China and Siberia, Bishop Guébriant was elected Superior of the Society of Foreign Missions of Paris, and left China to take up his residence in Paris; his successor has not yet been appointed. During the period between 1911 and the present time the people have often chósen the missionaries to act as

intermediaries between them and the invading forces. According to 1920 statistics Canton has a total population of 20,000,000, of whom 35,773 are Catholics, 7000 catechumens and 15,000 Protestants. The mission is served by 72 missionary and 26 native priests, 258 churches, chapels and oratories, 1190 stations, 1 seminary with 50 students, 143 schools for boys and 51 for girls with a total of 4300 pupils, 1 college with 300 students, 14 orphanages, 5 Little Brothers of Mary, 16 Sisters of St. Paul of Chartres, 16 Canadian Missionary Sisters of Mary Immaculate, 25 Chinese religious, and 2 leper hospitals caring for 750 cases.

Cap Haïtien, Diocese of (Capitis Haitiani; cf. C. E., III–308c), in the Republic of Haiti. After the destruction of the episcopal residence by fire the present administrator, Bishop Kersuzan built a new and equally imposing edifice which, with the exception of the chapel, was completed in 1908. The seminary for the ecclesiastical province of Haiti had been carried on at Pont-Chateau, in Brittany, but when the French Government outlawed the religious orders, Bishop Kersuzan succeeded in installing his present seminary (Saint-Jacques) at Lampaul in the Diocese of Quimper. It is under the care of former missionaries of Haiti, a superior and 4 professors, and has 30 students. The same bishop has also founded at Cap Haïtien the College of Our Lady of Perpetual Help, which has 17 teachers and 300 students. In addition there are: a normal school for boys with 2 teachers and 30 students, a boys' school conducted by 10 Christian Brothers and some Haitian lay professors, and 22 elementary parish schools with 75 teachers and 1800 pupils. Every month the government gives a very small sum of money to some of the schools.

As a consequence of the revolution the American army has occupied Cap Haïtien since 1915. At first the Americans were well liked by the natives, but the arrogance of the civic functionaries has made them very unpopular. At the outbreak of the World War 14 missionaries left the diocese and joined the army. Of these 2 were killed and others returned home invalided. Nearly all of them were decorated and 3 received the *Médaille militaire.* Several laymen also joined the ranks, of whom 1 died and 3 were decorated.

The diocese contains 500,000 Catholics, 25 parishes, 30 churches, 83 missions, 1 convent of Christian Brothers, 5 convents of the Daughters of Wisdom and Sisters of St. Joseph of Cluny, 1 hospital conducted by the Daughters of Wisdom. The laity of the diocese have formed the following associations: Rosary Society, Society of the Children of Mary, Association for Perseverance, Bona Mors Association, and the Sacred Heart Sodality for men. Since 1907 the diocese has lost two zealous priests: Mgr. Ribault, who as vicar-general and prothonotary apostolic labored in the diocese for 40 years, and Canon Chatté, who as vicar-general unselfishly worked in the country for nearly 50 years. The fiftieth anniversary of the priestly ordination and arrival in Haiti of Bishop Kersuzan was celebrated in the diocese 17 November, 1921. In 1909 the bishop received the pallium, and in 1921 was named assistant at the pontifical throne and Roman Count.

Capaccio and Vallo, Diocese of (Caputaquensis et Vallensis; cf. C. E., III–307d), in the province of Salerno, Southern Italy, suffragan of Salerno. Rt. Rev. Paolo Iacuzio, appointed to this see 17 December, 1900, was promoted to Sorrento 9 July, 1917, and the present incumbent, Rt. Rev. Francesco Cammarota, succeeded him. Born in Maiori 1874, he was made vicar general of Isernia and honorary chamberlain 1905, and appointed bishop 22 December, 1917.

The 1920 statistics credit this diocese with 122,400 Catholics, 102 parishes, 156 secular and 14 regular clergy, 10 seminarians, 9 Brothers, and 282 churches or chapels.

Capizana, Diocese of (Capizanensis), in the Philippine Islands, suffragan of Manila. This diocese was erected by a decree of 17 December, 1902, which, however, was not put into effect. The name does not appear in the decree of 10 April, 1910, by which Pius X created some new dioceses in the Philippines, and the territory which was originally intended for this diocese has been divided between the dioceses of Calbayog and Zamboanga.

Capocci, Filippo, musician, b. in Rome, 1840; d. there on 24 July, 1911. He studied harmony under the direction of his father Gaetano (1871–90), a composer of merit, and in 1861 obtained his diploma as a pianist from the Accademia di Santa Cecilia. In 1875 he became organist in St. John Lateran and in 1898 succeeded his father there as *maestro di cappella.* Later he was made a commander of the order of St. Gregory, and a member of the pontifical Commission of Sacred Chant. Among his numerous compositions are five striking sonatas and a magnificent oratorio, "Sant' Anastasio" (1863).

Capua, Archdiocese of (Capuanensis; cf. C. E., 319c), in the province of Naples, Southern Italy. This see is filled (1922) by Most Rev. Gennaro Cosenza, b. in Naples 1852, appointed titular Bishop of Dioclæa 1890, transferred to Caserta 1892, made an assistant at the pontifical throne 20 July, 1899, promoted 4 March, 1913, succeeding Cardinal Capecelatro de Castelpagano, who had been appointed 20 August, 1880, created cardinal 27 July, 1885, d. 14 November, 1912.

The 1920 statistics credit this diocese with 109,000 Catholics, 57 parishes, 235 secular and 18 regular clergy, 180 seminarians, 129 religious women, and 96 churches or chapels.

Capuchin Friars Minor (cf. C. E., III–320b).—In the pontifical legislation affecting the Capuchin Friars Minor in recent years, the first place must be given to the legislative acts of Pius X concerning the various families which constitute the Order of Friars Minor, whereby the relation of these families to each other was explicitly determined and what might be termed "a union of charity" set forth.

In the Letter "Septimo jàm pleno sæculo" of 4 October, 1909, Pius X reiterated the declaration of his predecessors that the Order of Friars Minor is constituted by three "families": the Friars Minor of the Leonine Union (formerly known as "of the Strict Observance"), the Friars Minor Conventual, and the Friars Minor Capuchin. The ministers-general of the three families, are equally the vicars and successors of St. Francis, each for his own family and for the members of the Second and Third Franciscan Orders, under the respective jurisdictions. In assemblies of ministers-general, precedence is granted to the minister general of the Leonine Union as *primus inter pares.* To emphasize the fundamental unity of the order, the Letter declares that the two basilicas of St. Francis and St. Mary of the Angels at Assisi, are *quasi commune patrimonium* of the three families, where all Friars Minor may meet "as in their paternal home"; and the Friars who have the care of these basilicas are to hold them in trust, not merely for the members of their own family but for the entire order. All indulgences and privileges granted to one family of the order are granted equally to the other

families, except such concessions as mitigate the Seraphic Rule or affect the constitutions of the respective families.

In the Letter "Paucis ante dictus" of 1 November, 1909, Pius X condemned the proposition that the Capuchins do not represent the direct line from St. Francis; and declared that the Capuchins equally with the Observants and Conventuals represent, and have their origin in, the original undivided Order of Friars Minor; and equally with the Observants and Conventuals may claim the Saints and Beati of the undivided order as their own.

Like other religious orders, that of the Capuchins has had to bring its constitutions into harmony with the more recent legislation of the Church. At the General Chapter of 1908 a revision of the constitutions was ordered to be made. This revision was completed by Easter, 1909. Substantially the revised constitutions remain the same as the original constitutions, even the very wording being maintained. The modifications chiefly concerned the studies of those destined for the priesthood and the discipline of the junior members of the order.

The foreign missions accredited to the order in 1920 comprised 7 dioceses, 8 vicariates apostolic, 6 prefectures apostolic, and 21 missions governed by regular superiors. The number of Capuchins serving these missions was 1011; the number of Catholics served by the missionaries was 1,886,504. There were 795 mission stations, 584 schools and 59 colleges for higher education, and 65 orphanages. The number of baptisms registered in 1920 was 51,853. In 1921 a new mission field was taken over by the Swiss Capuchins in British East Africa. According to the general statistics of 1920, the order is divided into 54 provinces comprising 824 convents and hospices. The number of Friars in that year was 9650, of whom 5320 were priests. The European War of 1914–18 tended to reduce the number of religious, both because of the closing of the novitiates in many provinces and by the losses incurred on the battlefields. During the war 3082 Capuchins served in the various armies, of whom 506 served as chaplains and the others either as combatants or as members of the Red Cross staff. Of these 187 lost their lives. Twelve convents were totally destroyed within the war area.

Analecta Ord. Min. Capp.: Collectio Actorum SS. D. N. Pii. Pp. X Minoriticas Familias respicientium (Rome, 1910).

Caqueta, Prefecture Apostolic of (Caquetensis; cf. C. E., III–328a), in Colombia, South America, is dependent on the Congregation of Extraordinary Ecclesiastical Affairs. It is entrusted to the Capuchins, the present prefect apostolic being Rev. Mgr. Fidelio de Montclar, b. at Montclar, province of Catalonia, 1867, entered the Order of Capuchins 1882, appointed 25 January, 1905. This prefecture should be raised to the rank of a vicariate, but circumstances make such a change inadvisable at the present time (1922).

Carabobo, Diocese of (de Carabobo; cf. C. E., II–307b); also known as Barquisimeto, although the name was changed by a decree of the consistory of 12 February, 1907, in Venezuela, South America, suffragan of Santiago de Venezuela. After the death of Rt. Rev. Bishop Rodrigiez, about 1901, the see was left vacant until the appointment of Rt. Rev. Agatón Felipe Alvarado, b. at Bopare, 1845, ordained 1871, appointed 16 August, 1910, and consecrated 6 November following. By 1920 statistics this diocese is credited with a Catholic population of 60,000, 74 parishes and 49 chapels.

Caracas or Santiago de Venezuela, Archdiocese of (Santi Jacobi de Benezuela; cf. C. E., III–328c), in the Republic of Venezuela, South America. This see is now filled (1922) by Rt. Rev. Felipe Rincon Gonzalès, b. in Chinquinquiva 1861, prelate of the Holy See 24 August, 1915, appointed 10 August, 1916, to succeed Rt. Rev. Juan Bautista Castro, d. 7 August, 1915. The population of this territory, numbering 600,000, is almost entirely Catholic. The 1920 statistics credit it with 183 priests, 86 parishes, 257 churches or chapels, 49 religious, and 224 Sisters.

Caratinga, Diocese of (Caratingensis), *in* Brazil, South America. This diocese was erected 15 December, 1915, by a division of the archdiocese of Mariana, the whole eastern part, comprising 13 parishes, being taken to form the new diocese. It comprises the civil provinces of Caratinga, Manhuassu, Carangola and the communes of Jose-Pedro, São-Manuel do Motum and Aymores. The western boundary line of these territories forms the division line for the Diocese of Caratinga.

The first bishop appointed to this see, 28 January, 1918, was Rt. Rev. Joachim Maurede da Salva Leite, titular Bishop of Sebaste, but he refused the appointment. Rt. Rev. Manuel Nogueira Duarte, b. in Rio Preto, was then appointed, 4 April, 1918, but after a short administration he retired, and the present incumbent, Rt. Rev. Carlos Fernão da Silva Tavora, was appointed, 18 December, 1919. No statistics have yet been published for this diocese.

Carcassonne, Diocese of (Carcassonensis; cf. C. E., III–331c), in the province of Aude, France, suffragan of Toulouse. This ancient see is now filled (1922) by Rt. Rev. Paul Félix Beuvain de Beauséjour, b. in Vesoul 1839, ordained 1863, made vicar general of Besançon 1892, member of the Academy of Besançon from 1875, and for some time president of it, appointed 9 June, 1902. This diocese has in its possession one of the winding-sheets which enveloped the sacred body of Christ. It was brought to Carcassonne in 1289 by two Augustinian monks driven from Palestine by the Turks, who had obtained it from a noble Jewish family. The authenticity of the relic was confirmed by King Charles VI and Pope Benedict XIII, and many miracles have been performed through it. It reposes in the cathedral.

In 1915 there were thirty principal establishments of religious women in this territory, belonging to the Dominicans, Sisters of Charity, Sisters of the Holy Family of Nevers, of Our Lady of Sorrows, of St. Aignan, of St. Francis of Assisi, of St. Joseph of Lyons, of St. Joseph of Cluny, of Bon Secours of Troyes, Little Sisters of the Poor, Sisters de l'Action de Grace, of the Holy Name of Joseph, of the Angel Guardian, of Our Lady of Refuge, Dominican Sisters of the Sick and Poor Clares.

The 1920 statistics credit this diocese with a population of 300,537, almost all of whom are Catholic, and 30,689 of whom are in Carcassonne proper. There are 37 first class parishes, 378 succursal parishes, 70 vicariates formerly supported by the State, 600 secular priests, 20 seminarians, 450 churches or chapels, 3 secondary schools with 550 pupils, and 60 primary schools with 3,200 pupils. One Catholic periodical is published.

Cardiff, Archdiocese of (Cardiffensis; cf. C. E., XI–18a), in Wales, was formerly known as the Diocese of Newport. It was erected into an archdiocese 7 February, 1916, and the name changed to Cardiff, with Menevia as a suffragan see. At the same time the Most Rev. James Romanus Bilsborrow, O. S. B., was appointed the first archbishop, 7 February, 1916, to succeed Rt. Rev. John Cuth-

bert Hedley, O.S.B., who had filled the see of Newport and Menevia (changed to Newport 1896) from 1881, died 11 November, 1915. Archbishop Bilsborrow was born 27 August, 1862, ordained 1889, consecrated Bishop of Port Louis 24 February, 1911, and translated from that see to Cardiff, which he resigned, owing to illness, 1 September, 1920.

The second archbishop and present incumbent, Most Rev. Francis Mostyn, born 6 August, 1860, ordained 14 September, 1884, consecrated Vicar Apostolic of Wales 14 September, 1895, translated to Menevia 14 May, 1898, was promoted to the Archdiocese of Cardiff 19 March, 1921.

On 12 March, 1920, a secular chapter consisting of eight canons was erected and the regular chapter ceased to exist. During the World War few of the clergy could be spared, but five of the secular and five regular priests entered the service as chaplains, and the Catholic men enlisted out of all proportion to their numbers and many of them were killed.

By present (1921) statistics the archdiocese numbers: 53 missions, 53 churches, 32 stations, 1 abbey of men, 22 convents of women, 53 secular and 52 regular clergy, 5 high schools with 50 teachers and an attendance of 899, 1 training school with 4 teachers and an attendance of 60, 39 elementary schools with 408 teachers and an attendance of 12,604, 3 industrial schools with 12 teachers and an attendance of 314, one secondary and all the elementary schools are aided by the government. There are 3 homes for children, one of which cares for the aged as well, 1 hospital in charge of the Sisters of the Sacred Heart of Jesus and Mary, and 3 refuge homes for women. A fund for infirm secular clergy is established and there is a Catholic Young Men's Society among the laity; one parish magazine and the "Welsh Catholic Herald" (a weekly) are published.

Cardinal (cf. C. E., III-333b).—Cardinals are priests or bishops chosen freely by the pope to aid him by their advice and co-operation in the government of the Church. They may be chosen from any nation, but the Code now provides that only those who have received priestly orders are to be selected. The college of cardinals is now limited to 70 members, 6 cardinal bishops, 50 cardinal priests, and 14 cardinal deacons. The official "Annuario Pontificio" for 1921, however, gives a list of 53 cardinalitial titles and 16 cardinalitial deaconries: S. Maria della Scala and S. Maria in Cosmedin are now permanent deaconries, but SS. Cosma e Damiano and S. Maria in Aquirio have been raised for this occasion to the rank of presbyteral titles. The following persons are excluded from the cardinalate: (a) those who are of illegitimate birth, and those who are irregular or prevented by canonical descipline from exercising their sacred orders, notwithstanding the fact that by Apostolic authority they may have been dispensed so as to receive orders and dignities not excluding the episcopal; (b) those who have a living legitimate child or grandchild, or (c) those who are related by blood in the first or second degree to any living cardinal.

Clerics who are promoted to the sacred purple by the very fact not only vacate their dignities, churches, and benefices, but lose their ecclesiastical pensions, unless the Pope provides otherwise in a particular case. By an option made in the consistory and approved by the Pope, cardinal priests, while respecting priority of order and promotion, can take another title; so, too, cardinal deacons may select another deaconry, and if they have been cardinal deacons for ten years can become cardinal priests. In the last case the cardinal ranks ahead of all the cardinal priests who received the sacred purple after him. If a suburbicarian see becomes vacant, cardinal priests who at that time are in the Curia or are temporarily absent from it transacting business for the pope, can exercise the right of option regarding the vacant see, observing priority of promotion. Cardinals to whom a suburbicarian see has been assigned cannot exercise an option on another; however, the dean of the cardinals, that is the cardinal who has held a suburbicarian see longest, is always appointed Bishop of Ostia, while retaining his old see. Cardinals are obliged to reside at the papal court and may not absent themselves without the pope's leave; however, the cardinal suburbicarian bishops require no permission to go to their dioceses; those who are bishops of non-suburbicarian dioceses are exempt from residence at court, but when they come to Rome they must present themselves before the Sovereign Pontiff and may not leave the City without asking his permission.

PRIVILEGES.—Among the privileges which every cardinal enjoys from the time of his promotion in the consistory are the right: of hearing confessions, even those of religious of either sex anywhere, and of absolving from all sins and censures, except censures reserved very specially to the Holy See, and those arising from a violation of the secrecy of the Holy Office; of choosing for himself and his attendants any confessor who, if he lacks jurisdiction, obtains it by being thus selected, even in regard to all sins and censures, except the censures just mentioned as being beyond the competence of a cardinal; of preaching everywhere; of celebrating Mass on Holy Thursday and three Masses at night on Christmas, or of permitting a priest to do so in his presence; of celebrating Mass on a portable altar not only at home, but wherever he is, and of allowing another Mass to be said on it in his presence; of saying Mass at sea, on taking the proper precautions; of saying Mass according to his own calendar in any church or oratory; of enjoying a personally privileged altar daily; of gaining in his private chapel all the indulgences which are conditioned on a visit to a church or public building in the place where he is stopping, a privilege which may be enjoyed by his attendants also; of bestowing the episcopal blessing everywhere, but if he is in Rome this may be given only in churches and holy places and at gatherings of the faithful; of carrying a pectoral cross over his mozzetta, and of using the mitre and pastoral staff; of celebrating Mass in any private chapel, but without prejudice to the individual holding the indult; of pontificating with a throne and canopy in any church outside of Rome; however, if the church is a cathedral, the cardinal must first inform the ordinary; of sharing everywhere the honors usually accorded to local ordinaries; of speaking with authority in the external forum, when testifying as to papal pronouncements; of having a chapel exempt from the ordinary's visitation; of freely disposing, even by will, of what has been acquired with the income from his benefices—however, a cardinal having a domicile in Rome must leave to the pontifical treasury his sacred equipment, except his rings and pectoral cross—and all things intended permanently for Divine worship, no matter with what funds they were purchased, unless he bequeaths them to a church, public oratory, pious place, ecclesiastic or member of a religious institute; of consecrating and blessing churches, altars, altar equipment, abbots, etc., anywhere, but observing the due formalities; however, he may not consecrate the sacred oils if he is not

a bishop, and he must get the consent of the ordinary to bless or consecrate a sacred place; of precedence over all prelates and patriarchs, and even papal legates, unless the legate be a cardinal resident in his own territory—outside of Rome a cardinal legate *a latere* precedes all others; of conferring first tonsure and minor orders, provided the candidates have the proper dismissorial letters; of administering confirmation, but in this case he must make the proper entries in the parochial register; of granting indulgences of two hundred days, to be gained as often as the conditions are fulfilled in places or institutes and by persons under his jurisdiction or protection—he can also grant the same to be gained in other places by those who are present there, though not *toties quoties;* of entering the cloister of convents; of conferring on his own and even private oratories all the rights and privileges of semi-public oratories; of keeping or reading books forbidden by the merely ecclesiastical law. Finally, cardinals are exempt from penalties imposed by canon law unless they are expressly included.

Anyone who without permission of the Holy See dares to bring a cardinal before a lay tribunal on a matter arising out of his office incurs an excommunication specially reserved to the Holy See; a similar excommunication is imposed on anyone who lays violent hands on a cardinal, such a culprit is in addition *ipso jure* rendered infamous and is deprived of his benefice, office, dignities, pension and position, the Church if he held any.

It is the privilege of the dean of the cardinals to ordain and consecrate the pope-elect, if he is not already a priest or bishop; in doing so he wears the pallium; in his absence the sub-dean enjoys this right, but if he also is unable to officiate the ceremony is to be performed by the oldest suburbicarian cardinal bishop. The cardinal proto-deacon acting for the pope imposes the pallium on those entitled to it or on their representatives; it is he also who announces the name of the newly elected pontiff to the people. A cardinal promoted to a suburbicarian see and sent into it canonically is the true bishop of the diocese, enjoying in it all the powers of a residential bishop. The other cardinals after taking canonical possession of their titles or deaconries enjoy there all the rights which local ordinaries have in their own churches, but they have not the power of holding trials or of exercising jurisdiction over the faithful; they may, however, regulate discipline, correct morals and supervise the service of their own churches. A cardinal priest can pontificate in his own title with throne and canopy, and a cardinal deacon can assist pontifically in his own deaconry and no one else is permitted to do so there without his consent; but in other churches in Rome the cardinals require papal permission to have a throne and canopy.

Codex jur. can., 230-41; VERMEERSCH-CREUSEN, *Epist. jur. can.*, 249-54.

Cardinal Protector (cf. C. E., III–341a).—Religious orders and institutes have their cardinal protectors whose only office is to help them by his counsel and to protect their rights. Unless otherwise expressly provided for in particular cases the cardinal protector has no jurisdiction over the institute or its members, and cannot interfere in its internal discipline or the administration of its property.

Cariati, DIOCESE OF (CARIATENSIS; cf. C. E., III–347d), in the province of Cosenza, Southern Italy, suffragan of Santa Severina. The bishop of this see bears the titles of Baron of Santo Nicolo dell 'Alto and Abbé of St. Peter and St. Mark. Rt. Rev. Giovanni Scotti, b. in Barono 1874, was appointed to this see 21 February, 1911, and filled it until his promotion to the Archdiocese of Rossano, 13 December, 1918. The present incumbent, Rt. Rev. Giuseppe Antonio Caruso, was appointed to succeed him 10 March, 1919. The statistics of 1920 count the Catholic population of this diocese at 60,000, and credit it with 30 parishes, 4 vicariates, 64 secular priests, 30 seminarians, and 70 churches or chapels.

Carmelite Order (cf. C. E., III–354a).—Recent discussion about the antiquity of the Order has led to little more than a re-assertion of the well known arguments on both sides. An important item of evidence, however, has been found by Fr. Gabriel Wessels in the writings of the Dominican Stephen de Salanhaco, b. about 1210, became Prior of Limoges in 1249, of Toulouse in 1259, Visitor in Scotland in 1261, and died at Limoges 8 January, 1291. He asserts that the Patriarch of Antioch, Aymericus de Malafayda, wrote a rule of life for the hermits whom St. Berthold had gathered together on Mount Carmel. This rule, which is also referred to by a number of somewhat later writers, has been identified by Father Wessels with the one commonly attributed to John XLIV (or more correctly XLII), Bishop of Jerusalem in the fourth century. It had long since been observed by critics that it could not be the work of a Greek author, but was clearly by a Latin who was very slightly, if at all, acquainted with the Greek language, and that the Latin language used showed clear traces of the French nationality of the author. All this is fully borne out by Fr. Wessels' discovery and the conclusions he arrived at, and it disposes of one of the great difficulties with which the whole question of the antiquity of the order is beset. Perhaps the deacon Joseph of Antioch, author of the (lost) treatise inscribed "Speculum perfectæ militiæ primitivæ ecclesiæ" may have been a contemporary of Aymericus, since Possevin's contention that he belonged to sub-Apostolic times, is clearly impossible.

Among the recent Generals of the Discalced Carmelites must be mentioned Cardinal Jerome-Mary Gotti, born at Genoa 29 March, 1834, member of the Order since 1850, procurator-general 1872 till 1881, when he became general, which office he held until his nomination as internuncio to Brazil in 1891. He was consecrated titular Archbishop of Petra 22 March, 1892, recalled to Rome in 1895, and elevated to the cardinalitial dignity. For about fifteen years he held the most important office of prefect of the Congregation of Propaganda. He died 19 March, 1916.

The most important recent contributions to Carmelite literature are "Analecta Ordinis Carmelitarum," published in Rome (under the editorship of Fr. Gabriel Wessels), by order of the General Chapter of the Calced Carmelites of 1908. In connection with this periodical was edited in 1912 the first volume of "Acta Capitulorum," containing the chapters from 1318 to 1593, the text being edited by Fr. Wessels, and practically all the notes by Fr. Benedict Zimmerman, O.C.D. The Discalced Carmelites publish, since 1911, "Etudes Carmelitaines historiques et critiques" (Paris, Gabalda).

In 1918 there were 18 provinces and 112 convents of Calced Carmelite Friars, with about 2800 members; in 1913 there were 14 provinces and 3 semi-provinces with 172 convents and residences of Discalced Carmelite Friars and about 1900 religious. The number of convents of Discalced Nuns in 1912

was 375, with over 5000 religious. There are (1921) 16 convents of nuns in England and 12 in Ireland. In the United States there are communities at Baltimore, St. Louis, New Orleans, Boston, Philadelphia, Brooklyn, Santa Clara (Cal.), Wheeling, Los Angeles (two houses), Seattle, Bettendorf (Ia.), Grand Rapids, and New York. The New York foundation was made 16 July, 1920, by five Carmelite nuns from Baltimore. On May, 1875, some nuns from Reims established a convent at Hochelaga near Montreal, and another Canadian foundation was made at St. Boniface 26 July, 1912. The American Province of Calced Carmelite Friars has a novitiate and scholasticate at Niagara Falls, Ont., and priories in the Archdioceses of Chicago and Toronto, and Dioceses of Newark, Pittsburgh, Altoona, and Leavenworth. The Ratisbon Province of Discalced Carmelite Fathers has a foundation at Milwaukee, Wis., and the Cataluna Province has a foundation at Tucson, Arizona. Fathers of the Irish Province of Calced Carmelites are represented in the Archdiocese of New York. On 1 February, 1921, the Holy See issued a decree of dissolution of the convent of Marienthal in Alsace, and of secularization of the religious guilty of insubordination to ecclesiastical authority.

Carmes, Martyrs of the.—On 26 January, 1916, the cause of beatification or declaration of martyrdom of Jean Marie du Lau, archbishop of Arles, François-Joseph de la Rochefoucauld, Bishop of Beauvais, Pierre-Louis de la Rochefoucauld, Bishop of Saintes and their 210 companions, martyrs of the Carmes, was introduced and signed by His Holiness Pope Benedict XV. The three prelates and their companions were victims of their loyalty to the Church in their refusal to subscribe to the civil constitution of the clergy which at the end of the eighteenth century the infidel government of France sought to impose on her. Jean Marie du Lau, b. in Perigeaux in 1738, was distinguished for his piety and love of learning from his youth. He received his philosophical and theological training at the Seminary of St. Sulpice and as Archbishop of Arles devoted himself particularly to the studies, spirit and discipline of his clergy. Refusing to take the oath to the civil constitution he was brought to Paris and cast into the prison of the Carmes, formerly a Carmelite monastery, where he was assassinated. François-Joseph de la Rochefoucauld, b. in Angoulême in 1736, studied theology in the seminary of St. Sulpice and the College of Navarre and in 1772 was appointed bishop of Beauvais. He wrote and worked in the defense of the Faith and was noted for his goodness to the poor. His brother Pierre-Louis de la Rochefoucauld, b. in Angoulême in 1744, studied at St. Sulpice and passed from one ecclesiastical dignity to another, being finally promoted to the see of Santes. His principal care was the education of youth, and he was a vigorous antagonist of Jansenism. As president of the States Provincial of Saintonge and deputy of the States General he signed the principles set forth against the civil constitution of the clergy. Together with his brother, the bishop of Beauvais, he was imprisoned in the Carmes, where persisting in their refusal to take the oath, they were put to death.

Caroline Islands, formerly a German possession, now under the mandatory of Japan, according to the Treaty of Versailles (1919). The chief islands are Ponapé, Yap, Truk, and Kusai. For administrative purposes, the islands were divided into two groups: (a) the Eastern Carolinas, with Truk and Ponapé as centers of administration, and (b) the Western Carolinas with Palau and Yap as administrative centers. In Yap there are 76 Japanese, 8,537 natives, and 3 Europeans.

The world wide interest which has centered in the tiny island of Yap is due to the fact that the cable lines connecting San Francisco, Shanghai, New Guinea, and the East Indian Islands cross at this point, which is the crux of the Pacific cable communication. After the outbreak of the European War in October, 1914, the Japanese fleet took possession of the Caroline Islands and by a special arrangement effected in November, 1914, became the sole administrators of the island. The cables connecting New York and Germany were cut and diverted respectively by France to Brest and by Great Britain to Halifax, so that American press dispatches must be sent by way of Manila. As Japan was awarded the mandate over the former German islands north of the equator, she claimed that Yap was included in the mandate. This award put Japan in control of the cable communications, also, and to this the United States vigorously protested. At the Congress of Communications called in Washington in 1920, mainly to determine the disposition of the cables taken from Germany during the war, the United States insisted that the above two cables should be restored to Germany and that the Far East line crossing the Pacific by way of Yap be internationalized.

The controversy rising from this question was settled at the Disarmament Conference in Washington in 1921 and the following agreements were made: The United States was to have free access to Yap and as Japan was to maintain on the island an adequate radio-telegraphic station co-operating effectively with the cables and other radio stations, the United States gave up its right to establish radio-telegraph stations in Yap. No cable censorship was to be exercised by Japan; the free entry and exit of all persons and property was to be guaranteed; no taxes, port, harbor, or landing charges or exactions, either in the operation of the cables or pertaining to property, persons or vessels were to be levied. Traffic in arms and ammunition was to be controlled. The supplying of intoxicating spirits and beverages to natives was prohibited, also military training of natives, except for police and local defense. No military or naval base could be established or fortifications erected. With respect to missionaries, Japan was to insure complete freedom of conscience and the free exercise of all forms of worship, consonant with public order and morality and freedom of access to all missionaries who could acquire and possess property, erect religious buildings and open schools throughout the country. The above clause regarding the missionaries will reopen more than one hundred Christian schools throughout the mandated area, as under a ruling of the League of Nations, the Japanese had closed these mission schools and established their own secular instruction in accordance with the laws of Japan. The United States Senate ratified the treaty with Japan, 1 March, 1922.

In 1911 the Prefecture Apostolic of the Caroline Islands was suppressed with that of the Mariana Islands, their territory except the island of Guam, being then erected into the Vicariate Apostolic of the Mariana and Caroline Islands (q.v.).

Carpi, Diocese of (Carpensis; cf. C. E., III–374c), in the province of Modena, Italy, suffragan of Modena. This see is at present (1922) filled by Rt. Rev. Andrea Righetti, b. in San Colombano Cornice, 1843, appointed 14 December, 1891,

made an assistant at the pontifical throne, 16 May, 1916. The 1920 statistics credit the diocese with 78,005 Catholics, 31 parishes, 78 secular and 4 regular clergy, 18 seminarians, 4 Brothers, 54 Sisters, and 50 churches or chapels.

Carr, JAMES, educationist, b. at Preston, England, November, 1826, d. at Formby, England, 9 November, 1913. Entering Ushaw in his eleventh year, he was ordained in 1850, two years before his time, owing to the need for priests in the Diocese of Liverpool, as a result of the typhus plague. He was at once appointed to St. Nicholas' pro-cathedral and with a fellow-curate founded a school for the children of the Whitechapel district. In 1854 he was made rector of Douglas, Isle of Man, where he built the Church of St. Mary, said to be the most remarkable building on the island. During his eight years there, besides erecting a presbytery and school, he founded missions at Ramsey and Peel. Recalled to England in 1862 to become rector of Formby, a small country parish near Southport, where he soon erected the beautiful Church of Our Lady of Compassion to replace the small chapel that had been used since penal days. In 1866 he was raised to the Liverpool chapter.

Ten years later through the generosity of a benefactor, Canon Carr was able to begin the erection of the present well-equipped Formby Schools, and in 1880 the bishop, wishing to systematize the work of religious instruction, appointed Canon Carr the first diocesan inspector of the training colleges for England and Scotland, a post entailing years of uphill work. Some time previously he and Mgr. Richards of Westminster, seeking to improve the Catholic school system, invited the Sisters of Notre Dame at Namur to come to England, knowing they had English postulants in their community. They were established in a house in Mount Pleasant, Liverpool, the beginning of the Mount Pleasant foundation, which today includes the most notable training college for teachers in the United Kingdom.

In addition to his other work, Canon Carr found time to write twelve doctrinal manuals, two of which "The Catholic Pupil Teacher" and "The Lamp of the Word," are still standard works of their class. In recognition of these services to the Church, Pope Leo XIII made him a domestic prelate. From 1885 to 1895 Mgr. Carr was president of St. Edward's Ecclesiastical College, Liverpool, and on the death of Bishop O'Reilly in 1892 was appointed vicar capitular. The new bishop chose him as his vicar general; he was also chairman of the Liverpool Catholic Truth Society and the Liverpool Catholic Reformatory Association. A gifted preacher, his lofty panegyric on Pope Leo XIII was one of the most remarkable sermons delivered in Liverpool. At the time of his death Mgr. Carr had been a priest for sixty-four years and a generation ago was considered the greatest Catholic educationist of the English speaking world.

Cartagena, ARCHDIOCESE OF (CATHAGENA IN INDIIS; cf. C. E., III–384b), in Colombia, South America. The present and first archbishop is the Most Rev. Pedro Adan Brioschi of the Foreign Missions of Milan, b. at Tradate, 7 April, 1860, elected bishop of Cartagena 15 April, 1898, made archbishop 27 July, 1901, when the see was erected into an archbishopric. The following important religious events have taken place in the archdiocese since 1907: the third diocesan synod was held in 1912, the second provincial council in 1915 and the fourth diocesan synod in 1918, all during the administration of the present archbishop.

The inhabitants of the diocese number more than 400,000. There are 84 parishes, 1 seminary under the care of the Eudist Fathers, with 8 professors and about 50 seminarians. As the churches are built of straw, and are only temporary edifices it is difficult to determine their number. There is only one mission, which is in the vicinity of the St. George River and has two houses, one of the German Fathers of the Society of the Divine Savior for the *pueblo* of Ayapel, and the other of native missionary priests for the *pueblo* of Ure. A university has been established which is supported by the government, but has very few students. At Cartagena and at Barranquil there are two high schools for boys and girls. Four hospitals and 2 asylums exist in the archdiocese. Religious orders and congregations having foundations in the archdiocese are: Capuchin Fathers (1 house); Augustinians (2); Eudists (3); Fathers of the Divine Savior (3); Missionary Sons of the Sacred Heart of Mary (1); Christian Brothers (2); Jesuits (2); Salesians (2); Sisters of the Presentation of Tours (5); Franciscan Tertiaries of Our Lady of Perpetual Help (5); Franciscan Tertiaries of the Holy Family (1); Little Sisters of the Poor of St. Peter Claver (2); Missionary Sisters of the Immaculate Conception of St. Catherine (1).

Cartagena, DIOCESE OF (CARTHAGINENSIS; cf. C. E., III–384c), in Spain, suffragan of Granada. This see is filled by Rt. Rev. Vicente Alonso y Salgado, of the Pious Schools, b. in the Diocese of Orense, 1895, appointed Bishop of Astorga 1894, transferred 25 June, 1903. The principal events of this diocese during recent years have been: the holding of two general councils, the consecration of the diocese to the Sacred Heart, and the organization of a rural federation of Catholic syndicates. During the influenza epidemic of 1919, 14 priests died while performing their parochial duties. Other clergymen of prominence deceased in recent years are: Rev. Pedro Gonzalez Adalid, Rev. Francesco Orsonu Bautista, and Rev. Pedro Belando, who was active in Catholic social work and labored unceasingly among the poor.

By latest statistics (1922) the diocese contains 302 parishes, 713 churches, 30 monasteries for men, 93 convents for women with 1,040 Sisters, 560 secular priests, 86 regulars, 125 lay brothers, 1 seminary and 235 seminarians. The institutions include 1 university, 2 normal schools, 24 asylums, 11 hospitals, and 36 other charitable institutions of various kinds. Two dailies, 1 weekly, and 11 monthly periodicals are published here. The following religious associations have been organized among the clergy: Unio Apostolica, Association of secular missionary priests, League for the defense of the clergy, Monte Pio del Clero Cartaginense, and Association Sacerdotal de Sufragio.

Carthage, ARCHDIOCESE OF (CARTHAGINENSIS; cf. C. E., III–385b), including the entire Regency of Lunis, Africa. This ancient see, founded in the first century, and re-established as a metropolitan see in 1884, was filled by Rt. Rev. Bartholomew Clement Combes, b. in the diocese of Carcassonne (France), 1839, ordained 1864, made a Knight of St. Gregory, 6 September, 1879, appointed Bishop of Constance, 13 May, 1881, promoted 15 June, 1893. In 1908 he was made apostolic administrator of Algiers, and on 22 January, 1909, he was made Archbishop of that see as well as of Carthage; he resigned from the former see 11 March, 1917. In 1914 Archbishop Combes celebrated the golden jubilee of his priesthood and died 12 February, 1922. Mgr. Alexis Lemaître,

titular archbishop of Cabasa, was his coadjutor with right of succession.

The statistics of 1911 are the latest published for this archdiocese; these count the population at 1,600,000, of whom 148,776 are Europeans (French, Italians, and Maltese), and of this number about 35,000 are Catholic. The cathedral was made a minor basilica, 5 August, 1918. A seminary was opened in October, 1917, at Sidi-ben-Saïd, and had an enrollment of 23 students in 1920. The archdiocese comprises 54 parishes and 14 vicariates.

Caruso, ENRICO, operatic tenor, b. at Naples, 25 February, 1873; d. there on 2 August, 1921. As a youth he sang in his parish church choir, and after three years' study under Vergine he appeared in opera at the Teatro Nuova, Naples, in 1894 in "L'Amico Francesco." His Marcello in "La Bohème," at Milan in 1898, placed him definitively in the rank of great tenors, and his success as Loris in Giordano's "Fedora" in 1899 was followed by engagements in Petrograd, Moscow, Paris, Lisbon, and Buenos Aires. He won fresh laurels with Melba in "La Bohème" at Monte Carlo in 1902, and then appeared at London as the Duke in "Rigoletto." In the autumn of 1903 he made a successful début in the same role at the Metropolitan Opera House, where his extraordinarily beautiful and powerful voice was soon to make him the chief attraction till his death. Caruso who commanded an unprecedented salary during his later years, was noted for his charity. He was made a member of the Royal Victorian Order (British) in 1907, and in 1918 he married Miss Dorothy Benjamin in St. Patrick's Cathedral, New York. Shortly before his death he made a pilgrimage to the sanctuary of Our Lady of Pompeii. Caruso sang in all the current Italian and French operas and created the leading tenor role in "Fedora," "La Maschere," "Adriana Lecouvreur," "Germania," Madame Butterfly," and "La Fanciulla del West."

Casale-Monferrato, DIOCESE OF (CASALENSIS), in the province of Alessandria, Northern Italy, suffragan of Vercelli. This see is now (1922) filled by Rt. Rev. Albino Pella, b. in Valdengo, 1865, appointed to the see of Calvi and Leano, 4 August, 1908, promoted 12 April, 1915, succeeding Rt. Rev. Lodovico Gavotti, promoted to Genoa, 22 January, 1915. The diocese comprises a Catholic population of 180,000 (1920), 140 parishes, 312 secular and 45 regular clergy, 80 seminarians, 25 Brothers, 280 Sisters, and 562 churches, chapels, or oratories.

Casanare, VICARIATE APOSTOLIC OF (CASANARENSIS), in the Republic of Colombia, South America. By a Consistorial decree of 26 May, 1915, the northern part of this vicariate was detached, and erected into the prefecture apostolic of Arauca. The present (1922) vicar apostolic of this territory is Rt. Rev. Santos Ballesteros, Augustinian Recollect, titular Bishop of Capharnaum, appointed 22 April, 1920. No statistics are published for this vicariate.

Caserta, DIOCESE OF (CASERTANENSIS; cf. C. E., III–399d), in the province of the same name, in Southern Italy. Rt. Rev. Gennaro Cosenza now (1922) Archbishop of Capula, filled this see from 12 June, 1893, until his promotion 4 March, 1913. His successor, Rt. Rev. Mario Palladino, b. in Campobasso, 1842, appointed Bishop of Ischia, 15 April, 1901, and transferred to Caserta, 2 June, 1913, died 17 October, 1921. No successor has as yet been appointed. Caserta is a suffragan of Capua, and has 96,800 Catholics, 51 parishes, 215 secular and 36 regular clergy, 90 seminarians, and 176 churches or chapels.

Cashel, ARCHDIOCESE OF (CASALIENSIS or CASSILIENSIS; cf. C. E., III–401a), includes the principal part of Tipperary, and part of Limerick counties, and holds the perpetual administration of the diocese of Emly. Most Rev. Thomas Jennelly who succeeded to this see in 1902, after serving as coadjutor for a year, retired 7 May, 1913, and was appointed to the titular see of Methymna. His successor was appointed in the person of Most Rev. John Harty, who now (1922) fills the see. He is a native of Cashel, born 1867, and educated in the Jesuit College, Limerick; St. Patrick's College, Thurles, and Maynooth. After completing his studies at the Gregorian University, Rome, he returned to Maynooth as Professor of Dogmatic Theology, and at the time of his appointment, 4 December, 1913, was senior Professor of Moral Theology. In 1906 he assisted in founding the "Irish Theological Quarterly," and since that time, has acted as one of its editors.

In 1918 the people of County Cashel, Tipperary, pledged themselves to erect a statue to the Blessed Virgin, if the national struggle against conscription was successful. In fulfillment of this promise the Lourdes Grotto was erected by the townspeople, 9 October, 1921, with impressive ceremonies, in the presence of the archbishop, who delivered a short address. On 4 July of the same year, at a conference of the archbishop and clergy of the dioceses of Cashel and Emly, a resolution was passed to send a message of encouragement and good wishes to the conference of Irish leaders, meeting in Dublin.

The religious orders represented in the archdiocese include: Augustinian Monks, Christian Brothers, Brothers of St. Patrick, Ursuline Sisters, Sisters of the Presentation, and Sisters of Mercy. The 1911 census credits this territory with a Catholic population of 106,000, and 3,655 non-Catholics. According to 1922 statistics there are 46 parishes, 43 parish priests, 3 administrators, 71 curates, 117 secular clergy, 85 parochial and district churches, 3 houses of regular clergy, 17 convents with 322 religious, 6 monastic houses, 2 colleges for boys, 1 superior school for girls, and 195 primary schools.

Casimir, SAINT, SISTERS OF. See SAINT CASIMIR, LITHUANIAN SISTERS OF.

Cassano all' Ionio, DIOCESE OF (CASSANENSIS; cf. C. E., III–403d), in the province of Cosenza, Italy, suffragan of Reggio. Rt. Rev. Giuseppe Rovetta, appointed to this see 29 March, 1911, was transferred to the titular see of Ephestum, 16 December, 1920, and the present incumbent, Rt Rev. Brunone Occhiuto, was appointed his successor, 11 November, 1921. Religious communities which formerly flourished in great numbers in this diocese, have been almost entirely abolished by the Italian Government. There are now (1922) only 1 convent of Capuchins with 3 priests, 1 convent of Poor Clares with 2 Sisters, and 1 convent of the Sisters of Reparation. The 1920 statistics credit this diocese with 130,300 Catholics, 51 parishes, 37 vicariates, 253 secular and 10 regular clergy, 50 seminarians, 42 Sisters, and 200 churches or chapels.

Cassovia, DIOCESE OF. See KOSICE.

Castellamare di Stabia, DIOCESE OF (STABIENSIS); cf. C. E., III–408b), in the province of Naples, Italy, suffragan of Sorrento. This see is filled (1922) by Rt. Rev. Michele de Jorio, born in Mont-Cassin, 1845, appointed Bishop of Bovino, 25 November, 1887, transferred 4 February, 1898, named an assistant at the pontifical throne, 9 July, 1906. Most Rev. Paolo Iacuzio, Archbishop of Sorrento, was appointed administrator of this diocese, 23 January,

1920. On 15 July, 1916, the Church of Our Lady of Pozzano was erected into a minor basilica. By 1920 statistics this diocese comprises 70,500 Catholics, 27 parishes, 200 secular and 20 regular clergy, 10 seminarians, 13 Brothers, 70 Sisters, and 100 churches or chapels.

Castellaneta (CASTANIA), DIOCESE OF (CASTELLANETENSIS; cf. C. E., III–408b), in Southern Italy, is suffragan to the Archdiocese of Taranto.

The Rt. Rev. Bishop de Nittis who had filled this see for twenty-two years, died 27 February, 1908, and was succeeded by Bishop de Martino, whose administration lasted for only five months when he died, 26 August, 1909. He was succeeded by the present incumbent, Rt. Rev. Augustus Taera, who was pro-vicar general of the prelature nullius of Acquaviva before his appointment as Bishop of Castellaneta, 23 June, 1910, consecrated 24 June of the same year.

By present (1921) statistics this diocese numbers 6 parishes, 46 churches, 2 monasteries for men and 1 for women, 36 secular priests and 6 regulars, 4 brothers, 50 sisters, 1 seminary with 35 seminarians, 1 elementary school with 3 teachers and 70 pupils, 1 home, 3 asylums, and 3 hospitals. In 1920 the total Catholic population was 38,600.

Castle, EGERTON, author, b. 12 March, 1808, in London; d. there 16 September, 1920. He was the grandson of Egerton Smith, founder of the Liverpool "Mercury," and was educated at Cambridge and at the Universities of Paris and Glasgow. He also passed through all the courses of submarine mining at Chatham and Gosport, qualifying as Captain in the Royal Engineer Militia. Though a Londoner to the core, a clubman of the "Athenæum" and the "Garrick," he was a cosmopolitan in interest and in bearing. A noted swordsman, in 1884 he wrote his "Schools and Masters of France," and later the "Story of Swordsmanship," the latter delivered as a lecture at the Lyceum Theater under Sir Henry Irving, and subsequently repeated at the request of the Prince of Wales. In 1908 he was Captain of the British épee and saber teams at the Olympic games. He was likewise a lover of book-plates, and in 1892 published "English Book-plates."

However, it is as a writer of romance that Castle is best known in contemporary literature. With his fellow-fencer, Walter Pollock, under whose editorship he contributed to the "Saturday Review," he wrote "Saviola," a play for Sir Henry Irving, and later composed "Desperate Remedies" for Richard Mansfield. He also translated Stevenson's "Prince Otto" into French. Castle married Agnes Sweetman, sister of Mrs. Francis Blundell, and in collaboration with her wrote many clever romantic novels, deservedly popular and meriting a high place in modern fiction. Amongst them are the "Pride of Jennico,, and "The Bath Comedy" (both dramatized and produced in New York, the latter under the name "Sweet Kitty Bellairs"); "French Nan," "The Incomparable Bellairs," "If Youth But Knew," "A Little House in War Time," "Pamela Pounce," and many others. His marriage proved a very happy one and through it he was brought into close contact with the Catholic religion, which he embraced before his death.

Catacombs, RECENT EXCAVATIONS IN. See DE WAAL, ANTON.

Catalonia (cf. C. E., III–428a), a principality within the Spanish monarchy, occupying an area of 12,427 square miles in the northeast corner of the Iberian peninsula. According to the census of 1910, Catalonia had a population of 2,084,868, an average of 185.8 to the square mile. It is divided into four provinces. The province of Barcelona has an area of 2,965 square miles, including 316 municipalities, its capital Barcelona, has a population of 582,240. The 185 municipalities of the second province, Taragona, aggregate 2,505 square miles in area. Its capital, Taragona contains 23,195 inhabitants. Lerida, the largest, but the least wealthy, province of Catalonia has an area of 4,690 square miles, divided into 325 municipalities. The fourth province, Gerona, area 2,261 square miles, is divided into 247 municipalities, and has for its capital, Gerona with a population of 14,929. For further statistics, see SPAIN.

Catamarca, DIOCESE OF (CATAMARCENSIS; cf. C. E., XVI–35a), in the Republic of Argentina, South America, suffragan of Buenos Aires. This diocese was erected 21 January, 1910, embracing the province of Catamarca, an area of 84,461 sq. miles, and the department of the Andes, a district of 40,575 sq. miles. It is under the administration of its first bishop, Rt. Rev. Barnabé Piedrabuena, b. at Tucuman, 10 November, 1863, appointed Bishop of Castrus, 16 December, 1907, transferred 8 November, 1910.

In April, 1916, the celebration of the twenty-fifth anniversary of the crowning of the statue of Nuestra Senora del Valle, was celebrated in the diocese. Mgr. Locatelli attended the ceremonies, as papal delegate, and the Pope granted special indulgences in honor of the anniversary. On 22 May, 1920, upon the request of the bishop, the territory of Los Andes was separated from this diocese, and united to the diocese of Salta. During recent years the diocese lost two prominent members; Dr. Rafael Castillo, deputy to the National parliament, and one time minister of the Interior, and Mgr. Rafael D'Amico, vicar general of the diocese, and largely instrumental in the erection of the sanctuary of Nuestra Senora del Valle, and the seminary. By present statistics (1922) the diocese comprises 15 parishes, 112 churches and chapels, 2 convents of men, 25 secular and 20 regular clergy, 4 Brothers, 1 seminary, 40 seminarians, 1 college for men with 6 professors and 120 students, 2 colleges for women with 7 teachers and 235 students, 2 asylums, and 5 hospitals. Catholic schools, colleges, asylums, and hospitals are assisted financially by the Government. Various societies are formed among the laity, and 2 periodicals are published.

Catania, ARCHDIOCESE OF (CATANIENSIS; cf. C. E., III–429d), in Sicily, directly subject to the Holy See. This see is filled by His Eminence Cardinal Francica-Nava di Bontifé, born in this diocese, 1846, ordained 1869, named a papal chamberlain, 1876, vicar general of Caltanisetta, 1877, appointed titular Bishop of Alabanda and auxiliary at Caltanisetta, 1883, promoted to the titular metropolitan see of Heraclea, 1889 and made nuncio to Belgium, transferred 18 March, 1895, made nuncio to Madrid, 1896, and created Cardinal, 19 July, 1899. He is assisted by an auxiliary, Rt. Rev. Emilio Ferrais, titular Bishop of Lystra. By 1920 statistics the archdiocese counts a Catholic population of 376,653, of whom 90,000 are in Catania proper; 43 parishes, 374 secular and 112 regular clergy, 140 seminarians, 40 Brothers, 159 Sisters, and 223 churches or chapels.

Catanzaro, DIOCESE OF (CATACENSIS; cf. C. E., III–430c), in the province of Calabria, Italy, suffragan of Reggio. Rt. Rev. Pietro di Maria, appointed to this see 6 December, 1906, was promoted to the titular see of Iconium, 11 June, 1918, and

the present incumbent, Rt. Rev. Agapito Augusto Giovanni Fiorentini, was appointed his successor 25 September, 1919. Born in Castrocaro, 1867, he was appointed Bishop of Tricarico, 27 June, 1909, and filled that see until his transfer. A regional seminary was erected in Catanzaro by Pius X and conferred degrees for the first time, 7 January, 1918. Eight seminarians received the degree of Bachelor of Theology, and at the same time a feast was solemnly celebrated in honor of Pius X; Pope Benedict XV blessed the reunion, and Cardinals Gasparri, Bisleti, and de Lai sent telegrams of congratulation to the rector, Mgr. Coccia.

The 1920 statistics credit this diocese with 85,000 Catholics, 48 parishes, 5 vicariates, 80 secular and 6 regular clergy, 21 seminarians, 5 Brothers, 36 Sisters, and 97 churches or chapels.

Catenian Association, THE, which takes its name for the Latin word *catena*—a chain, is a British fraternal organization, strictly Catholic, constitutional, and non-political. Membership is confined to laymen of the professional and commercial classes. Founded in Manchester in June, 1908, the association now has "circles" (symbolized by an endless chain), in London and most of the principal towns of Great Britain. The primary object of the association is the cultivation of social intercourse amongst its members in the belief that such friendly union is conducive not only to the individual and collective prosperity of Catenians, but also to the general advancement of the Catholic cause. A certain portion of each circle's annual revenue is allocated to a central benevolent fund from which practical aid is given to such members who "in the strenuousness of life have fallen distressed by the wayside." A special feature of Catenian activity is the furtherance of the interests of Catholic youths entering professional and commercial life. Applicants for memberships must have reached their twenty-fifth year, except sons of members who are admitted at twenty-one. According to its present constitution, membership is reserved to those who have attained to recognized positions of definite responsibility (members' sons excepted). There is a tendency, however, to relax the original restrictions, and to adapt the organization to the needs of the times. Normally, the association, as such, does not identify itself with any work outside its own special province, but two exceptions (understood not to be precedents) have been made: (1) In 1915 at a meeting of the "Grand Circle" of the Association held in London, a resolution was unanimously adopted by virtue of which the Association undertook the sponsorship of a special issue of the CATHOLIC ENCYCLOPEDIA (this was published as the "Catenian Edition," and by its effective circulation, much useful work was accomplished in overcoming Protestant prejudices and misconceptions of Catholic teaching.) (2) At the request of the English hierarchy, personally voiced by Cardinal Bourne (1920) and subsequently renewed by Pope Benedict XV, the Catenian Association undertook to raise amongst its members funds to enable the Collegio Beda, Rome, to tide over a period of financial stringency; this purpose having been accomplished, the association is now concerned with a scheme to enable the college to be re-established, free from debt, in a new and permanent home. During the war the Catenian Association co-operated, on their own territory, with the Knights of Columbus in their work for the temporal and spiritual welfare of men on active service.

E. VINCENT WAREING.

Cathedraticum (cf. C. E., III-441b).—All churches or benefices under the jurisdiction of the bishop, as well as all lay confraternities have to pay the cathedraticum annually. The amount of this tax, if not fixed by ancient custom, is to be determined by a provincial council or a meeting of the bishops of the province; the decision of the bishops, however, has no force until it has been approved by the Holy See.

Code jur. can., 1503-07.

Catholic Actors' Guild of America, THE, was organized in March, 1914, by Rev. John Talbot Smith and a number of prominent Catholic actors in order "to bring the Catholic actor and playgoer together in social intercourse, to stimulate the one by encouragement and the other to a deeper interest in the stage, to assist the Catholic actors in any proper way and to prepare for the Catholic theater and drama of the future." At the time of its institution the Church had let down the barriers erected against the modern stage. Since in the days of morality plays, the drama was an effective teacher in moral and religious training, it was deemed advisable to bring this great and beneficent force into modern Catholic life and thought, and by so doing rescue this important social institution from the secularism that had so completely absorbed it and lowered its standards. The logical way to bring this about was to devise ways and means to aid the members of the theatrical profession and direct their influence into proper channels. They were no longer frowned upon, but were considered as human beings. Many of them were Catholics, and of this number, some by reason of their nomadic existence, had grown out of touch with Catholic ideals and principles.

The aims and work of the Guild comprehend all phases of helpful care for the spiritual and temporal welfare of the theatrical profession. Although not a religious organization in the restricted sense of the word, it is conscious of its obligation to provide all possible means by which the members of the profession may keep in touch with their religious duties. Through its chaplain, specially designated by the Archbishop of New York, many avenues have been developed by which this is possible. Every year during Holy Week a spiritual retreat for Actors is held, and at a later date a solemn Mass of requiem for the deceased members of the profession. Through the courtesy of the pastor of St. Malachy's Church, a special Mass for actors is said every Sunday at 11:30, at which the ushers, singers, etc., are all connected with the profession. The Guild has met a long-felt need in placing in every theater and theatrical hotel in the country a decorative placard containing information as to the situation of the nearest Catholic church, the hours of Masses, confessions, etc. Arrangements have been made with New York hospitals whereby the office of the Guild is to be notified on admission of a Catholic member of the profession. It co-operates actively with all theatrical relief organizations and cares for all cases where Catholics are concerned. Its burial plot in Calvary Cemetery offers a solution of the problem of Christian burial of Catholic members of the profession. Its affiliation with the National Catholic Welfare Council has opened avenues by which actors who are taken ill en tour may be cared for, and this by reason of their constant travel has made a special appeal to the actor of every denomination, and has impressed upon the profession the interest of the Church in their temporal as well as their spiritual welfare.

As New York is the mecca of all aspirants to the

stage, and as so many hundreds of Catholic young men and women are constantly arriving there to pursue the study of the arts, the Guild is desirous of having all Catholics register at its office. There the stranger in the metropolis will find a welcome and a bureau of information and guidance through which he or she may be helped in the realization of worthy ambitions. The Guild in this way is a broadly based effort to supply a practical and protective influence to our young Catholics who desire to enter the theatrical profession. It acts also in the spirit of guidance and direction for managers and producers who desire the Catholic viewpoint on any given subject.

It is planned to open branch offices in the larger theatrical centers and to establish organizations of a similar nature throughout the country under the supervision of chaplains to be appointed by the bishops of the various dioceses. Eventually a large building capable of affording living accommodations for members will be erected in New York. Included in its membership of 2,700 are many non-Catholics and social members. The office of the Guild is situated at 220 West 42nd Street, New York City.

MARTIN E. FAHY.

Catholic Big Brothers.—This organization was founded in New York in 1914 by Rev. Thomas J. Lynch as a preventive and protective agency in regard to juveniles just beginning to become delinquent or who had already appeared in the Children's Court. Its object was not to coddle or countenance ill behavior on the part of the boy through any mistaken leniency because of his offense; but to bring home to him the necessity of doing what was right by having some one outside of his family interest himself in him and exercise a beneficial influence upon him. Its measure of success has varied with the years; but its value as a boy-saving agency cannot be disputed, depending upon the efficiency and zeal of those who seriously take up its work. Statistics are not available in regard to its success.

Catholic Boys Brigade of the United States (C.B.B.U.S.), a semi-military organization introduced into New York in 1916 with the approval and special recommendation of his Eminence, Cardinal Farley by the Rev. Thomas J. Lynch, with the assistance of Michel Lonergan, who brought from Ireland experience in this kind of work. The movement was completely re-organized in November, 1919, and the best features found in other boys' organization were worked into a varied but well regulated program, including simple military drill, athletics, games, sports, contests, outings, parades, exhibitions, camping, procuring of employment and promotion of higher Catholic education. The regular weekly meetings are divided into a recreational, a military and an educational period of 30–40 minutes each. Everything is subject to the selection of the reverend director.

Many prelates and prominent educators have approved of the Brigade, which is entirely under ecclesiastical control and exclusively Catholic. The Holy See blessed it and granted a plenary indulgence for the monthly corporate Communion and an indulgence of 300 days for each pious recital of the following Brigade Pledge: "We pledge allegiance to Jesus Christ, our invisible Head, to His Vicar and other representatives on earth, our leaders in the battle against our outward and inward enemies, and to Mary our Immaculate Queen under whose protection we hope to gain the victory and an eternal triumph in heaven." To which is added: "Equally sincere we pledge allegiance to our flag, and loyalty to the country over which it waves; obedience to authority and to the Constitution upholding liberty, religious freedom, justice and equality for all." Finally the National Catholic Welfare Council made the national extension of the Brigade one of its activities.

The special aims of the Brigade are: (1) to reach boys not attending parochial schools and therefore in no immediate contact with their clergy; (2) to draw Catholic boys away from non-Catholic organizations by providing something which is attractive, really Catholic and within the reach of nearly every parish; (3) to reach through the boys their families, especially those who are in need of pastoral care; (4) to keep pupils of parochial schools longer under the influence of the priest by promoting higher Catholic education and procuring suitable positions for those who desire to work; (5) to lead boys to join religious societies or sodalities and to the regular reception of the Sacraments. In a word, having the motto "For God and Country," the Brigade seeks to make boys faithful Catholics and patriotic citizens.

The Brigade has a neat uniform. It has chosen the Immaculate Virgin as its primary patroness and has adopted a special standard consisting of two square fields of papal yellow and white, with a blue circular field surrounding a white star in the center. A cross surmounts the pole. The standard symbolizes the pledge of the Brigade. The indulgences granted by the Sacred Penitentiary on 19 April, 1921, can be gained only by members of duly chartered branches, who are registered at New York General Headquarters. The continual extension of the Brigade and its welcome reception by the hierarchy prove its need, usefulness and adaptability. Affiliated cadet corps although retaining their original scope, name, government and outfit, participate in all present and future privileges of membership in the Brigade.

FATHER KILIAN.

Catholic Colonization.—Colonization is here assumed as the grouping of a class of people in one place to promote their mutual interests. In Catholic Colonization the religious feature is emphasized, without, however, neglecting the temporal aspect of the work. Religious instruction, the Sacraments and the Mass, are of such importance that the settlers, or at least their children, lose the faith if they are long left without these influences. Catholic example and a Catholic atmosphere are equally important. It is a recognized law of history that immigrants scattering broadcast over churchless districts first greatly miss the religious practices in which they formerly engaged, but soon get accustomed to live without them. It is also a matter of experience that Catholics grouped together grow in number and in fervor, and gradually form strong Catholic settlements. Catholic colonization endeavors to group Catholics together, so that they can strengthen one another in their faith. It makes sure of church and school facilities, and supplies priests and Sisters, and by systematically grouping Catholic settlers in certain well defined districts it multiplies Catholic parishes and communities. Besides providing for the religious needs of the Catholic settler, Catholic colonization endeavors to guide and protect him in the choice of lands suited to his means and his other personal qualifications.

GENERAL HISTORY.—There were two kinds of colonies established in North America, political and social. Political colonies were organized by European powers for the benefit of their respective nations. These colonies generally shared the fortunes of the mother country, some prospering, others gradually dying out. The result of the Colonial wars

was that the English secured most of the colonies. The Latin colonies were Catholic. The first white settlers in the United States were the Spanish and French immigrants, coming with their families and also inter-marrying with the Indians. The Indian reductions were social colonies, founded by the Franciscan Fathers in the Southwest. They were situated in the best sites of California, New Mexico, and Arizona. Anyone acquainted with the facts, and looking for good lands, will first direct his attention to the ancient Indian colonies. The Indians increased and prospered. There were as many as 5000 individuals in a village, and they produced everything they wanted for their own use. As proof of their efficiency they built substantial churches and schools, which to this day form conspicuous landmarks of the country. These colonies have disappeared, partly for political reasons, but mainly because of economic factors, the chief of which was the fact that the barbarian and the half civilized man cannot compete with the fully civilized man and commercial enterprises and colonies organized by him.

Protestant Colonization.—In the English colonies the practice of the Catholic religion was forbidden, except in Maryland and Pennsylvania. From Maryland a number of Catholic colonists went to Kentucky and other Southern states, forming there incipient Catholics colonies. The number of Catholic Irishmen who were deported to the Southern States from Great Britain was very great, as is testified by the names of many towns found in various parts of the South. No doubt these martyrs deported on account of their faith died in the Faith, but the same cannot be said of their children. Without priest or religious ministrations their descendants were lost to the Faith and their religious affiliations were entirely obliterated, even in their own minds. The French and Spanish colonies founded in the South retained their racial and religious characteristics in a very marked degree. These Latin colonies, wherever they were not destroyed by rival influence, developed into great communities and cities, such as St. Augustine, New Orleans, and others.

Irish Catholic Colonization Association.—Heroic attempts were made in the latter part of the nineteenth century to group that immense number of Catholic immigrants from Europe who were scattering throughout the churchless regions of the United States. The railroads were building through the great basin of the Mississippi and opening immense territories to settlers. People of every denomination and especially Catholics, flowed into those new fields, the more so that they were the men who built the new lines. There was neither church nor priest for hundreds of miles. It was just at that time that the Irish immigration, brought on by the great famine in Ireland, was most numerous. There was a new world forming without temple or sacrifice, many being wholly lost to the church in this way. The only remedy was seen to be a grouping together of these people, and many individual efforts were made to colonize this vast army in quest of homes on the virgin soil of America.

Finally in 1879 there was formed the Irish Catholic Colonization Society of America, which founded such flourishing settlements as the colonies at Adrian and Ghent, Minnesota, Greeley and Spaulding, Nebraska, and others. The success of the Irish Catholic Colonization Society was demonstrated on a glorious occasion when Archbishop Ireland, who was the soul of this enterprise, consecrated at one time six bishops for the dioceses of his province. These dioceses were the direct offspring of the colonization endeavors of the Irish Catholic Colonization Society. The immigrants who came to this country from Germany and other European countries, because of economic and religious reasons, were also settled in colonies throughout the Middle West through the individual enterprises of zealous bishops and priests.

Catholic Colonization Society of the United States.—In our day the Catholic Colonization Society, U. S. A., represents the organized National Catholic Colonization endeavors in the United States. It is the only national colonization society, and the only organization of its kind which has received the recommendation and encouragement of the Board of North American Archbishops. At their annual meeting, held in Washington in 1912, the late Archbishop of Chicago, Most Reverend Edward Quigley, presented the following resolution which was accepted by all the Archbishops: "This body has heard with great satisfaction that there is to be called a meeting of Bishops and Priests at St. Louis, to consider a movement with the idea of completely organizing the Catholic Colonization Society, now in existence, and give it responsible direction. The Archbishops are deeply interested in the development of the work designed to aid Catholic immigrants, and to direct them to Catholic localities where their faith may be safeguarded by church, school, and pastor."

A special promotion meeting, called by the Archbishop of St. Louis, Most Reverend John J. Glennon, was held at St. Louis, 4 and 5 May, 1911. It was attended by twenty-three representatives (bishops and delegates of bishops). Archbishop Glennon presided over the meeting. A National Society of Colonization was established and a working organization formed. It was a convention of capable minds and auspicious prospects. On 11 July, 1911, a second general convention of the Society was held in Chicago. It was honored by the presence of the four metropolitans of Middle America, Archbishops Quigley, Ireland, Glennon, and Messmer. At this convention the constitutions, by-laws, and other regulations for the guidance of the executives and officers of the Society were drawn up and adopted. These resolutions gave the central organization the power of initiative in starting colonies, with a proviso to co-operate with diocesan bureaus of colonization wherever they existed. The work was centralized in the national bureau established at Chicago. Thus the society, as the National Catholic Colonization Society of the United States, came into being under most worthy and promising auspices, and was immediately placed in the Catholic Directory as a national organization of the Catholic Church. This society was saluted by both the secular and religious press as a long felt want.

Character and Policy.—The Catholic Colonization Society is not a financial or money making concern. It neither buys, sells, nor owns lands in any of its colony projects. Through the Catholic Land Information Bureau, U. S. A., associated with it, the Catholic Colonization Society seeks to cover the entire United States in search of suitable lands, so that there may be a wide range of choice for its clients. Such lands are carefully investigated by this bureau, some of the best known and most reliable agriculturists and land experts in the United States being employed by it for this work of investigation. In the case of every colony project, the business standing and responsibility of the company handling the lands are carefully investigated to ascertain whether the prospective colonists may be safely entrusted to these parties. Then the

bureau proceeds to examine the particular tract of land in question, as to its agricultural merits. Special attention is given to climatic and sanitary conditions, quality and productiveness of the soil, its adaptability for special cultivation (fruit, grain, vegetable, dairying, cattle raising, etc.), facilities of transportation, marketing, supply of wood, lumber, fuel, drinking water, etc. Only when the aforementioned examination of the land is thoroughly satisfactory, and when other matters intended for the welfare of the settler have been properly arranged, will the Catholic Colonization Society issue a formal recommendation of the project and bring it before the public here and in Europe. Such a recommendation will be given only when the society is fully satisfied as to the adaptability of the project for the Catholic settler. While it is clearly impossible to give an absolute guarantee in undertakings of this kind, which depend largely on human conduct, yet once the Catholic Colonization Society has recommended land, the settler may rest assured that every precaution which may be reasonably demanded, has been used in the investigation of such a project. Naturally, so far as the future is concerned, it will rest entirely with the colonist to make his land bear fruit and profit. Here, as elsewhere, labor is the source of wealth. The shiftless, and careless settler, who may eventually come to grief on land recommended by the society, must blame himself, not the Catholic Colonization Society. In order to protect the religious interests of the settlers, it is the fixed policy of the Catholic Colonization Society not to recommend any land project unless a church with regular divine services is established on the spot to care for the religious needs of the incoming settlers.

Reports which describe the actual merits and limitations of any colony project and which tell how the land should be handled in any particular place, are made by expert agriculturists, working especially for the Catholic Colonization Society. Thus the society puts at the disposal of every man of small means the service of land experts, which up to the present time could be secured only by the man of wealth or the rich institution. The small land-seeker was without such expert and practical guidance until the society found means and ways to distribute the benefits of this expensive talent and experience without cost to the inquirer. By bringing a great number of settlers into the land in a short time, the danger of isolation which so often discourages the individual settler and causes him to fail is overcome. Archbishop Sebastian Messmer, of Milwaukee, is at present Director General of the Catholic Colonization Society, Rev. Julius E. de Vos of Chicago, President, and Rev. Peter J. Cichozki, Secretary. Its headquarters are at Chicago. Projects recommended by the Catholic Colonization Society are made known to the public by a wide and efficiently planned system of publicity and advertising. The happy result has been a number of prosperous and steadily increasing Catholic communities located in various states of the Union. Among these may be mentioned three Catholic colonies in the Riviera district of Texas on the Gulf of Mexico, the colony at Fruitland in Northwestern New Mexico, the flourishing colony at Ladysmith in upper Wisconsin, and a number of other Catholic settlements which have been built up in recent years. A great summer colony at Victory Heights in the North Woods of Wisconsin was opened recently to the Catholic population of the cities. where they may spend their summer outdoors, in clean healthy amusement, and attend Mass and divine services regularly. These colonies amply demonstrate that systematic Catholic colonization work, carried on along practical lines, is a factor of the utmost importance for the religious and temporal good of the settler himself, and in a larger sense for the good of the Nation and of the Catholic Church in the United States.

JULIUS E. DEVOS,
PETER J. CICHOZKI.

Catholic Evidence Guild, THE, is a part-time voluntary organization of the laity for the purpose of teaching their religion to non-Catholics. Its (active) members are ordinary lay-folk, men and women, who devote part of their leisure time to the work; it thus differs radically from the missionary orders, although, in spirit and outlook, it seeks to copy them. In method it is largely original, partly on account of the new present-day setting of the problem of preaching the Gospel, and partly on account of the peculiarities of structure rendered possible, or necessary, by the character of its membership. Together with its main object, i. e., that of preaching the Church as the Message of God, are bound up as subsidiary objects those of preaching the utility and beauty of various doctrines and practices of the Church, taken separately, of supporting whatever remains of Christianity outside of the Church, and of confirming the faith of Catholics in the crowd.

The methods adopted are those of studying the topics in the Catholic system upon which non-Catholic interest is livelist, and of using them as, at least, jumping off spots for discourse. All subjects are treated positively, i. e., by means of explanatory description. The aim is to build roads into the wilderness, from the City on the Hill, so that men may not only see the City but also, close to hand, the highway leading to it. Hence negative and sterile argumentation is avoided; and also abstract disquisitions and matter suitable only for Catholic audiences. The actual state of mind of the crowd addressed is throughout, uppermost in the speakers' thoughts. The common material of Catholicism is accordingly variously shaped to meet the varying needs of different audiences. A popular style of oratory is aimed at, e. g., talks are preferred to set speeches or formal lectures.

As regards the Catholic community, the Guild aims at increasing whatever degree of apostolic spirit the laity may already possess; at the mass production of speakers; and at the wise employment of the forces thereby brought into action. Its organization is planned to subserve these ends; there are outdoor training, propaganda and finance departments. The outdoor work is the root of the matter; everything else is subordinate to success out-of-doors. The outdoor organization is in "Squads" of speakers and literature sellers (usually about ten to twelve in all), in charge of the meetings held usually at three "Pitches." The squad leaders form the Outdoor Committee (chairman, the master of the Guild), in general charge of the work. The training system is built up from the practical experience gained in the outdoor work and, so far as regards its more rough-and-ready side is in the hands of the (mainly lay) Practical Training Committee, composed of the leading suitable speakers of the guild. More advanced work is under the personal control of the Director of Studies. The Propaganda Committee advertises the work among Catholics and recuits new members. Finally, the financial needs, general amenities, and administration of the Guild, headquarters, etc., are in the hands of a special Finance, etc., Committee. The governing body is the Council, which decides

general policy, and in effect is a meeting ground for the special Committees.

The Guild was founded at Westminster in 1918. Its Masters have been Vernon C. Redwood (1918–1920), Mark Symons (1920–1922). Its speakers in Westminster now (March, 1922) number about seventy, with forty auxiliary members (literature-sellers, etc.); it conducts thirty meetings weekly, totalling seventy hours speaking. The Guild is diocesan in organization, and acts under the close direction of the bishop: it now exists in Westminster, Birmingham, Portsmouth, Plymouth, Liverpool, Brentwood and many other dioceses, and is in process of formation in various places overseas.

C. E. G. Handbook (London, 1922); BROWNE, *Catholic Evidence Movement* (London, 1921).

JAMES BYRNE.

Catholic Guardian Society.—The Catholic Guardian Society of the Archdiocese of New York supervises the children discharged from the Catholic institutions for dependent children, and cooperates with similar societies in other parts of the United States. The children under its care are in two groups, those returned to relatives and those discharged directly to the Society. The service rendered the first group consists of visiting them in their homes at least twice a year for at least three years, following up their school and church attendance, their reception of the Sacraments, their work, and their general conduct. They are given the use of the Society's employment bureau and recreational activities.

The important work of the Society is for the boys and girls who have no relatives to take them. Towards these the Society stands in *loco parentis*. The director of the Society visits every child-caring institution of the archdiocese at least once every year in order to become acquainted with the boys and girls before their discharge. The children look upon him as their medium of contact with the outside world. They appeal to him when they think that they should come out and they consult him about the kind of work they would like to take up. Upon their discharge they are brought to the Society's office where the director interviews them at length, takes their history, explains to them that the Society has been established for their protection and care and asks them to do their part by always consulting him before making any change in boarding place or work. An approved boarding place is procured, the board is paid, money is given for carfare and lunches, and employment is secured. The boy or girl is followed up very closely for a while and after being given a good start the supervision narrows down to a monthly interview either in the office or at the boarding home. This supervision is continued until the twenty-first year, but is not so frequent towards the end. For this group the Society is exerting itself to the utmost, providing for the girls evening entertainments, a scout troop, and the visitation of two trained nurses; for the boys, boy scouts, baseball teams, social evenings, and frequent meetings in its offices. Two men are employed for the work with the boys. The Society is constantly trying to teach thrift to these boys and girls, who have at present in its care bank books, Liberty Bonds, War Savings Stamps, and cash amounting to many thousands of dollars. The Society boards most of its boys and girls in small groups of two or three in family homes in Manhattan and the Bronx, but it has several larger places conducted solely for its boys or girls.

The Society takes care of its boys or girls when they become sick and pays their board when they are out of work, advances money for clothes and shoes, and has a loan fund and a relief fund. It arranges for dental care and medical examinations, also for mental examinations and, when necessary, for commitment to proper institutions. It has had to bury several of its charges who had no one else to perform that last service for them.

The staff of the Society consists of the director, the chief clerk, five assistant clerks, a supervisor of case work, four women agents, two men agents, and three women who give part time to the work. Last year over 12,000 visits were made by the Society's agents, nearly 4,000 children visited the Society's offices, and over 2,000 boys and girls attended the Society's annual reunion. The president of the Society is His Grace Archbishop Patrick J. Hayes, the director Rev. Samuel Ludlow. The offices of the Society are at 480 Lexington Avenue, New York City.

Catholic Guild of Israel, THE.—This movement was initiated by a Hebrew Catholic and established at its present headquarters, the Convent of Our Lady of Sion, Bayswater, London, on 18 December, 1917, as an extension of the Archconfraternity of Prayer which for over half a century has been supplicating the conversion of Israel. The Guild was approved and blessed by Pope Benedict XV, and partakes in the indulgences granted to the Archconfraternity by Pope Pius X, on 22 March, 1906. In addition its activities have been welcomed and are being supported by the Cardinal Archbishop of Westminster, the Cardinal Archbishop of Paris, and other prominent ecclesiastics throughout the world. The hundreds of Masses which are said every year in practically every country for the Guild's intention prove the widespread recognition of its importance.

The object of the Guild is the conversion of Israel. The means adopted are: (I) Prayer. (II) Sermons and lectures to Catholics on the work of the Guild, and articles in Catholic newspapers and magazines. (III) Correspondence center for inquiring Jews, and for collecting and spreading information. (IV) Publication of literature in English, Yiddish and other tongues. (V) A Reference Library of Hebrew and Catholic books for the use of lecturers and students to qualify as such. (VI) Public lectures to Jews in the Ghetto districts from the Guild's own platforms (the emblem chosen for the platforms consists of Crucifix in center, on the left the Shield of David, and on the right the Keys of St. Peter). The public lectures already delivered have given the Guild great encouragement. The Guild of Our Lady of Ransom and the Catholic Evidence Guild are giving valuable assistance in this particular branch. The president of the Guild is Very Rev. Bede Jarrett, O.P., Chairman Mr. Hugh Israelowicz-Angress, Hon. Sec. Mrs. Murray. The principal members of the Executive Committee are members of the community of Our Lady of Sion, Bayswater, who through their unceasing energy have helped to bring the Guild to its present flourishing position.

HUGH I. ANGRESS.

Catholic Laymen's Association, an organization, the first of its kind, composed entirely of laymen and women, formed in 1916 to counteract the influence of bigotry in Georgia, where, after years of agitation, hatred of Catholics had been stirred to the point that in 1915 the state Leglisature provided for the inspection by grand juries of Catholic schools and convents. Following the enactment of this law, its sponsors began to agitate other anti-

Catholic measures, including the abrogation of convents, the inhibition of clerical celibacy, the disfranchisement of Catholics, and similar barbarisms, when, at the instance of a number of laymen from Macon and Augusta, the Bishop of Savannah, Rt. Rev. Benjamin J. Keiley, D.D., invited two lay representatives from each parish in the diocese to convene for action. At the resultant meeting the Catholic Laymen's Association of Georgia was formed. It was decided to use all the channels of publicity available to inform the people of Georgia with regard to Catholic teaching and practice. The assistance of the Religious Prejudice Commission of the Knights of Columbus was secured, a central bureau was created, with a trained newspaper man in charge, advertisements were inserted in all the papers of the State, inviting questions about Catholics and their belief. Every unfavorable reference to things Catholic, appearing in any of the two hundred papers in Georgia, was promptly corrected from the central office. In a short time the Association had built up a large mailing list. Its file of correspondence in reply to inquiries reached huge proportions and dealt with every possible phase of Catholic teaching and practice. The work attracted the attention of Catholics throughout the country. It became known in Rome and was approved and blessed by Pope Benedict XV. During one year the Association sent out 500,000 pieces of literature, answered 2,500 inquiries, wrote 5,500 letters and published numerous articles in the press.

Since the Association was formed the Diocese of Savannah has had the greatest proportion of converts of any diocese in the province of Baltimore. When the Convent Inspection Law was passed in 1915, only one paper in all Georgia condemned the anti-Catholic sentiment exhibited, while a large percentage of Georgia's two hundred papers were outspoken in favor of it, and more than a score of papers regularly carried anti-Catholic diatribes. In 1921 anti-Catholic articles in legitimate newspapers in Georgia numbered less than a dozen for the entire year. The secret of this success is found in three main features of the work, viz.: (1) it is persistent, like the constant drop of water on a hard rock; (2) it is personal and local, every letter being written for the one occasion and every article being prepared with Georgia conditions in mind; (3) it is patient, kind, free from controversy, based on the duty of loving one's neighbor as one's self. In addition to its other activities the Association promotes lay retreats and publishes a paper, "The Bulletin," which issues fortnightly and circulates in every State and in many foreign countries. Branch Associations exist in all the principal cities of Georgia. The Central Bureau is at Augusta.

Catholic Protective Society, The, of the Archdiocese of New York, founded March, 1911, by the Rev. Thomas J. Lynch, with the approval of Cardinal Farley, who appointed him Supervisor of Correction Work for Catholics for the diocese. The charter of the Society was granted the following June for the purpose of separating the work for delinquents from that for purely dependant subjects, the care of whom still remained under the direction of the Supervisor of Charities. The Society has grown to be the largest and only fully equipped Catholic Church agency for court and prison work in the United States. Its activities cover the Magistrate's, Special Sessions and Domestic Relations Courts, also the special Night Court for Men and the Women's Court, in all of which its efforts are confined to purely missionary endeavors for adult misdeameanants, the probation work being in charge of civil service appointees, with whom the society's officers co-operate.

In its missionary field its greatest part has proved to be the Children's Court, where it looks after the interests of the Catholic juveniles arraigned there and through its Children's Bureau has kept each pastor in touch with every case brought there from his parish, informing him of the nature of the offense, etc., with the request that home conditions be inquired into and if necessary remedied. It has dealt with 40,000 children, and when required placed at their services a paid legal representative. Its staff of officers has been maintained entirely through individual charity. In the General Sessions and Supreme Courts, however, the society was given, through the will of the united judges, complete control of probation matters, as the various religious societies were favored rather than any irresponsible civil agency to investigate and supervise those adjudged guilty of felonies. It has covered this ground most commendably for eleven years, having made over 20,000 investigations for the judges of the General Sessions and Supreme Court, with over 5000 suspended sentences as the outcome, of which 87% of those committed to it for oversight have proved faithful to the trust reposed in them by the judges who placed them on probation. All of this involved the securing of positions for the men and women probationers, the amelioration of home conditions and the bringing of these subjects under the immediate spiritual care of their pastors.

A most practical evidence of the value of probation both as a cure and a future deterrent may be seen from the fact that through the Society's efforts complainants who were damaged in their goods, received restitution from probationers to the extent of $45,509.47 paid through the Society's office. Besides saving from the convict's brand and the loss of citizenship these men who were thus committed to its care, the Society has saved the tax payers in its eleven years of probation work, an amount of not less than $2,000,000. As the average cost per year of a State prisoner is not less than $400 the amount saved to the State by the 5000 probationers that have been kept out of its institutions, aggregates the huge sum mentioned above, all of which work has been done without one penny of compensation from the State; and all through the charity of the friends of the Society. Another feature of the Society's work has been its parole system, done voluntarily and without compensation from the State, for the men and women released from the four State prisons of New York. It has had paroled to it nearly 4000 men and women of all nationalities and colors, Catholics at least by Baptism, and so effectively has it dealt with the problems of these difficult cases that it has not lost of them, either by disappearance from oversight or by new offenses against the law, more than 15% in any year and sometimes as low as 7%. Despite the trying economic conditions and other elements militating against success, as every priest in the State acts as a parole officer in regard to those who come from his parish, the rehabilitation of the paroled man has been steadily and consistently brought about. It has also taken care of prisoners from the Federal prisons of Atlanta and Leavenworth.

Its work for women has been most fruitful. Since 1916 it has maintained a shelter for women charged with offenses by the courts and for the unmarried mothers, who were given pre-natal and maternity care in their need; so that during the four years preceding November, 1920, it cared for

1632 unmarried mothers with babies; women and girls 1820; returned 273 girls to their homes and supplied 40,800 meals. This is but a part of the work accomplished, which will be continued at the permanent quarters procured for the Catholic Big Sisters through the generosity of Archbishop Hayes, by the purchase of a house at 457 West 22nd Street, New York, which will be maintained by the Catholic Big Sisters for the purpose already mentioned. Its industrial department since 1911 has been gathering clothing, furniture, etc. Its aid in re-constructing homes and getting families together again has been most marked and practical. Besides the departments already mentioned, there was inaugurated under the charter of the society the Catholic Boys' Protective League afterwards known as the Catholic Big Brothers and also the Catholic Boys' Brigade, which had for its purpose the welfare of the Catholic boys in the public schools, both of which are now independent organizations. Since its inception until January, 1921, all the expenses incurred by the Society in its various lines of activity were borne by funds supplied by private charity.

Catholic Social Guild, an organization whose aim is to excite a keener interest among Catholics in social questions, and to assist in working out the application of the Church's principles to actual social conditions. At the annual conference of the Catholic Truth Society, held in Manchester in 1909, a small private meeting was convened, in which the view was unanimously accepted that the time was ripe for Catholics to take an active part in the great social movement of the day. A provisional executive was appointed which met at Oscott in the following October and framed a constitution. Early in 1910 the first of the series of "Year Books" of the Guild appeared, wherein the field and forces of Catholic social action were displayed. The Encyclical of Leo XIII "On the Condition of the Working Classes" was published at once as the charter and programe of the society's work. Other pamphlets speedily followed. In the publication of these early studies the Guild was indebted to the co-operation of the Catholic Truth Society. On the retirement of the first secretary, Mrs. V. M. Crawford, after nearly ten years of successful organization, the office of the Guild was removed to Oxford.

The Guild is a teaching service. It produces books and pamphlets, organizes meetings, conferences, study clubs, and examinations, gives lectures and acts as a medium of information both national and international. Besides the pamphlets of a more general character, there are volumes under the general heading of "Catholic Studies in Social Reform," embracing such burning topics as "Sweated Labor and the Trade Board Act," "The Housing Problem," "The Church and Eugenics," "Christian Feminism." "The Primer of Social Science" is now in its fourth edition. The regretted Father Plater's "Primer of Peace and War" was pronounced by a non-Catholic contemporary to be far the ablest textbook on War from the Christian standpoint which had appeared in English. Nearly 100,000 copies have been sold of "The Nation's Crisis," by Cardinal Bourne, "The Pope's Peace Note," and Fr. Bernard Vaughan's pamphlet on "The Worker's Right to Live." A quarterly Bulletin was commenced in 1911, giving an account of the activities of the Guild and its publications. At the urgent instance of workingmen this was superseded in January, 1921, by "The Christian Democrat," which is published monthly.

From the outset study clubs were founded in various parts of the country. At the present there are some 140 such clubs in connection with the Guild, using chiefly as their textbooks "The Primer of Social Science," "The Christian Citizen," and "The Christian Social Crusade." Correspondence tuition is carried on in social science, industrial history, and political economy. An examination board has been formed in connection with the secondary schools. Adult candidates are examined in the same subjects, and diplomas of merit are granted on certain conditions. Much excellent work has been produced by this class of candidates. Progress has hitherto been delayed by the shortage of available tutors and lecturers, but this deficiency is being gradually remedied. As a means of special instruction and social intercourse a summer school was held at Oxford in 1920 and 1921 which will probably become an annual event. Most conspicuous among the recent achievements of the Guild is the establishment of a college at Oxford for Catholic workingmen. The college is in effective working order with its head and professors. The men in residence are maintained on scholarships provided by fellow-workers in Preston and Liverpool. Arrangements are being made to found a Westminster scholarship, and a second is to follow at Liverpool. This significant advance will doubtless lead very shortly to the establishment of a similar college for Catholic women.

As the movement promoted by the C. S. G. was to some extent antagonistic to prevailing notions as to capital, employer and worker, it is no cause for wonder that in some quarters the C. S. G. aroused suspicion. It was blamed by some for being too advanced, and by others for not being advanced enough. It may here be stated that not a line written by the Guild has incurred censure, nor a single one of its speakers been called to order by ecclesiastical superiors. "Its attitude towards Socialism was explained by the President at Cardiff (1914) with a clearness and thoroughness that met with the express and emphatic approval of H. E. Cardinal Gasquet and Bishop McIntyre, both present on the platform." (Year Book, 1919).

HENRY PARKINSON.

Catholic Theater Movement.—A society founded in New York City on 18 December, 1918, to counteract the evil tendencies in the modern drama by furnishing correct information about current theatrical productions. The first meeting was called at the instance of Miss Eliza O'Brien Lummis, and was presided over by John Cardinal Farley, first honorary president. The cardinal's successor, Archbishop Patrick J. Hayes, has likewise been emphatic in his endorsement of the movement, the direction of which from the first has remained in the hands of Mgr. M. J. Lavelle, rector of the cathedral. In the initial number of the "Bulletin," the official publication of the Catholic Theater Movement, Cardinal Farley asked for its "campaign of education," not only the support of the Catholic public, but the co-operation of all God-fearing people in a concerted effort to defend themselves, their families and their children from the evil tendencies of amusements opposed to Christian standards of right thinking and right living. The best known and perhaps distinctive activity of the movement has been the publication of a "White List" of plays. This list is put forward as a suggested, not an imposed guide, to plays which in the main are adjudged to be free from objectionable features. Counsels of perfection are not insisted upon, and plays are included in the White List which must be tolerated rather than approved. Reports on

plays, other than those submitted for the White Lists, are also made in the "Bulletin," coming under three heads: plays which because of some objectionable feature cannot receive even qualified commendation; plays with an assumed serious purpose, the support of which must be left to the conscience of the adult playgoers; and plays which in effect are part of a propaganda in the interest of social and moral anarchy, ranging from problem plays with anti-Christian bias down to the lowest forms of salacious farce.

Catholic University of America (cf. C. E., III–455a), formally opened in Washington, D. C., on 13 November, 1889, has made marked progress in recent years, the number of professors and instructors having grown since 1907 from 32 to 86, and the total number of students from 210 to 1,834. With a view to providing the teaching Sisterhoods with the necessary training for this work, a teachers' college was established in 1911, and approved by Pope Pius X in his letter to the Cardinal Chancellor on 5 January, 1912. On 22 April, 1914, the college was incorporated as a separate institution under the title of "The Catholic Sisters' College."

With the authorization of the trustees of the university, other colleges, high schools and novitiates may be affiliated with the university, the affiliated institution preserving its autonomy. At the present time (1921) the institutions affiliated with the university number: colleges, 15; high schools, 177; novitiates, 46.

Owing to numerous endowments received, the university has been able to add substantially to its libraries and the law library now numbers over 14,000 volumes.

In 1919 several scholarships were established in the university by the War Activities Committee of the Knights of Columbus, with a view to providing educational facilities for men returned from war service.

In 1908 the Rt. Rev. Dennis J. O'Connell, Bishop of Sebaste and rector of the university, was made auxiliary bishop of San Francisco, and the Rt. Rev. Thomas J. Shahan succeeded him as rector 1909. That same year Monsignor Shahan was appointed a domestic prelate, and in 1915 was made Bishop of Germanicopolis. Bishop Shahan is still (1921) rector of the university.

Catholic Writers' Guild, The, was organized at a meeting held at the residence of the Most Rev. Patrick J. Hayes, Archbishop of New York, on 12 December, 1919. Its first meeting was held on 25 March, 1920, at which the organization was perfected and a constitution adopted. The idea of a Catholic Writers' Guild was that of the Rev. Dr. John Talbot Smith who at the first meeting outlined the objects of such an association, these being the mutual aid which Catholic authors, journalists, artists, illustrators, and playrights can be to each other if organized in a body and the value such a body can be to the Church. Archbishop Hayes was asked to accept the honorary presidency, and he graciously accepted. The second meeting was a reception in honor of His Grace.

The first president of the guild was Mr. Thomas F. Meehan, the "dean of Catholic journalists." He was succeeded in 1921 by Arthur Benington of the editorial staff of the New York World. The present officers are as follows: Honorary president, His Grace the Most Rev. Patrick J. Hayes, Archbishop of New York; president, Arthur Benington; vice-presidents, Dr. Condé B. Pallen, Miss Elizabeth Jordan, Thomas F. Woodlock; treasurer, Hugh A. O'Donnell; secretary, Thomas C. Quinn; spiritual director, Rev. John B. Kelly.

Board of Governors: Rev. John Talbot Smith, Mrs. Thomas A. McGoldrick, Austin J. Ford, James Blaine Walker, Rev. John J. Wynne, S.J., Daniel L. Ryan, Edward P. McNamee, Dr. Harold Beckett Gibbs, Rev. John J. Burke, C.S.P., Augustin McNally, Patrick T. Rellihan, Dr. Joseph H. Wade, Eleanor Rogers Cox, John Tyrone Kelly, Nathaniel P. Babcock, Miss Mary Sullivan, John F. O'Neil, Rev. Francis P. Duffy.

The Guild's early activities have included an imposing commemoration of the 600th anniversary of the death of Dante. This so impressed the National Dante Committee that it awarded one of the commemorative medals, issued by the Casa di Dante in Rome, to the guild.

Cattaro, Diocese of (Catarensis; cf. C. E., III–456d), in Jugoslavia, suffragan of Zara. This see is now (1922) filled by Rt. Rev. Francesco Ucellini, born in Lopud 1847, appointed titular Bishop of Benda 18 May, 1894, transferred 18 March, 1895, and named an assistant at the pontifical throne 28 February, 1914. In 1920 this diocese had a Catholic population of 14,294, 15,000 non-Catholics, 19 parishes, 10 vicariates, 29 secular and 8 regular clergy.

Cava and Sarno, Diocese of (Cavensis et Sarensis; cf. C. E., III–467c). in the province of Salerno, Southern Italy, directly subject to the Holy See. Rt. Rev. Giuseppe Izzo, who succeeded to this see 3 December, 1890, was made an assistant at the pontifical throne 18 March, 1906, died 15 January, 1914, and was succeeded by the present incumbent, Rt. Rev. Luigi Lavitrano. Born in Forio 1874, made an honorary canon 3 March, 1904, director of the Leonine College at Rome 1901, appointed 25 May, 1914. The diocese of Cava, according to 1920 statistics, has a Catholic population of 28,000, 18 parishes, 118 secular and 7 regular clergy, 54 seminarians, 6 Brothers, 20 Sisters, and 100 churches or chapels. Sarno is credited with 36,204 Catholics, 8 parishes, 95 secular and 9 regular clergy, 40 seminarians, 7 Sisters, and 40 churches or chapels.

Cayes, Diocese of (Cajesensis; cf. C. E., III–469d), in Haiti. The Catholic population of 528,000 is mostly made up of negroes from various parts of Africa and originally brought into the diocese as slaves; the balance of a small minority is European or American. There are 39 secular priests, 34 parishes, 98 churches, 3 convents for men and 11 for women, 1 seminary for the natives with 9 seminarians, 55 elementary schools with 61 teachers and 3,000 pupils, many primary schools with 130 teachers and 7,000 pupils, 1 home, 2 asylums and 1 orphanage. The government contributes in part to the support of the Catholic institutions. For the clergy there are a Society of Perpetual Adoration and a fund for infirm priests. Many religious societies exist among the laity. One periodical is published for the entire province.

Of the 23 priests who fought in the army as soldiers during the war, 1 was killed and many were wounded, 21 returned to their former diocesan duties. On 17 August, 1911, the diocese was swept by a cyclone which did great damage. The American soldiers were at one time quartered in the region. Two of the ordinaries of the diocese recently resigned and two others were elected. There was an epidemic of small-pox during 1919 and 1920.

Cebû (Diocesis Nominis Jesu), **Diocese of** (Cæbuanensis; cf. C. E., III–471a), in the Philippine Islands. By decree of 10 April, 1920, a portion of the diocese was taken to form the new diocese of Calboyog. The first American bishop to fill this see was Rt. Rev. Thomas Augustine Hendrick, b. in

Penn-Yan, N. Y., 29 October, 1849, consecrated in Rome 23 August, 1903, d. of cholera 28 November, 1909. He was succeeded by his auxiliary, Rt. Rev. Juan Bautista Gorordo, b. in Barili, Cebù, 20 April, 1862, made prelate of the Holy See 17 October, 1905, appointed titular Bishop of Nilopolis and auxiliary at Cebù 24 April, 1909, succeeded 27 November, 1911.

The principal events of the diocese in recent years were the celebration of the golden jubilee of the coming of the Mission Fathers, and on 16 March, 1921, the four hundredth anniversary of the discovery of the Philippine Islands. The following persons of note have died in the diocese in recent years: Rev. Juan Alcoseba, author of popular Catholic books; Rev. Domingo Javier, author of a popular theology; Rev. Filigonio Solon, editor; Hon. Segundo Singzon, ex-Governor of Samar and judge of the Court of First Instance; Señor Leoncio Alburo, ex-member of the Cebù Provincial Board; Señor Mariano A. Cuenco, Catholic controversialist and poet. The diocese comprises a wholly Catholic population, chiefly Filipinos, numbering 1,368,274. These are served through 93 parishes, 96 churches, 2 mission stations, 2 convents of men and 3 of women, 90 secular and 47 regular clergy, 6 lay brothers, 26 Sisters, 1 seminary, 30 seminarians, 1 college for men with 23 professors and 500 students, 1 college for women with 18 professors and 300 students, 1 dormitory for young girls attending the public schools, and 1 orphan ayslum. The government hospital, the jail, and all the public schools permit the priests to minister in them. A society "Pia Union de Misa" is organized among the clergy and the "Federation Catolica" among the laity; two periodicals, "El Boletin Catolica" and "El Precursor," are published.

Cefalù, Diocese of (Cephaludensis; cf. C. E., III–476b), in Sicily, suffragan of Palermo. Rt. Rev. Anselmo Evangelista Sansoni, born in Terranova-Bracciolini, 1859, entered the Order of Friars Minor, and was appointed to this see 11 November, 1907. He died 18 June, 1921, and up to this time (1922) no successor has been appointed. This diocese is one of the richest in Italy, receiving an annual revenue of 139,284 lire from rents and royalties. In 1920 it had a Catholic population of 160,320, 22 parishes, 301 secular priests, 50 seminarians, 90 Sisters, and 265 churches or chapels.

Celebes, one of the four great Sunda Islands in the Dutch East Indies between Borneo on the west and the Moluccas on the east, extending from latitude 1° 45′ North to 5° 45′ South, and from longitude 118° 45′ to 125° 17′ East. It has an area of 72,070 sq. miles, and consists of four great peninsulas stretching east and south, and separated by three gulfs of Tomini or Gorontolo, Tolo or Tomaiki, and Boni. Though completely in the torrid zone, the maritime tropical climate is healthful, the temperature ranging generally between 77° and 80°, the extremes being about 90° and 70°. Vegetation is remarkably rich, the most important foods grown being rice, maize, coffee, cocoanuts, sage, obi or native potato, bread fruit, and tamarind. Indigo, cotton, and tobacco are also grown, the bamboo and rattan palm are common in the woods and among the larger trees are sandalwood, ebony, sapan, and teak. The products of the forest supply more than half the total exports. Gold, copper, tin, and iron are found on the island.

The native population is of Malayan stock: the three most important peoples are the Bugis, the Macassars, and the Mandars. Though nominally Mohammedan their religion is largely mingled with superstition. The Macassar language is spoken in parts of the southern peninsula, but Beguinese has a much larger area, and is the most cultivated and copious.

For administrative purposes the Dutch have divided the island into the Government of Celebes, with dependencies, and the Residence of Menado, administered by a Dutch governor. According to the official estimate the population in 1917 was 3,094,074. The capital is the town of Macassar, where all the products of the neighboring islands, as well as those of Celebes itself, are sold. The chief harbor of the north is that of Kema.

Celebes was first discovered by the Portuguese in 1512. In 1607 the Dutch formed a connection with Macassar and in 1618 obtained a definite establishment there. By the treaty of Bongo (or Banga) in 1666 the Dutch were recognized as protectors, and have gradually extended their influence till in the nineteenth century they made their supremacy complete. A series of revolts of various chiefs in 1905–6 was quelled after considerable fighting.

The Celebes Islands (de Celebes), Prefecture Apostolic of, erected 19 November, 1919, comprising the Island of Celebes and eight adjacent islands. These islands were evangelized in the sixteenth century by Portuguese missionaries, but after the Dutch occupation Calvinism destroyed the work they had accomplished. On 4 April, 1808, two secular priests returned to the mission, and in 1859 the Dutch Jesuits arrived. The territory, which is five times as large as Holland, covering an area of 116,196 sq. miles, was formerly a part of the vicariate apostolic of Batavia, from which it was separated in 1919. It is separated from the Philippines, lying north of it, by the Celebes Sea. Besides the mission station of Macassar, which has 506 Catholics, mostly Europeans, the chief center is the mission of Minahassa, which in 1920 was served by 6 Jesuit Fathers, 60 native catechists, 31 Sisters of Bois-le-Duc, 3 churches and stations, 36 chapels (2 of which belong to the Sisters), 34 Catholic schools with 57 teachers and 1138 Catholic pupils and 631 non-Catholic pupils, 6 schools conducted by Sisters with 12 religious and 5 lay teachers, with 176 Catholic and 315 non-Catholic pupils, 1 normal school for teachers and catechists at Wolsan with 50 pupils, 1 Catholic periodical, "Geredja Katolite," and a number of pamphlets on apologetics. Minahassa counts a total population of 742,026, of whom 10,763 are native Catholics and 10 Asiatic Catholics. According to the 1918 census these islands comprise a total population of 3,131,984, of whom 3,061,758 are natives, 42,223 Europeans, and 28,003 Asiatics, mostly Chinese and Arabs. This mission is entrusted to the Holland Province of the Missionaries of the Sacred Heart of Issondun. The first and present prefect apostolic is Rev. Gerard Vesters, appointed in January, 1920, and embarked for Brindisi 23 June following.

Celebret (cf. C. E., III–477a).—A strange priest should be allowed to say Mass in a church on presenting certified and still valid commendatory letters from his ordinary, if he be a secular priest, or from his superior if he be a religious, or from the Sacred Congregation for the Eastern Church if he belong to an Oriental Rite, unless it is certain that he has committed an offense that deprives him of the right to say Mass. If he has not got his letters, he may be admitted if his moral standing is well known to the rector of the church; should he be unknown to the rector he may be allowed to say Mass once or twice, provided he is dressed as a cleric, receives no compensation at all from the

church for saying Mass there, and signs his name, office, and diocese in a book kept specially for that purpose. Bishops may issue further regulations on this subject which must be obeyed by all rectors, even by exempt religious, except where there is question of allowing a religious to say Mass in a church of his own order.
Code jur. can., 804.

Cenacle, Religious of the (cf. C. E., III–518c).—The Society has houses in Belgium, France, Italy, England, Holland, Switzerland, and the United States. The mother-house is at Brussels, and the continental novitiate at Yvoir, Belgium. The houses in France are at: Paris, Versailles, Lyons, Paray-le-Monial, Marseilles, Montpellier, Nancy, Amiens, Bordeaux, Toulouse, and Mulhouse (Alsace). In Italy there are houses at Rome, Naples, Turin, Milan, where for a number of years the present Holy Father, Pope Pius XI, was director of the community; and San Georgio; in England at Liverpool, Manchester, London and Grayshott; in Holland at Tilburg; in Switzerland at Fribourg. The total number of foundations is thirty, four of which are in the United States, where an American Province has been established with Mother Marie Majoux as vicar-provincial. From the Cenacle of St. Regis in New York, which is the novitiate for the United States, the Society has made three other foundations: Newport, R. I. (1906); Brighton, Mass. (1910); Chicago, Ill. (1920). There are 151 Religious of the Cenacle in the United States. The present superior general is Mother Marie Aimée Lautier, who resides at Brussels, Belgium.

Ceneda (or Vittorio Veneto), Diocese of (Cenetensis; cf. C. E., III–519b), in the province of Treviso, Italy. Since 1818 a suffragan of Venice.

In 1797 Ceneda was part of the Cisalpine Republic; in 1805 of the Kingdom of Italy, founded at the Peace of Pressburg; became Austrian territory from 1815 until 1866, when it was liberated from foreign domination and united with the neighboring city of Serravalle, made a commune in the Kingdom of Italy under Victor Emanuel II, who re-named the city Vittorio Veneto.

Vittorio Veneto underwent a further hostile invasion during the last war (October, 1917–October, 1918). The whole diocese, being occupied by Austrian troops, suffered heavily, as the seat of battle for long months lay between the Piave and the Livenza on a front that stretched from Monte Grappa to the sea. Vittorio Veneto again proved true to its name when a great Italian victory and rout of the Austrian army took place there (24 October–4 November, 1918). This was the last victory of the war and was conducive to the armistice which followed.

The present bishop of Ceneda is Rt. Rev. Eugenio Beccegato, b. at Fossalta Padovana, diocese of Treviso 23 December, 1862; ordained 10 April, 1866; elected titular bishop of Sinope and apostolic administrator of Ceneda 19 May, 1917, consecrated in Treviso 17 June following, publish 10 March, 1919, to succeed to the see in place of Mgr. Caroli, promoted. Mgr. Caroli was born in Rome 16 December, 1869, ordained 1 April, 1893, rector of the Lombard Seminary in October, 1911, elected Bishop of Ceneda 18 June, 1913, consecrated in Rome by Cardinal de Lai 19 October following, promoted to titular archbishopric of Tyre 8 May, 1917, named internuncio to Bolivia 28 April, 1919, and died at La Paz 25 January, 1921, after having given great service there for religion and the nation.

The clergy of the diocese rendered efficient service during the war, and especially during the invasion of the diocese. They strove to keep up the morale of the people, to give material assistance and distribute food to the needy. Many priests were rewarded for their services by the Government, first among them Bishop Beccegato, who was created a commander of the Order of Saints Maurice and Lazarus.

The population of the diocese is 250,000, practically all of whom are Catholics. There are 118 parishes, 167 sacramental churches, 361 non-sacramental churches and stations, 192 secular and 35 regular priests, 10 Brothers, 1 Cistercian monastery, 310 nuns, 1 seminary with 14 professors and 130 seminarians, 3 colleges for boys with 25 instructors and 340 students, and 3 for girls with 30 instructors and 330 students, 1 school of agriculture with 10 instructors and 80 pupils, 1 professional school with 8 instructors and 60 pupils, 1 bureau of emigration, 6 refuges, 60 asylums for infants, 10 hospitals, 6 orphanages, 3 associations among the clergy, and various unions among the laity; 1 Catholic weekly, "L'Azione," is published.

Censorship of Books (cf. C. E., III–523).—Publishers must obtain ecclesiastical permission before printing sacred pictures with or without prayers. Permission to publish books or pictures may be granted by the local ordinary (a) of the author, or (b) of the place of printing, or (c) of the place of publication; but if one of these refuses permission another is not to be asked unless he is informed of the refusal of the other ordinary. Religious must obtain the permission of their higher superiors before approaching the local ordinary. Secular clergy require the consent of their ordinary and religious of both the ordinary and their higher superior to publish books treating of profane matters, or to write for or edit newspapers or periodicals; and Catholic laymen must not write for newspapers or periodicals hostile to Catholicism or morality, unless for a just and reasonable cause approved by the local ordinary. Authentic collections of prayers and pious works to which the Holy See has annexed indulgences, or schedules of Apostolic indulgences, or summaries of indulgences formerly collected but never approved, or those now for the first time collected, must not be published without the express permission of the Holy See. In publishing liturgical books, wholly or in part, and also litanies approved by the Holy See, the ordinary of the place of printing or publication must first certify that the work agrees with the approved editions. Vernacular translations of the Holy Scripture must not be printed unless they are approved by the Holy See, or unless they are published under the supervision of the bishops, with annotations taken chiefly from the Fathers and learned Catholic writers. Approval is also required for translations or new editions of a work already approved in the original text; but articles from periodicals when re-issued separately are not considered new editions and do not need a new approbation.

The diocesan curia should have its ex-officio censors, secular or religious clergy of suitable age, men of prudence and learning who will observe a just mean in approving or condemning doctrine. In examining works the censors must disregard personalities, keeping before their eyes only the dogmas of the Church, the common teaching of Catholics as shown by the decrees of general councils, the constitutions and ordinances of the Holy See and the consent of approved learned writers. The censor, whose name is never to be made known to the author unless he has passed a favorable

judgment, must make his report in writing. If the censor approves of the work the ordinary is to authorize its publication with the censor's decision signed by his name; the censor's name must never be omitted, except in a very rare and extraordinary case when the ordinary deems the omission prudent. If the ordinary refuses to authorize the publication of a work, the author on inquiring must be told why approval has been refused, unless there is a grave reason to the contrary.

Authors and publishers who without the requisite leave cause books of the Holy Scripture or Scriptural annotations or commentaries to be printed thereby incur excommunication reserved to no one. This is a modification of the canon law, as under the older discipline the censure was incurred not only by those who caused the works to be printed, but by the printer also.

Prohibition of Books (cf. C. E., III–526b).— Not only may the Holy See for just reason forbid any member of the Church to read, keep, or sell certain books, but local councils and bishops may impose similar restrictions on their own subjects, though in the latter case an appeal without suspensive effect may be made to the Holy See. The abbot of a monastery *sui juris* and the general of an exempt clerical religious order with his chapter or council may forbid certain books to their subjects for just reasons; when there would be danger if action were not taken promptly the other higher superiors also with their councils may do so, but in such a case they must notify the head of the order as soon as possible. When a book is condemned by the Holy See it is thereby forbidden in all places and in all languages. If it has been prohibited it may not be published, read, kept, sold, or translated without permission of the proper authorities, nor may it be republished before the necessary corrections have been made and permission has been granted by the person who issued the prohibition or by his successor or superior. Booksellers must not supply, sell or keep professedly obscene books; as to other forbidden books, they should obtain permission from the Holy See; but they must not sell them except to those who they believe have a right to ask for them. Persons who have obtained permission of the Holy See to read and retain prohibited books are not authorized to read or keep books condemned by their ordinaries, unless this is expressly stated in the Apostolic indult granted to them.

The following general classes of works are forbidden by law: (a) editions of the original text and of ancient Catholic versions of the Scriptures, including those of the Eastern Church, made by non-Catholics; also translations into any language made or edited by non-Catholics; (b) books of any writers which upheld heresy or schism, or undermine the foundations of religion; (c) books attacking religion or morality; (d) books written by non-Catholics treating professedly of religion, unless it is clear that they contain nothing contrary to the Catholic Faith; (e) certain books which have not obtained the requisite *imprimatur* before publication, namely, the Bible, Scriptural annotations and commentaries, vernacular translations of the Bible, books or booklets relating new apparitions, revelations, visions, prophecies or miracles, or proposing new devotions, even when they are intended only for private use; (f) books attacking or ridiculing any Catholic dogma, or defending errors condemned by the Holy See, or detracting from Divine worship, or intended to upset Church discipline, or attacking the hierarchy or the clerical or religious state; (g) books teaching or recommending any kind of superstition, charms, divination, magic, or evocation of spirits; (h) books upholding the lawfulness of duelling, suicide, or divorce, or which in treating of the Masonic societies and others of the same kind declare them to be useful and not injurious to the Church and civil society; (i) books professedly treating of, narrating, or teaching obscene and lascivious things; (j) editions of liturgical works approved by the Holy See, in which there has been made any change which causes them to vary from the authentic editions approved by the Holy See; (k) books containing indulgences that are apocryphal or have been proscribed or revoked by the Holy See; (l) all representations of Christ, the Blessed Virgin, angels, saints or servants of God not consonant with the mind or decrees of the Church.

The Scriptural works just referred to under (a), as well as translations that have not received the requisite *imprimatur,* may be used only by those engaged in any way in theological or Scriptural studies, provided they are edited faithfully and in their entirety, and that the introductions or annotations make no attack on Catholic dogma. Ordinaries may grant permission to their subjects in case of urgency to read individual books prohibited by the general law or by Apostolic decree. Cardinals, residential and bishops, and other ordinaries, if they take the necessary precautions, are not bound by the ecclesiastical regulations prohibiting books.

Codex jur. can., 1385-1405.

Censures, Ecclesiastical (cf. C. E., III–527d).— In stating the relation of the Code of Canon Law to the earlier discipline and practice, canon 6 declares that all penalties, spiritual or temporal, medicinal or vindictatory, *latæ* or *ferendæ sententiæ,* which are not mentioned in the Code, are abolished. So, too, are disciplinary laws not contained expressly or implicitly in the Code, unless those that are laid down in the approved liturgical works or such as are of positive or natural Divine law.

Censures *latæ sententiæ* are multiplied: (a) if different offenses, each of which entails the censure, are committed, by the same or distinct acts; (b) if the same offense, entailing the censure, is repeated so as to form a distinct offense; (c) if the crime when punished by different superiors with different censures is committed once or oftener. Censures *ab homine* are multiplied if several precepts or several sentences or more than one distinct part of the same precept or sentence imposes a separate censure.

Censures may be reserved to the Holy See simply, or specially, or very specially. A censure *latæ sententiæ* is not reserved unless the law or precept expressly so states; in case of doubt, whether of law or fact, the reservation does not hold. Ignorance which is not affected or crass excuses from censures *latæ sententiæ* when perfect deliberation is required, that is when the law uses the words *dare, knowingly, rashly,* or the like. In ordinary cases, however, it excuses from medicinal but not from vindicatory censures.

Reservation of censures is justified only in very grave circumstances, and is to be interpreted strictly. In case of a censure which prohibits the reception of the sacraments (excommunication and personal interdict), it implies reservation of the sin to which it was annexed (absolution from the censure must precede absolution from the sin); whereas in the case of other censures (suspension and local interdict), the sin may be forgiven while the censure remains; but the reservation of the

sin ceases as soon as one is excused or absolved from the censure, with one exception: accusing a priest to his superiors on a false charge of solicitation is a sin reserved to the Holy See independently of the censure now attached to it. The reservation of a censure in a particular territory ceases when the offender is outside of that territory even if he has left in order to obtain absolution; but a censure *ad homine* if reserved is reserved everywhere. If a confessor who does not know of the reservation absolves a penitent from the censure and sin, the censure is validly absolved, provided it is not *ab homine* or one very specially reserved to the Holy See.

If several censures have been incurred, the culprit may be absolved from one and not from the others. In asking for absolution all the cases of censures should be mentioned, otherwise only the case mentioned is absolved; however, if only a particular absolution has been asked and the absolution given was general, the censures omitted in good faith are remitted provided they are not very specially reserved to the Holy See. In the extra-sacramental forum no particular formula is necessary in absolving from censures, but in case of excommunication it is better to use the formula given in the ritual (can. 2250). Absolution from a censure in the external forum is valid also for the internal; if a person has been absolved in the internal forum, he may act as if he had been absolved in the external, provided there is no scandal; but unless the absolution is proved or at least legitimately presumed in the external forum, the superior of that forum to whom the culprit owes obedience may consider the censure in force until absolution in the external forum has been given. When a person is in danger of death any priest can absolve him from all censures; but if the censure was *ab homine* or was very specially reserved to the Holy See, the culprit on recovering is obliged, under penalty of re-incurring the censure, to have recourse to him who imposed it, if it be a censure *ab homine,* or to the Sacred Penitentiary or the bishop or other authorized person, within a month at least by letter or by his confessor if that can be done without grave inconvenience, and to obey their order, if the censure was *a jure*. When there is no danger of death absolution can be given: (a) from unreserved censures by any confessor in confession; or extra-sacramentally by anyone possessing jurisdiction in the external forum over the culprit; (b) from censures *ab homine,* by him who inflicted the censure, or who passed sentence, or by his lawful superior, successor, or delegate, and this even if the culprit should have acquired a domicile or quasi-domicile elsewhere; (c) from reserved censure *a jure,* by him who created the censure or to whom it is reserved, or by their successors or lawful superiors or delegates. Consequently if the censure is reserved to the bishop or ordinary, any ordinary may absolve his own subjects, and a local ordinary may absolve *peregrini* also; if it is reserved to the Holy See, the Holy See can absolve and so may those who have obtained from it general power of absolving, if the censure is simply reserved, or who have special power, if the censure is reserved specially, or very special power if the censure is reserved very specially.

In more urgent cases when censures *latæ sententiæ* cannot be observed exteriorly without danger of grave scandal or loss of good name, or if it would be hard on the penitent to remain in the state of sin until the authority to absolve could be obtained any confessor may absolve a person in the tribunal of confession from any censure no matter how it was reserved; but he must impose on the penitent, under penalty of re-incurring the same censure, the obligation of having recourse within a month, at least by letter and by confessor, if this be possible without grave inconvenience (the culplit's name, of course, being suppressed) to the Sacred Penitentiary or a bishop or other superior having the requisite faculties, and of carrying out his instructions. The penitent, however, after receiving absolution in this manner and submitting his case to the superior in the manner just described, may go to another confessor who has the requisite faculties and receive absolution from him, after confessing to him at least the sin to which the censure was annexed when he has been thus absolved the confessor must impose on him the usual injunctions (such for instance as to repair the injury done or scandal given, or to remove the occasion of the sin). As result of this, his case being now closed, he may disregard any instructions he may receive later from the superior to whom he first submitted the case. If in an extraordinary case, except when the censure has been incurred from the crime of solicitation, this recourse to a competent authority is morally impossible, the confessor may, after imposing the usual obligations, absolve the penitent without obliging him to have recourse to the higher authorities, and impose on him a fitting penance and satisfaction for the censure which are to be performed within a reasonable time under penalty of re-incurring the censure.

Codex can. jur., 2241-88; O'Donnell in *Irish Theol. Quart.* (1918), 33-53; Ayrinhac, *Penal Legislation*, 74-155; Cappelo, *De Censuris* (Turin, 1919).

Cervia, Diocese of (Cerviensis; cf. C. E., III–545b), in the province of Ravenna, Italy, suffragan of Ravenna. The present incumbent (1922) is Rt. Rev. Pasquale Morganti, b. at Lesmo 13 January, 1853, appointed Bishop of Bobbio 9 June, 1902, promoted to the archdiocese of Ravenna 14 November, 1904, and named also Bishop of Cervia 7 January, 1909, succeeding Rt. Rev. Frederico Foschi, d. 7 October, 1908. He is assisted by a coadjutor, Rt. Rev. Antonio Lega, titular Bishop of Attalia, who has right of succession.

During the World War all the priests of this diocese served at home by lending aid to the families of the soldiers, securing news of the scattered men or those fallen in the field, and by giving shelter to the refugees from invaded countries; in the army many filled positions in the ranks, or as military chaplains.

The most important development in the diocese in recent years was the erection of four infant asylums, conducted by the Sisters. According to present statistics the diocese now comprises 13 parishes, 26 churches, 35 secular priests, 30 Sisters, 1 seminary, 1 seminarian, 20 communal schools with 30 teachers and 2,000 pupils, 5 asylums, and 1 hospital. Five of the public institutions permit the priests to minister in them, and all the communal schools are supported by the Government. An association is formed among the clergy for deceased priests, and the "Giunta Diocesana" among the laity.

Cesena, Diocese of (Cæsenatensis; cf. C. E., III–546d), in the province of Forli, Central Italy, suffragan of Ravenna. This see was filled by Rt. Rev. Giovanni Cazzani from 5 August, 1904, until his transfer to the diocese of Cremona, 19 December, 1914. The present incumbent, Rt. Rev. Fabio Berdini, born in San Elpidio 1865, was appointed to succeed him 4 June, 1915. The latest statistics

of this diocese, 1920, credit it with 66,700 Catholics, 59 parishes, 131 secular and 40 regular clergy, 31 seminarians, 30 Brothers, 90 Sisters, and 99 churches or chapels.

Ceylon (cf. C. E., III–547c), an island in the Indian Ocean, off the southeast coast of India. It is a Crown Colony of Great Britain, administered by a governor, an executive council of seven members, and a legislative council of twenty-one members. The executive council includes the officer commanding the troops, the colonial secretary, the attorney-general, the controller of revenue, the colonial treasurer, the government agent of the Western Province, and one member nominated by the governor. The legislative council includes the executive council, four other office holders, and ten unofficial members (six nominated by the governor and four elected) representing different races and classes in the colony. It is proposed to increase the membership of the legislative council to thirty-seven.

The estimated population of Ceylon in 1919 and census returns for 1911 were as follows, distributed according to races: Europeans, 7,349 (8,524); Burghers, 29,336 (26,673); Singalese, 2,989,380 (2,715,686); Tamils, 1,424,649 (1,060,167); Moors, 276,631 (267,054); Malays, 14,105 (12,992); Veddahs and others, 16,146 (19,271); making a total of 4,757,596 estimated in 1919, and 4,110,367 according to the 1911 census.

Education is under the Department of Public Instruction. In 1919 government schools numbered 884, with an attendance of 130,389; aided schools numbered 1,855 with 207,676 pupils; unaided schools 1,363 with 28,649 children. English and Anglo-vernacular schools numbered 265, with an attendance of 46,888. There were 84 industrial schools.

Religious statistics for 1919 give: 2,866,560 Buddhists, 1,087,063 Hindus; 328,613 Mohammedans, 474,060 Christians. Estimates for the distribution of the Christian population are as follows: Catholics, 366,327; Anglicans, 14,733; Presbyterians, 3,500; Wesleyan Methodists, 29,680; Baptists, 28,821; Congregationalists, 11,099.

Ecclesiastically Ceylon comprises the Archdiocese of Colombo and suffragan sees of Galle, Jaffna, Kandy, and Trincomali. Colombo and Jaffna are entrusted to the Oblates of Mary Immaculate, Galle and Trincomali to the Society of Jesus, and Kandy to the Benedictines of the Congregation of St. Sylvester. In Ceylon there are 245 priests, both European and native, and religious communities of the Sisters of the Good Shepherd, Sisters of the Holy Family, Franciscan nuns, Missionaries of Mary, Little Sisters of the Poor, Sisters of Charity of Jesus and Mary, and several congregations of native sisters. The present delegate apostolic is Mgr. Pietro Pisani (1920), with residence at Bangalore.

General ecclesiastical statistics for 1919 are: churches and chapels, 673; schools, 736, with 67,573 pupils; seminaries, 5, with 160 students (in the central or "Leonianum" Seminary at Kandy there are 81); orphan asylums, 18, with about 1,000 orphans; 9 European secular priests, 21 native priests, and 225 religious (Oblates, Jesuits, Benedictines); and about 650 sisters in the various educational and charitable institutions.

Chabanel, Noël (cf. C. E., III–551a).—The cause of his beatification was introduced at Rome, 9 August, 1916.

Chachapoyas, Diocese of (de Chachapoyas; cf. C. E., III–551b), in Peru, suffragan of Lima. Rt. Rev. Emilio Lisson, now Archbishop of Lima, filled this see from 16 March, 1909, until his promotion 25 February, 1918. The see was left vacant for more than three years, until the appointment of his successor, the present incumbent, Rt. Rev. Octavio Ortiz Arrieta, Salesian, appointed 21 November, 1921. The census of 1876, the last collected, credits this territory with a population of 95,370. In 1920 these were divided among 6 deaneries, comprising 35 parishes.

Chaco, Vicariate Apostolic of (de Cháco), in Bolivia, South America, was erected 22 May, 1919. It is bounded on the east by the frontiers of Brazil and Paraguay, and on the south by those of Paraguay and Argentina. Contrary to the usual ruling, which places a vicariate apostolic in charge of the Congregation of Extraordinary Ecclesiastical Affairs, the decree of erection placed Chaco under the Congregation of Propaganda, and entrusted it to the Friars Minor. The official residence is at Santa Rosa di Cuevo Taraija, Granchaco. The first and present (1922) vicar apostolic is Rt. Rev. Ippolito Ulivelli, born in Castelfiorentino, Italy, 1879, appointed vicar 1 August, 1919, and titular Bishop of Orthosias 13 August of the same year. No statistics are published for this vicariate.

Châlons-sur-Marne, Diocese of (Catalaunensis; cf. C. E., III–566b), in the department of Marne, France, suffragan of Reims. Upon the promotion of Rt. Rev. Hector-Irénée Sevin, appointed to this see 11 March, 1908, the present incumbent, Rt. Rev. Joseph-Marie Tissier, was appointed to succeed him 20 December, 1912. Born in La Ferté-Beauharnais, 1857, he was ordained in 1880, and has published a number of books.

This territory figured prominently in the World War, and saw some of the heaviest fighting. On 6 October, 1918, its bishop was made a chevalier of the Legion of Honor by M. Poincaré in the presence of Marshal Pétain and Generals Maistre and Gouraud. Of the priests and seminarians 114 were mobilized, and of this number 4 priests and 7 seminarians gave up their lives, 1 was decorated with the legion d'honneur, 3 with the *médaille militaire*, and many received the *croix de guerre*.

By 1920 statistics this diocese comprises a Catholic population of 436,310, 25 first class parishes, 312 succursal parishes, and 6 vicariates formerly supported by the state. On 13 January, 1914, the Church of Notre Dame de l'Epine was made a minor basilica.

Chamberlain, Papal.—The title of chamberlain is given to certain distinguished officials attached to the private apartments or the person of the pope. As at present constituted, papal chamberlains date from the sixteenth or seventeenth century, though the institution goes much further back. They are members of the papal court and of the official papal family or household. Their numerous duties and privileges are laid down in their letters of appointment. Papal chamberlains are divided into the following classes: (a) privy chamberlains *partecipanti*, that is, active—laymen and clerics; (b) privy chamberlains supernumerary—clerics only; (c) privy chamberlains of sword and cape *partecipanti* —laymen only; (d) privy chamberlains of sword and cape, who may be (1) *di numero* or (2) supernumerary—laymen only; (e) chamberlains of honor with the violet costume—clerics only; (f) chamberlains of honor *extra urbem*—clerics only; (g) chamberlains of honor of the sword and cape, who are either (1) *di numero* or (2) supernumerary—laymen only.

The privy chamberlains *partecipanti* carry out their duties under the supervision of the papal majordomo and the *maestro di camera.*

They comprise both clergy and laymen. The first in rank among them is the papal almoner, who is always an archbishop; his tenure of office continues during a papal vacancy but terminates after the election, if he is not re-appointed. After him in rank come the secretary of Briefs to rulers, the secretary of the Private Code, the Regent of the Datary, the secretary of Latin Letters, the Pincera or cup-bearer who assists the Holy Father at table, the Secretary of the Embassy, the Master of the Wardrobe, and the Prefect of the Apostolic Sacristy.

In 1921 there were about 1,160 supernumerary privy chamberlains, all clerics, ranking as monsignori. They are appointed from all over the world, the title being generally accorded as a reward for zeal and virtue. The members of the College of the Masters of Pontifical Ceremonies, excepting the prefect, are supernumerary privy chamberlains, their office does not cease with the death of the pope and during the vacancy they act as chamberlains *partecipanti.* The honorary chamberlains of the violet robe number about 500; they are all clerics, and have the same insignia and privileges as the supernumerary privy chamberlains, but rank lower at court. Their dignity ceases on the death of the pope. Finally the honorary chamberlains *extra urbem,* 47 in number, all clerics, have the same insignia and titles as the chamberlains of the violet robe, but they may enjoy these only when residing outside of Rome. Their office also ceases on the death of the pontiff.

The privy chamberlains of sword and cape were instituted in the sixteenth century. They are all laymen. Four of them are chamberlains *di numero* and take charge in turn of the antechamber to the pope's private room, where they are assisted by the supernumeraries (who numbered about 380 in 1921) in regulating the admission to audiences with the Holy Father. There are also honorary chamberlains of sword and cape who rank below the preceding class, and in 1921 comprised 5 chamberlains *di numero* and 130 supernumeraries; the latter but not the former lose their office and dignity on the death of the pope. The privy chamberlains of sword and cape *partecipanti* are the Quartermaster Major of the Sacred Palaces, who is second in command to the papal majordomo and who has care of the buildings and the furnishings; the Master of the Stables, whose office terminates on the death of the pope; the papal Postmaster; the colonels and higher officers of the Noble Guard, and the colonel of the Swiss Guards.

The chamberlains of sword and cape have two court dresses. The first is a sixteenth century Spanish dress comprising: (1) a black cloth tunic reaching to slightly above the knee; the skirt is pleated and has a bank of black velvet reaching from the neck to the extremity and running round the lower end; the cuffs of the tunic are trimmed with lace. The collar is of batiste *à la Henri IV;* (2) short black cloth trousers, closed below the knee with a black rose centered with a large aquamarine button; (3) black silk stockings with patent leather shoes, having a black velvet rose bow with a aquamarine button center; (4) a black velvet mantle lined with black silk, attached over the left and under the right shoulder; (5) a gilt silver triple chain united by ten enamel medallions, with an enamel tiara and keys hanging from the middle. The distinctive enamel medallion of the privy chamberlains is red with the letters C.S.N. (*camerarius secretus di numero*) interlaced; that of the chamberlains of honor being blue with the interlaced initials C. H. N. (*camerarius honorarius di numero*); (6) an ebony-handled sword with a black patent leather scabbard, hanging from a black velvet belt; (7) a black velvet cap ornamented with a black ostrich feather.

The other dress comprises a black cloth coat with a standing velvet collar and velvet cuffs, a cravat, a white vest, and long black trousers with gold braid on the outer seam. The velvet, red in the case of chamberlains of honor and blue in the case of privy chamberlains, is embroidered with golden olive leaves. The city dress comprises: (1) an open red cloth swallow-tail coat, lined with red silk. The cuffs and standing collar are black velvet, embroidered with golden olive leaves and buds. The buttons are gilt and have a tiara and crossed keys in the center; (2) a white cravat; (3) a white cashmere vest with similar but smaller buttons; (4) long black cloth trousers with gold braid seam; (5) a sword with gilded guard, mother-of-peal handle, suspended from a golden galloon cincture.

The Spanish costume is worn only in the chapels and during solemn service, at which times the chamberlain wears his triple chain with its suspended white enameled tiara and keys. When the other service costume is worn the chamberlains carry white kid gloves in their hand. Except when the chamberlains are in presence of His Holiness or in service, the city dress is *de rigueur.* However, it is now customary for chamberlains of sword and cape when in Rome, if not engaged at the Vatican, to wear a black coat with the golden chain and the tiara and keys. By a special concession of Pius X supernumerary chamberlains, both privy and of honor, may wear an oval medallion enameled red or blue respectively, with the name of the pope in golden letters. It is only half the size of the medallion of the chamberlain *di numero.* The distinctive insignia of the chamberlains *di numero* is worn on the right breast of their official costumes and of their frock coats; the supernumeraries may wear theirs only on their frock coats and on the left breast. When there are no solemn receptions at the Vatican the chamberlains in service wear a black coat and the chain as just mentioned. When a chamberlain comes to Rome and wishes to go on duty, he arranges with the *maestro di camera* for a week's service. At the end of this period he is received by the Holy Father. The supernumerary privy chamberlains and chamberlains of honor of sword and cape are employed by the papal majordomo to keep order in the galleries or corridors of the chapels or the pontifical apartments. They may be called upon by the papal *maestro di camera* to assist in the antichamber to the pontifical apartment. They do so uncovered, the privy chamberlains doing duty in the privy autichamber and the others in the throne room. They aid the *maestro di camera* in receiving the persons about to have an audience with the sovereign pontiff.

Chambéry, Archdiocese of (Chamberium; cf. C. E., III–566d), in the Department of Savoie, France, is under the direction of Most Rev. Dominique Castellan, who was promoted from the see of Digne on 26 May, 1915, to succeed His Eminence François-Virgile Cardinal Dubillard, Archbishop of Chambéry, from 1907 until his death, 1 December, 1914.

The diocese now (1921) shows a record of: 171 parishes, 2 monasteries for women, 2 abbeys for men, 1 convent for men, 334 secular priests and 30 regulars, 1 higher seminary and 1 lower with 45 *grand* seminarians, 4 colleges for boys with 60 pro-

fessors and 650 students, 2 colleges for girls with 30 teachers and 250 students, 1 high school with 10 professors and 80 students (girls), 12 elementary schools with 30 teachers and 600 students.

The various institutions throughout the diocese include: 1 home for the aged, 3 orphanages, 2 anti-tuberculosis hospitals, 3 public hospitals under the direction of religious, 1 refuge home with 18 religious and 120 assistants, the "Drop of Milk Society" (*Oeuvre de la goutte de lait*), and one Government *lycée* which permits the ministrations of a Catholic chaplain.

There are various societies for young people in the diocese, also a Catholic Union and a Diocesan League; the periodicals are: "Semaine Religieuse," "Croix de Savoie," "Rosier de St. François," and parish bulletins.

In 1910 the diocese lost one of its most valuable workers by the death of M. le Canon Coster de Beauregard, who founded the orphanage for boys; in 1921 the centenary of the death of Joseph de Maistre was celebrated. During the World War 9 priests and 12 seminarians of the diocese of Chambéry were killed, and 4 priests decorated with the Legion of Honor.

Champagnat, MARCELLIN-JOSEPH-BENOÎT, VENERABLE, religious founder, b. at Marlhes, Loire, France, 20 May, 1789; d. near St. Chamond, 6 January, 1840. It is said that a wonderful light shone around his cradle on several occasions, leading observers to believe that he was to be remarkable for sanctity. He studied in the *grand séminaire* of Lyons and on 23 June, 1815, was ordained, two of his companions on that occasion being Blessed Jean Baptiste Vianney, popularly known as the Curé d'Ars, and Venerable Jean Claude Colin, the founder of the Marist Fathers. Champagnat was appointed to the little parish of Lavalla lying below Mont Pilat. The ignorance of the population and the lack of moral training of the young which confronted him there in his daily ministry inspired him with the idea of founding the Congregation of the Little Brothers of Mary for the Christian education of children. In this he was aided by the advice and counsel of Venerable Jean Colin, who with him and Blessed Pierre-Louis-Marie-Chanel were later to be among the first professed members of the Marist Fathers. The cause of Champagnat's canonization was introduced on 9 August, 1896, and on 11 July, 1920, the Holy See issued a decree declaring that he had practiced virtue in an heroic degree.

Changanacherry, VICARIATE APOSTOLIC OF (CHANGANACHERENSIS; cf. C. E., III–573a), in Travancore, British India, a vicariate of the Syro-Malabar Rite. The present (1922) vicar apostolic is Rt. Rev. Thomas Kurialacherry, born in Kalluread, 1873, studied in the College of Propaganda and ordained in Rome, 1899, appointed titular Bishop of Pella and vicar apostolic of Changanacherry 28 August, 1911. By a Brief of Pius X, 29 August, 1911, this territory was divided into two vicariates, the ancient vicariate of Kottayam being re-established. The boundaries of the new vicariate have not been determined, but it comprises all the Sudist Catholics scattered through the two vicariates of Changanacherry, and Ernaculam. The Sudists are descendants of fourth century immigrant Syrians, thus called to distinguish them from the Nordists or descendants of native Malabar castes. The latest statistics of the vicariate credit it with a Catholic population of 159,024; 116 parish churches, 72 chapels, 254 secular priests, 111 seminarians, 1501 neophites, 18 catechumenates, 415 catechumens, 1 college, 4 high schools for boys and 1 for girls, 8 middle schools, 8 vernacular high schools, 151 vernacular elementary schools, 12 boarding houses for students, 12,702 boys and 7530 girls receiving Catholic education, 4 Carmelite monasteries with 99 nuns, 9 Carmelite convents with 142 Sisters, 7 Adoration convents with 103 Sisters, and 7 Clarist convents with 153 Sisters. Four Catholic periodicals are published.

Chaplain (cf. C. E., III–579d).—The Council of Trent allowed parish priests to appoint whatever chaplains were necessary for their parishes, but the Code reserves their appointment to the ordinary who is to consult the rector. The rights and obligations of chaplains are fixed by diocesan statutes or by the bishop or parish priest. Navy chaplains seem to fall under the general law concerning the jurisdiction that may be granted to priests who are traveling by sea and so they could enjoy the power of hearing confessions not only aboard ship, but also on shore at any intermediate port of call.

Chapter (cf. C. E., III–252b; 582b).—The erection, modification and suppression of collegiate and cathedral chapters is entrusted by the pope to the Congregation of the Consistory. In each capitular church there should be dignataries and canons, among whom the offices are to be distributed; there may be also other minor beneficiaries of varying rank, but the chapter consists only of the canons and dignitaries—unless the capitular statutes provide. The appointment of dignitaries is reserved to the Holy See: the chief dignitary of the cathedral chapter should, if possible, be a doctor of theology or canon law. A bishop has a right to appoint honorary canons, not necessarily his own subjects, after consulting the chapter to which they are to be nominated. To act validly, however, if the person to be thus honored is not his subject, the bishop must ask the consent of the nominee's bishop, informing him also of the insignia and privileges attached to the honorary office. The number of extra-diocesan honorary canons must be less than one-third of the number of titular canons. Honorary canons of churches outside of Rome can enjoy their insignia and privileges only in the diocese in which they were appointed, except when they accompany the bishop or represent him or the chapter at councils or other solemn assemblies. Chapters draw up their own statutes, which are to be submitted for approval to the bishop, without whose leave they cannot later be abrogated or changed. If a chapter should fail to draw up statutes within six months after the bishop has so ordained, the bishop may formulate them himself and impose them on the canons.

In certain cases canons may absent themselves from choir without losing the fruits of the benefits or the daily distributions, e. g. when they are prevented from attending by illness or other physical impediment; or when they are representing the bishop at councils, or assisting him in solemn services or on visitation; or when with the consent of the chapter they are absent in the interests of the chapter or of their church; or while making a retreat, but not more often than once a year; or, in the case of the canon penitentiary, when he is hearing confessions. On the other hand, if they be absent teaching theology or canon law, or while acting as vicar general, vicar capitular, official, chancellor, or episcopal secretary, they do not share in the distributions, however, if the fruits of a prebend consist only of distributions or are less than one-third of the amount of the distributions, they are to share in two-thirds of the prebendary income and the distributions. After forty years'

continuous faithful attendance at choir in the same church or at least in the same diocese a prebendary may ask the Holy See for an indult *jubilationis;* if it be granted he can receive both the fruits and the distributions, even those restricted to dignitaries actually present in choir, unless the express will of the founders or donors, or the statutes or customs of the church in question forbid it.

When the cathedral or collegiate church is also a parish church the general regulations governing the relations of the chapter and the parish priest are as follows: It is the right or duty of the parish priest: (a) to offer Mass for the parishioners, to preach to and catechize his flock; (b) to keep the parochial registers and make official abstracts from them; (c) to perform the parochial duties that are reserved to parish priests, such as baptizing solemnly, giving communion to the dying, blessing marriages, holding funeral services, the chapter having the right of holding such services only in case of funerals of dignitaries, canons (including honorary canons) or beneficiaries; (d) to perform other customary services not strictly parochial, provided they do not interfere with the choir service or are not performed by the chapter; (e) to collect alms for the parish; to receive, administer, and distribute offerings, according to the wishes of the donors. On the other hand, the chapter: (a) takes care of the Blessed Sacrament, but the parish priest must have a second key to the tabernacle; (b) sees that the parish priest observes the liturgical regulations while officiating in the capitular church; (c) takes care of the church, administering its property and pious bequests. Neither party must interfere in the other's duties; if a dispute arise it must be referred to the local ordinary; the chapter, moreover, is bound in charity to assist the pastor in his parochial work, especially if he lacks assistants, in accordance with the arrangements of the local ordinary.

There must be a canon theologian, and if possible a canon penitentiary in every cathedral church, and similar appointments may be made for collegiate churches also. The canon penitentiary should preferably be a doctor of theology or canon law, and at least thirty years of age; he must not at the same time hold any other office in the diocese entailing jurisdiction in the external forum; he has by law ordinary power, which, however, he cannot delegate, of absolving strangers in the diocese and diocesan subjects outside of the diocese from sins and from censures reserved to the bishop; he must be ready to hear confessions in the capitular church at whatever time the bishop considers convenient for the people, and also during Divine service; he must not hold the office of vicar-general, and is exempt from officiating as sub-deacon or deacon at the chapter services. If he neglects his duty he may be warned by the bishop and punished by a curtailment of his revenue; if he does not amend within a year after being warned, he may be suspended, and if he remains recalcitrant for six months longer he may be deprived of his benefice.

The cathedral chapter is to be invited to plenary and provincial councils; it sends two deputies as representatives, but they have only a consultive vote. When a see is vacant the chapter must, if necessary, appoint an œconomus and notify the Holy See as soon as possible about the death of the bishop; the new selected vicar capitular must similarly announce his own election. If the bishop is not dead, but is prevented entirely from communicating with his subjects, his place is taken by the vicar general or other delegate, if the Holy See has not provided otherwise; if these should be similarly impeded the cathedral chapter appoints its vicar to act with the powers of a vicar capitular.

Codex jur. can., 391-422; VERMEERSCH-CREUSEN, *Epit. jur. can.*, 357-77.

Charcas, ARCHDIOCESE OF. See LA PLATA.

Charity (cf. C. E., III-604d), CONGREGATION OF THE BROTHERS OF.—At present the Brothers conduct numerous schools and institutions in Belgium. They also have three houses in England, one in Ireland, three in Holland, and two in the Belgian Congo. In Canada they have six houses and in Boston, Mass., one flourishing institution. A census taken of the congregation in 1920 showed that, despite the ravages wrought in the ranks by the World War, it numbered 1,100 brothers. These were divided among 50 communities, which sheltered and provided for 7,000 insane men, with some hundreds of men rendered helpless and dependent by age and senility, 13,000 orphan, deaf and dumb, blind, and feeble-minded boys. At the Montreal Reformatory there are 500 boys under the care of 36 brothers, the St. Benedict-Joseph Labre Insane Asylum near Montreal has 120 patients, the Mount St. Bernard's College and Scientific school at Sorel, P. Q., has 250 students taught by 16 brothers, the Sacred Heart Academy, at Sorel, has 600 pupils taught by 20 brothers. In Drummondville, P. Q., the brothers teach all the boys of the district. They also teach all the boys of the St. Guillaume d'Upton district. In Boston, Mass., they conduct the house of the Angel Guardian, a home and school for orphan, half-orphan, and destitute boys, with an industrial department attached to it, where the boys, after passing through the grades, are taught useful trades.

Charity, SISTERS OF (cf. C. E., III-605b).—The various sisterhoods included under this general title are treated of below under their respective names.

SISTERS OF CHARITY OF ST. VINCENT DE PAUL, with mother-house in Paris, are under the jurisdiction of the Superior General of the Congregation of the Mission. Prominent among these successors of St. Vincent are John Baptist Etienne, whose generalate ended in 1874, and Antoine Fiat, who resigned at the age of eighty-two years (1914) and died in 1915. The present Superior General is François Verdier, elected 30 September, 1919, succeeding Emile Villette. The Mother General is elected every three years and can be re-elected only once. She alone bears the title of Mother; the Superioress of each house is addressed simply as Sister. The community is divided into over thirty provinces outside France, in which a Director represents the Superior General and a Sister Provincial the Mother General; but all matters of importance are referred to the Council of the Community at the mother-house in Paris.

A candidate for admission to the congregation spends three months in one of the Sisters' houses before she enters the novitiate or seminary, and after five years she takes her vows, which are renewed every year. The novices from Germany, Austria, North and South America, and China do not go to the mother-house for their novitiate, but are trained in local seminaries. Those from England and Italy make the first part of their seminary in their own countries, but in times of peace go to the mother-house to receive the habit.

The English Province, erected in 1885, includes all the houses of Great Britain and Ireland. In Ireland there are 16 houses, 7 of which are in Dublin; there are 15 houses in London and 47 in other

parts of England; in Scotland there are 14 houses. In the entire Province the Sisters have 53 institutions, including industrial and poor-law schools, special schools for the blind, deaf-mutes, and cripples, orphanages, and homes of different kinds. They teach 48 elementary schools and 1 secondary school. They visit the poor and have charge of various parish works and associations in 70 parishes. They also visit 5 prisons, and nurse the poor in 9 hospitals.

During the Franco-German War the Sisters nursed both French and German wounded and in the recent war about 5,000 Sisters nursed the wounded in hospitals and ambulances, and even on the field of battle.

The following figures give some idea of the work of the Sisters in foreign missions. In one mission in China, where there are 104,983 Christians, 400,000 patients seek assistance from the Sisters in hospitals and dispensaries, and were there accommodations the number could be increased tenfold. Also in China, in a vicariate where there are 40 Sisters, of whom 25 are Europeans and 15 Chinese: in 8 hospitals 3,175 men and 440 women have been received; there are 165 old men and women in homes, and 1,074 children are being educated; in 5 dispensaries 198,806 remedies have been distributed, and 25,126 visits have been made to the sick in their homes. The missions at Jerusalem, Bethlehem, and Nazareth include the care of lepers, blind, cripples, and deserted infants, both Christians and Turks receiving like ministrations. These works were threatened with destruction by the recent war, but a few Syrian and Maronite Sisters have carried them on in spite of every difficulty. In Constantinople and other eastern missions from which French Sisters were banished, a few Syrian members of the community continue their works of charity.

The beatification of Louise de Marillac, foundress of the Sisters of Charity, took place at Rome, 9 May, 1920. The four Sisters martyred at Cambrai in 1794, Sisters Madeleine Fontaine, Jeanne Gérard, Thérèse Fantou, and Marie Lanel, were beatified 13 June, 1920. Two other Sisters martyred during the French Revolution were Sister Marianne and Sister Odile, who were shot by the revolutionists 1 February, 1793.

The Province of these Sisters of Charity in the United States was divided in 1910 into an Eastern Province and Western Province. Very Rev. J. J. Sullivan, C.M., Director of the Sisters and Sister Eugenia Fealy, Sister Assistant at Emmitsburg, opened the Central House of the Western Province at St. Louis, Mo. Fr. Sullivan was named Director, and Sister Eugenia Fealey, Visitatrix. Very Rev. J. P. Cribbons, C.M., succeeded Fr. Sullivan as Director of the Eastern Province (Central House at Emmitsburg), and Mother Margaret O'Keefe was retained as Visitatrix.

There are in the Eastern Province 1,033 Sisters and 76 houses, 11 of which have been opened since 1908. These institutions include: 32 hospitals, of which 21 are general hospitals, 8 maternities, and 3 for nervous patients only; 24 schools, of which 21 are day schools and 3 asylums and schools; 1 college, St. Joseph's, at Emmitsburg, Md.; 9 infant asylums; 19 orphan asylums; 3 industrial schools; 4 day nurseries. In several of the establishments two or three works are carried on. For example, Providence Hospital, Detroit, is a general hospital; it is also a maternity hospital and an infant asylum. St. Vincent's Asylum, Buffalo, is known also as St. Vincent's Technical School; and so of others. St. Margaret's Hospital, Dorchester, Mass., is connected with St. Mary's Infant Asylum. Columbia Day Nursery, Boston, is taken care of by Sisters from Carney Hospital, Boston. Therefore, although the number of houses in the Eastern Province is but 76, the number of works is much greater. A boys' school was recently opened (1918) in connection with St. Mary's School, Troy, N. Y. There are social service departments at St. Joseph's Hospital, Philadelphia, Pa., and Providence Hospital, Washington, D. C.

In the Western Providence, on 31 December, 1910, there were 744 Sisters in charge of 58 houses. On 31 October, 1921, there were 849 Sisters in charge of 66 houses. Nine houses have been opened since 1910, and one house (infant asylum in San Francisco) has been closed. During 1920 the community took charge of a boys' school in Mobile, and during 1921 of a boys' school in Santa Cruz, as well as St. Patrick's School, St. Louis; but these three schools are attached to old works, and are not counted above as new houses opened. In New Orleans, during 1921, two asylums were consolidated; a new work, a settlement, was opened in the house formerly occupied by one of these asylums, but it is not counted above as a new house. The different works of the province include: 30 hospitals, of which 22 are general hospitals, 6 maternities, and 2 for nervous patients only, with 100,000 patients cared for during the year, 23,000 free patients in hospitals, and 156,000 treatments in clinics; 20 schools with 7,200 pupils; 7 infant asylums sheltering 3,300 children; 11 orphan asylums sheltering 2,800 children; 3 industrial schools; and 6 settlements. During the World War ten Sisters went to Italy, in charge of the nursing in Hospital Unit No. 102.

The total number of institutions throughout the world is 3,359, including all sorts of charitable works, from infant asylums to homes for the aged and schools of all grades. These are under the charge (1 January, 1919) of 37,234 Sisters.

Sisters of Charity of St. Vincent de Paul (Mount St. Vincent, New York; cf. C. E., III-607d).—The mother-house of this community, the novitiate with a finely equipped training school, the College of Mt. Saint Vincent (founded 1910), a high school, and academy are situated at Mount St. Vincent, N. Y. The superior general is the Archbishop of New York, and the community is governed by a council consisting of the mother general and her four assistants, all residing at the mother-house, to which the ninety missions are subordinate. The present general superior is Mother Vincentia McKenna, elected in 1922 to succeed Mother Josepha Cullen. The community numbers about 1500 members and has the following establishments in the Archdiocese of New York and the dioceses of Brooklyn, Albany, and Harrisburg: 1 college, 8 high schools, over 85 parochial schools, 1 vocational school, 5 homes for children, including a foundling hospital with more than 3000 children and 500 homeless and needy mothers, 1 day nursery, 9 hospitals, 3 convalescent homes, 1 home for the aged, 1 retreat for nervous and mental diseases.

Sisters of Charity (Halifax, Nova Scotia).—The congregation of the Sisters of Charity in the Archdiocese of Halifax, whose mother-house is at Mount St. Vincent, Rockingham, N. S., is a branch of the Sisterhood founded in 1809 at Emmitsburg, Maryland, by the venerated Mother Seton. In 1846 there were in the Archdiocese of New York several missions of the institute, and in that year a separate mother-house was established for New York. In 1849, just three years later, the superiors of the new congrega-

tion, at the earnest solicitation of Archbishop Walsh of Halifax, sent four Sisters to establish a mission in his metropolitan see, the purposes of which were the education of youth, the care of orphans, and the visitation of the sick. The rapid growth of these works, coupled with the impossibility on the part of the young mother-house in New York to furnish the necessary help, led Archbishop Walsh to formulate a plan for a separate mother-house, in which the superiors in New York graciously concurred. This plan met with the approval of the Holy See, and on 8 December, 1855, the Halifax mission became a separate mother-house endowed with the same privileges conferred on previous foundations. Sister M. Basilia McCann, who had governed the mission from its establishment, was elected mother superior of the new foundation. She had been educated at Emmitsburg and received as a member of the community at St. Joseph's by Mother Seton. Notwithstanding the many difficulties which the Halifax mother-house had to encounter in the process of its development, it flourished, and at present counts 35 houses, 6 of which are in the Diocese of Boston, and 1 in Bermuda. In the scope of its works the institute embraces grammar school and higher education, the care of orphans, the sick, aged, and infirm ladies, and the protection of working girls. It has 8 academies, and is in charge of 14 public schools and 7 parochial schools. It has 3 hospitals, a home for working girls, one for aged ladies, an orphanage for boys, one for girls, and a foundling asylum. On the completion of the first building at Mount St. Vincent on Bedford Basin the mother-house was translated to it 15 August, 1873. By an act of legislature Mount St. Vincent enjoys the privilege of a normal school for the training of its own members for positions in the public schools of the provinces. The novitiate is attached to the mother-house, and the institute numbers about 700 members.

Sisters of Charity of Nazareth (cf. C. E., X–724d) celebrated the centennial of their foundation in 1912. In the same year occurred the death of Mother Eutropia McMahon, the first Mother General elected, in 1911, according to the new Constitution of the Order. She devoted her energies to many good works, encouraged educational activities, and improved the Academy. She was succeeded by Mother Rose Meagher, elected 19 July, 1912, and re-elected in 1918 for a second term of six years. Since 1911 the following foundations have been made: Nazareth School, South Boston, Mass.; St. Ann's School, Morganfield, Ky. (1912); St. Agnes' Sanitarium, St. Agnes' Parochial School, and St. Helena's Commercial College, Louisville, Ky. (1913); St. Dominic's School, Columbus, Ohio (1914); St. Peter's Parochial School, Lexington, Ky. (1915); Nazareth School, Roanoke, Va. (1916); Sacred Heart Academy, Klamath Falls, Oregon (1917); St. Theresa House, Lynn, Mass., a gift of Mgr. Teeling to St. Mary's Parish and a real home for working girls (1918); Hinde-Ball Mercy Hospital, Mount Vernon, Ohio (1919). In 1911 the Sisters resumed teaching at St. Patrick's School, Louisville, Ky., and in 1914 they reopened St. Thomas' Parochial School on the site of Old Nazareth. Nazareth Academy was affiliated with the State University in 1913 and with the Catholic University of America in 1914. The opening of Nazareth College at Louisville, Ky., on 4 October, 1920, was to meet the demand for higher education of women, and it is the first woman's Catholic college in Louisville.

The mother-house of the Society, situated at Nazareth, Kentucky, has 65 branch houses in the Archdioceses of Baltimore and Boston and the Dioceses of Louisville, Covington, Nashville, Little Rock, Natchez, Columbus, Baker City, and Richmond. The order is thus represented in Kentucky, Tennessee, Arkansas, Mississippi, Ohio, Massachusetts, Maryland, Virginia, and Oregon. The Sisters conduct the following institutions: 3 colleges, one of which is a commercial college and another a junior college; 15 academies; 58 parochial schools; 5 hospitals and infirmaries, caring yearly for 10,349 patients; 6 orphanages, having in all about 856 orphans; 1 home for aged men; 1 home for working girls; 1 sanitarium. The society numbers 978 members with 20,180 pupils under their instruction. Educational work is not their only activity, for they care also for the sick, invalids, prisoners, and the insane. The governing body of the society consists of a Mother General and five assistants, one of whom is treasurer general and another secretary general. During the last decade thirty-two golden jubilarians have died, besides many other members. Among the deceased are: Mother Alphonsa Kerr (d. 1913), Sister Marie Menard (d. 1914), Sister Aurea O'Brien (d. 1916), Sister Euphrasia Stafford (d. 1917).

Sisters of Charity of Cincinnati, Ohio (cf. C. E., XIV–28a).—Mother Mary Florence Kent succeeded Mother Mary Blanche Davis in 1911 and held the office of Mother Superior until 1917. During the first years of her term the foundation of the new Good Samaritan on Dixsmyth and Clifton Avenues was laid and two wings of the hospital were built. The community took charge of the St. William School, Price Hill, Cincinnati, and of the Corpus Christi School, Dayton, Ohio, in 1912; of the St. Sebastian School, Chicago, in 1913; of the Holy Name School, Cleveland, Ohio, and of the Annunciation School, Clifton, Cincinnati, in 1914. The St. Rita Institute, a boarding school for the deaf at St. Rita Heights, near Lockland, Ohio, was founded on 17 October, 1915, when the Sisters took their pupils thither from the school in Cincinnati. In 1916-17 the Sisters had temporary charge of St. Teresa's Home for the Aged.

Mother Mary Bertha Armstrong succeeded to the office of Mother Superior in July, 1917, and was re-elected in 1920. During her first term of office the influenza following the World War spread over the country and she imitated the example of her predecessors of cholera and Civil War periods by permitting the Sisters to serve as volunteer nurses in the infected districts of Ohio, Kentucky, Michigan, Colorado, and New Mexico. As in the earlier days, the community enrolled names of martyrs to the cause. The new Code of Canon Law coming into effect at this time made but one change in the constitutions of the community, that of requiring the heads of institutions to be changed at the end of six years. The College of Mount St. Joseph-on-the-Ohio with its normal department was chartered under the laws of Ohio in April, 1920, and opened to students in September of the same year. The community numbers between 900 and 1,000 members, teaching 50 parochial schools, 3 academies for girls, 1 for boys, 1 college, 1 boarding institute for the deaf, 1 day school for colored children. It has 9 hospitals and sanitariums, 1 infant asylum and maternity hospital, 1 Italian Institute for welfare work, and a day nursery. It has charge of domestic affairs of Mount St. Mary's of the West and of the diocesan orphanage and owns and conducts an orphanage in Santa Fé, New Mexico. The school in connection with the Church of the Resurrection,

Price Hill, Cincinnati, was opened by the Sisters in 1919.

Sisters of Charity of Leavenworth.—A pioneer band of Sisters, several of whom had been schooled at Nazareth, determining to venture forth into the unexplored West, in 1858 offered their services to Bishop Miege of Leavenworth, who was glad to have their assistance in his extensive Kansas vicariate. The guiding spirit of the community was Sister Xavier Ross, whom they elected Superior. Her conversion and entrance into the Nazareth Sisterhood had been bitterly opposed by her parents and their relentless hostility was her great sorrow. She governed the order through twenty years of missionary ventures and financial difficulties. A little cottage in the frontier town served the first Sister as a convent. This gave place to St. Mary's Mother-house and Academy, built at the cost of infinite pains. The beautiful chapel, just recently completed, is an exact facsimile of the Church of San Alphonso at Rome.

In 1869 at the insistent urging of Fr. De Smet, their staunch friend and wise adviser, the Sisters undertook to establish a colony in the Rocky Mountain Mission. They settled in Helena, Montana, and there found a field peculiarly their own. They accompanied the adventurous pioneers and railroaders to teach their children, to care for their sick, or mother their orphans. Foundation followed foundation, until today these nuns have forty houses in the Archdiocese of Santa Fé, and the Dioceses of Cheyenne, Denver, Great Falls, Helena, Kansas City, Leavenworth, and Lincoln. They direct 30 parochial schools and 9 high schools and academies, with an aggregate enrolment of 8,000 pupils;, 12 hospitals caring for 15,415 patients, and 3 orphanages with 500 inmates. The Society numbers 462 professed Sisters, 9 novices, and 12 postulants.

The Sisters are well trained for their important work of teaching, being under the direction of trained supervisors and attending each year summer normal courses at the mother-house or the universities. This annual reunion of the teachers promotes the community spirit as well as educational efficiency, and they are spiritually rehabilitated by the annual retreat. By the provisions of the papal Decree, approving the Constitutions of the community, the Sisters administer their own affairs, subject directly to the control of the Congregation of the Religious at Rome. Cardinal Donato Sbarretti is the Cardinal Protector of the community. The time of probation for admission to the Sisterhood is six months postulancy and one year of noviceship, and the vows are perpetual. The Rule is, in the main, that of St. Vincent.

Sisters of Charity of St. Elizabeth (cf. C. E., III–608c), with mother-house at Convent Station, N. J., were founded by Mother Mary Xavier Mehegan, who died 24 June, 1915, after fifty-six years as superior of the community. She was ninety-one years of age, and had consecrated herself to God at the age of twenty-two as a member of the community of the Sisters of Charity in New York. Mother Mary Cecilia Casey, the second and present superior, succeeded the saintly foundress. The community numbers 1,300 professed Sisters and 90 novices and postulants, having 97 foundations, with 110 institutions under their care, the greater number of institutions being explained by the fact that 13 are expansions of foundations long established. New foundations since 1908 include 1 hospital, 1 academy, 8 high schools, 10 parochial schools, and 1 home for working girls. The total number of institutions includes: 1 college, 7 academies, 77 parochial schools, 8 high schools, 1 preparatory school for small boys, 5 orphanages, 6 hospitals, 1 home for the aged, 1 home for incurables, 1 foundling asylum, 2 day nurseries, and 1 home for working girls. The academies offer classical, scientific, and commercial courses, while each of 20 of the parochial schools has, in addition to an elementary grammar school course, a free commercial department. During the year 1920–21 there were 1,895 students in the colleges and academies and 42,963 in the parochial and high schools; 18,976 patients were cared for in the hospitals; 341 inmates of homes for aged and incurables, 234 children in foundling asylums and nurseries, 597 orphans, and 195 working girls were under the care of the Sisters.

Sisters of Charity of the Blessed Virgin Mary (cf. C. E., III–609a).—Since the establishment of the mother-house at Dubuque, Iowa, in 1843 the Sisters have answered calls to conduct schools in eighteen diocese in twelve States of the United States. In 1914 Pius X authorized the erection of four provinces in the institute, rendered necessary by its growth and development. In 1911 he had appointed Cardinal Merry del Val their Cardinal Protector. The constitutions of the congregation are based upon the rule of St. Ignatius and provide for a central government under a superior general, assisted in the administration of her office by four councillors. All these officials, together with the secretary and treasurer general, are elected for a term of six years. The postulantship lasts six months, the novitiate two years. The members of the congregation are given every opportunity to meet modern educational requirements in professional training and state certification. Connected with the mother-house and novitiate are schools for normal and college extension courses. In all the institutions under their direction the Sisters aim at the highest standards of discipline, religious training, and scholarship. A work to which they attach great importance is that of the parochial grade and high schools and they have met with remarkable success. St. Mary's, the first Catholic central high school for girls in Chicago, was begun in 1899 with 72 girls under the instruction of 5 Sisters. A new building has been erected, added to, and furnished with all modern equipment, and in 1921 there were 30 teachers in the faculty and 800 girls were in attendance from 47 parishes. The Immaculata, a central high school, which promises to be for the North Side of Chicago what St. Mary's is for the West Side, was opened by the Sisters in 1921 with a registration of 210.

By special rescript of the Holy See the foundress of the congregation, Mother Mary Frances Clarke, remained superior general until her death in 1887. Under her 50 schools were opened. She was succeeded in 1888 by Mother Mary Gertrude Regan, who had entered the Sisters' novitiate at Philadelphia in 1841, the community then numbering only 14 members. Mother Gertrude celebrated her diamond jubilee in 1916 and died in 1919. The third superior general was Mother Mary Cecelia Dougherty, who three times held the office. She died before the expiration of her third term, in 1919. It was through her formal petition that the Catholic University opened university courses to the teaching sisterhoods, and the Sisters' College in Brookland, Washington, D. C., was inaugurated as an integral part of the Catholic University of America. The first students to matriculate were six Sisters of Charity of the Blessed Virgin Mary from Dubuque. Mother Mary Lilly, who became superior general in 112, obtained from

the Holy See, in 114, perpetual vows for the sisterhood. The installation of provincial government and the revision of the constitutions, rendered necessary by the change, were ably conducted under her supervision. The present superior general is Mother Mary Isabella Kane.

Since its foundation in 1833, 2,000 young women have entered the congregation. At present there are 1,400 members, conducting 95 schools which include 1 college, 8 academies, 13 high schools, and 73 parochial schools, with a total enrollment of 33,220 pupils. These schools are located in Iowa, Illinois, Wisconsin, Missouri, Kansas, Nebraska, South Dakota, Colorado, California, Montana, Oregon, Washington.

Sisters of Charity of the Immaculate Conception, St. John, New Brunswick. (cf. C. E., III-608d).—The rules given the community by the founder have been revised, and as Constitutions conform to the new code of Canon Law. The affairs of the community are administered by a mother general with four assistants, a general secretary, and a general treasurer. The first mother general under the revised Constitutions was Rev. Mother Mary Thomas, who was succeeded by Rev. Mother Mary Alphonsus, the present mother general. Under their wise guidance the charitable and educational works of the community have been greatly extended. Hospitals have been opened in the west at Prince Albert, Sask., and in St. John, N. B. A home for destitute infants is another great charity undertaken by the Sisters. A modern boarding-school and academy has recently been opened, and in 1921 the Sisters opened in Regina, Sask., a Girls' Guild (called Rosary Hall) for the accommodation of young women living away from home and earning their own livelihood. Thus the 18 houses of the Institute number over 200 Sisters who care for the poor, the sick, and infirm from infancy to old age. The community is engaged in all the educational activities of the times from the primary, intermediate, through the high school grades. Their pupils pass with honors the matriculation, State, and all departmental examinations.

Sisters of Charity of the Incarnate Word. See Incarnate Word, Sisters of Charity of the.

Sisters of Charity of Jesus and Mary (cf. C. E., III-609c).—This congregation with mother-house at Ghent, is administered by a superior general, a secular priest nominated by the Bishop of Ghent, and a mother general, elected for six years from among the members of the congregation. The superiors general are assisted by their council, residing at the mother-house. Each affiliation is administered by a superior nominated for three years by the general superiors. All the affiliations depend on the mother-house. The constitutions are taken from the Rules of St. Bernard and St. Vincent de Paul, to suit the mixed life of contemplation and active works. The work of revision of the constitutions will be sent to Rome. The new Canon Law has been put into execution since 1920.

The present superior general is Canon Eugène van Rechem, b. at Beveren-Audenarde in April, 1858, appointed superior general, 1 November, 1903, created titular Bishop of Carpasia, 26 March, 1914, consecrated auxiliary Bishop of Ghent 14 May, 1914, chevalier of the Order of Leopold. The mother general is Mother Bernardette (Clemence Van Reeth), b. at Antwerp, 1 November, 1853, formerly Superior of Mons, elected general superior 11 December, 1920, entitled chevalier of the Order of Leopold in 1921. She succeeded Mother Ghislaine (Rosalie Spillemackers), b. at Boom in September, 1845, chevalier of the Order of the Crown, elected superior 2 September, 1899, and re-elected three times consecutively in 1905, 1911, and 1919, celebrated the golden jubilee of her profession in 1919, and died 17 November, 1920.

Other notable members recently deceased are: Mother Mary of the Trinity (Teresa Lockens), superior at Lahore (Punjab), where she founded the school for Parsees, d. 1908; Mother Corine (Margaret Frederix), superior at St. Trudon (Congo) where she took care of the victims of the sleeping sickness, contracted their disease, and died at the mother-house in 1910; Sister Ancina (Elizabeth Dicteren), contracted the sleeping sickness at St. Trudon, d. at St. Trond, Belgium, 1910; Mother Amalia (Van der Stegen), one of the first caravan of Sisters who went as missionaries to the Congo in 1891, returned to Belgium 1912, d. 1913, chevalier of the Order of Leopold; Sister Edith (De Blauwe), author of an account of her trips to India and Ceylon (edited 1901 and 1905), began the review "Caritas," d. 1914; Sister Finnbarr (Hammond), with Senior Oxford certificate and the degree of LL. A. St. Andrew's, head-mistress of the boarding school of Claremont, d. 1915 of an epidemic which broke out among the Belgian refugees to whom she ministered; Mother Idonie (M. Ottevaere), superior of the institute for abnormal children of Lokeren, consecrated twenty-seven years to the education of mentally deficient children, d. 1917; Mother Josepha (Clara Hellebaut), one of the ten first missionaries for the Congo, decorated chevalier of the Order of Leopold for her services at the hospital of Kinkanda, founded for Belgians working at the first railway, returned to Belgium 1905, d. 1917; Sister Gamaliel (Lucie Delaye), for twenty-five years teacher of the deaf and dumb at the Royal Institute of the Rampart des Moines, Brussels, d. 1917; Mother Mary of the Cross (Clemantine van Driessche), former superior general, d. 1918; Mother Colette (Hortense Grosse), superior of St. Trond, which sheltered many refugees during the war, the sick and unfortunate, d. 1918; Mother Pacifique (Caroline Janssens), successively superior at Mons, Eecloo, Courtrai, and Beirlegem, d. at Lockeren 1919; Mother Félicité (Stéphanie Van Durme), superior at St. Genois near Courtrai, d. at the civil hospital of Manseron where she was obliged to seek refuge a few days before the armistice, 6 November, 1918; Sister Flore (Marie Bauwens), professor at the Institute of Notre Dame aux Epines at Eecloo, author of a history of Notre Dame aux Epines and of the institute (edited 1921), d. 1918; Sister Frederique (M. Verstraeten), professor of religion and philosophy at the Institute of Notre Dame aux Epines, d. 1919; Sister Seraphine (Amélie Janssens), for thirty-three years teacher of deaf and dumb children at the mother-house, decorated in 1912 with the first class Civil Cross, d. 1918; Mother Rosalie (M. Van Goethem), foundress of the house at Tottington, England, superior at Tournai, died at Ghent where she had retired during the war.

At present (1921) the congregation numbers 1,600 members with 45 foundations, of which 30 are in Belgium, 1 in Holland, 1 in England, 6 in Belgian Congo, 4 in India, and 3 in Ceylon. Under the care of the Sisters there are in Europe: 1 normal school, 9 boarding schools, 15 day schools, 18 primary schools, 10 professional schools, 1 institute for the blind, 3 institutes for the deaf and dumb, 4 institutes for mentally deficient children, 1 institute for the disabled, 2 institutes for incurables, 1 asylum for the abandoned, 1 house of preserva-

tion, 1 poor law school, 1 house for young working girls, 1 model nursery, 7 lunatic asylums, 1 sanatorium for tuberculous patients, 1 sanatorium for little girls having symptoms of consumption, 3 hospitals, 11 hospitals for incurables and old men, 1 hospital for old blind men, 4 refuges for blind adults, 3 refuges for deaf and dumb, 13 houses of retreat; in India (Punjab): 1 school for parsees and Indian girls, 3 boarding schools and day schools for Europeans, 2 industrial schools for natives, 1 nursery, 2 dispensaries for natives; in Ceylon: 3 boarding schools and day schools for Europeans, 1 nursery, 3 English and Singalese schools, 3 industrial schools, 3 industrial schools for native girls; in Belgian Congo: 1 school for white children, 4 schools for native children, 2 hospitals for Europeans, 1 hospital for contagious diseases, 1 hospital for incurables, 2 hospitals for sleeping sickness, 2 dispensaries for natives. The congregation thus had the following pupils under instruction (1912): guardian schools, 2,769; primary classes, 6,118; secondary classes, 781; secondary teaching, 55; normal school, 285; humanities, 16; commercial school, 50; domestic economy schools, 241; Sunday schools, 2,239; abnormal children, 805. The Sisters take care of 1,502 sick, infirm, and old men, 2,632 lunatics, 115 blind adults, 71 deaf and dumb adults, 406 paying guests, 80 tuberculous patients, 42 with symptoms of tuberculosis.

The expropriation of the Asylum of Ghent was an occasion of establishing the Pavilion System, the "open doors" unknown in Belgium. The Caritas asylum was inaugurated at Melle near Ghent, 27 October, 1908, by the late Bishop Stillemans, M. Renkin, Minister of Justice, and about fifty notable personages interested in the organization of the new asylum. At present there are 671 patients and 82 Sisters. At the same time Holland asked for an institute like the one at Venray and the pavilions were erected on an estate of 125 acres. The first Sisters were introduced there November, 1908, and on 11 June, 1911, the official opening took place. The Diocese of Galle, Ceylon, was endowed with two new missions in 1908, at Matara, and in 1909, at Kegalle. There the Sisters have a boarding school, a day school, schools for English and Singalese pupils, and an industrial school. In 1909 the hospital for the blind on Boulevard du Midi, in Brussels, was given in charge of the Sisters of Charity. In 1910 the Institute of Notre Dame aux Epines, at Eecloo, opened its pavilion for young ladies who are completing their education, and in 1913 that of St. Teresa, which is a center for Oxford examinations and has Greek-Latin and commercial sections. In the institute there are 1,588 pupils and nearly 200 Sisters. At Renaix in 1911 the Sisters took charge of the Canfyn Hospital, near which a new civil hospital was begun in 1914 and completed in 1920. The Sisters have been in charge of the civil hospital at Renaix since 1825.

In 1911 a mission was founded at Elizabethville (Katanga). There the Sisters have a boarding school, day school, the State hospital, the hospital of the blacks, and the dispensary of the "Drop of Milk" for the protection of black children. In May, 1912, was laid the foundation stone of the Ave Maria, a sanatorium for insane people at St. Servais-lez-Namur, opened in January, 1914, and on the way to completion. It shelters almost 600 patients, taken care of by 72 Sisters of Charity. In 1916 the Sisters took possession of an estate at Lovenjoul, belonging to the University of Louvain, an ideal place of convalescence for ladies with non-contagious disease. In 1917 the French Dominican Sisters gave over to the Sisters of Charity the direction of the institute for deaf and dumb boys and girls at Bouge-lez-Namur. In 1921, at the request of Bishop Heylen of Namur, the Sisters took charge of the sanatorium for tuberculous patients at Mont-sur-Meuse.

Sisters of Charity of our Lady Mother of Mercy (cf. C. E., III-610b).—According to the changes made in the constitutions of the community by the new Code of Canon Law the General Superior, elected for six years, may be re-elected only once. Previously mother generals, re-elected many times, often held their office until death. Local superiors are appointed for a term of three, instead of six years. Mother General Teresinia Favier had succeeded Mother Leocritia in 1909, at the latter's resignation due to failing health. She had been Superior of St. Mary's Convent, Willimantic, Conn. In 1910 she visited the houses in the United States, and appointed Mother Alphonsa Superior of the Holy Family Academy, Baltic, Conn., as successor to Mother Aloysia Spight, who had been recalled to Europe in 1909. Under Mother Alphonsa a new wing was added to the academy buildings. In 1920 Mother Favier again visited the houses in the United States, changing, according to the new regulations, local superiors whose term of three years had expired. In 1921 Mother Favier resigned, and canonically elected as superior general Mother Christine Borsten who had been assistant to the governing faculty for many years. In 1916 the former superior general, Mother Leocritia, died at Tilburg. Previous to her election as mother general, she had been superior of three different houses in Holland, superior of St. Joseph's Convent, Willimantic, Conn., for four years, and assistant to the mother general in 1887. The Cardinal Protector of the Congregation is Cardinal Van Rossum.

Three foundations have been made in different parts of the world since 1908. In 1910 a hospital was founded in Utrecht, Holland, and a second house of the congregation was opened in Paramaribo, Dutch Guiana, South America, for the twofold purpose of nursing the sick and teaching the native children. In the leper colony located at some distance from Paramaribo the Sisters are engaged in caring for these unfortunate people who belong to various creeds and nationalities. Numbers of these poor victims, by the charitable ministrations of priests and Sisters, have been brought into the Church. In 1909 one of the nursing Sisters contracted the dreadful malady, but the doctors succeeded in arresting the progress of the disease, so that she is able to continue her labors among the lepers. The third recent foundation was made in the East Indies at Tondjong, Sakti, where the Sisters give catechetical instruction and training in household work, sewing, etc., to the half-civilized women and girls and teach the native children.

Previous to the World War the congregation had eight houses in Belgium, some of which were situated in the war zone. These institutions had sheltered and cared for the sick among the troops of the invading army, when on their way to the front, so that out of regard for these charitable services the convents were spared when those of various other orders were destroyed. In 1917 the Belgian Sisters suffered much, and as many fell sick for want of proper nourishment, they were recalled to Holland. Two of the Belgian houses were subsequently closed on account of post-war conditions.

From the first year of the war until November,

1919, the houses on the Belgian frontier in Holland were taxed to the utmost to accommodate the refugees who poured in from France and Belgium. When Antwerp was besieged most of the women and children who escaped from that city fled to Tilburg, which is but twenty miles distant; here numbers arrived in a pitiable condition. The Sisters in Tilburg did all they could to relieve the sufferers. In several houses the parochial school buildings became improvised hospitals for soldiers and civilians. The inmates of an orphan asylum, about 100 children and their teachers, were received by the Sisters at the Hague. It was a difficult problem to provide sufficient food and clothing for these refugees, but Divine Providence watched over the community in a special manner, and they never lacked the necessities of life.

The principal aim of the congregation is to nurse the sick in hospitals and teach parochial schools. Many of the communities in Holland devote themselves to the twofold work of hospital and school. The Sisters also direct institutions for the aged, asylums for orphan girls, and schools for the blind and for the deaf and dumb. They conduct 3 normal schools and 7 academies. The total number of houses in 1921 was 100; professed members, 3,608; children taught, 57,732; sick and aged cared for, 3,980. In the United States there are 105 Sisters in charge of schools and hospitals in the Diocese of Hartford, with 1,997 pupils under their instruction.

Charleston, Diocese of (Carolopolitana; cf. C. E., III–630c).—The present bishop of Charleston, Rt. Rev. William T. Russell, who was consecrated 15 March, 1917, succeeded Bishop Northrop, who died 7 June, 1916. The Catholic population of the diocese is 10,000. There are 21 parishes with churches, 17 missions, 95 stations, 31 secular priests and 2 regulars. There are 110 sisters in the diocese and 12 seminarians; 1 high school with 9 teachers and an attendance of 180; 5 academies with an attendance of 750; 9 elementary schools with an attendance of 1,221; 1 hospital; 1 settlement house. All the public institutions in the state admit the ministry of priests.

Deaths among the clergy since 1908 include those of Rt. Rev. P. L. Duffy and Rev. J. D. Budds. Diocesan clergy administered to the spiritual needs of the soldiers and sailors at the recreation centers which were established during the war in Charleston, Columbia, Spartanburg, Greenville, Moultrieville, and Beaufort, S. C.

Charlottetown, Diocese of (Carolinapolitana; cf. C. E., III–632b), comprises Prince Edward Island, Canada, and is suffragan to the Archdiocese of Halifax. The Rt. Reverend James Charles McDonald, who had filled this see since 1891, died 1 December, 1912, and was succeeded by Rt. Reverend Henry J. O'Leary. Bishop O'Leary was consecrated 25 May, 1913, and filled the see of Charlottetown until his transfer to the Archdiocese of Edmonton in 1920. He was succeeded by his brother, Rt. Reverend Louis James O'Leary, the present incumbent, who was consecrated titular Bishop of Hierapolis and made auxiliary to the Bishop of Chatham 29 January, 1914, and transferred to the diocese of Charlottetown 10 September, 1920.

Prominent clergy of this diocese who have died within recent years are: Rev. James McDonald, Rev. Peter McCarvill, Rev. Father Brisco, Rev. J. T. Murphy, Rev. Augustus McDonald, Rev. James Phelan, and Rev. Stephen Phelan. During the World War two of the priests of the diocese served as chaplains.

The principal events of the diocese during recent years have been the erection of a new cathedral, a new orphanage, a home under the Sisters of St. Martha and the burning of the hospital of Charlottetown.

By present statistics there are: 40 parishes, 40 churches, 10 missions, 10 mission stations, 59 secular priests, 1 university with 12 professors and an attendance of 200, 2 academies for girls with 35 teachers and 250 girls, 2 academies for boys with 100 boys, 1 elementary school with 12 teachers and 450 pupils, 1 home, and 1 hospital. St. Bernard's Society is established among the clergy, and the Knights of Columbus, League of the Cross and B. I. S. among the laity. The total Catholic population is 49,200 composed of Irish, Scotch, and French.

Chartres, Diocese of (Carnutensis; cf. C. E., III–635b), comprising the whole department of Eure et Loir, in France, suffragan of Paris. This see, founded in the third century, is now filled by Rt. Rev. Henri-Louis-Alfred Bouquet, born in Paris, 1839, ordained 1864, professor to the Faculty of Theology in Paris, administrator of the church of the Sorbonne, appointed Bishop of Mende 18 April, 1901, transferred 21 February, 1906. He is a chevalier of the légion d'honneur and an officer of public instruction. In 1917 the centennial of the re-establishment of the diocese of Chartres was celebrated, the see having been suppressed from 1801–17. Bishop de Latil, the first bishop after the re-establishment, was granted the personal privilege of wearing the pallium. With his promotion, however, the privilege was discontinued, but it was given back to the see by Benedict XV 15 November, 1917.

In 1906 the Upper Seminary was expelled from the house which had sheltered generations of priests, and from that time until 1920 it took refuge in the Carmelite monastery, from which the Sisters had departed for Holland. In 1920 it became permanently established in a house at 1 Rue St. Eman, which belonged to the Religious of Providence, and which for centuries before the spoliations of the Revolution was the property of the Abbey of St. John. In 1914 the Apostolicity of the Church of Chartres and the ancient foundation of the famous statue of the Virgin, which is said to have been there in the time of the Druids, was confirmed by a decree of the Congregation of the Consistory, in refutation of an article written by Dom Leclercq, in which he questioned the authenticity of these facts and mentioned them as mere legends.

During the World War 142 priests and 35 seminarians were mobilized from this diocese, and of this number 8 priests and 14 seminarians gave up their lives, 2 were decorated with the *legion d'honneur,* 5 with the *médaille militaire,* and 36 with the *croix de guerre.* According to 1920 statistics the total population of this territory numbers 273,823, of whom 272,255 are Catholic. The diocese comprises 24 deaneries, 25 first class parishes, 351 succursal parishes, 40 vicariates, 450 secular and 4 regular clergy, 35 seminarians, 4 communities of religious women, and 70 Catholic schools with 4500 pupils. A number of charitable institutions and societies are established, and a periodical, "Voix de Notre Dame de Chartres," is published.

Chatham, Diocese of (Chathamensis; cf. C. E., III–642a), Canada.—In 1913 Mgr. Henry O'Leary, then pastor of Bathurst in the Diocese of Chatham, was consecrated Bishop of Charlottetown. In 1914 Mgr. Louis O'Leary, chancellor of the diocese and author of the article on "Chatham" in the

Catholic Encyclopedia, was consecrated titular bishop of Hierapolis and auxiliary to Bishop Barry of Chatham, who died in January, 1920. In the following August Bishop O'Leary was transferred to the see of Charlottetown, and Bishop Patrice-Alexandre Chiasson, Vicar Apostolic of the Gulf of St. Lawrence, succeeded to that of Chatham. The Catholic population of the diocese is 184,000, of whom 92,000 are French and Irish Acadians, 75,000 French-Acadians and 17,000 Irish. There are 59 parishes, 113 churches, 54 missions, 1 monastery of men (Trappist) and one of women (Trappistines), 75 secular priests, 25 regulars, 9 brothers, 15 convents of women, 298 sisters, 18 seminarians. The educational institutions include 2 colleges for boys with 20 professors and 400 pupils, 10 high schools with 30 teachers and an attendance of 450 (150 boys, 300 girls), 12 parochial elementary schools with 35 teachers and an attendance of 700. There are two asylums for orphans and one for the aged; 4 hospitals, one of which is for lepers and is under government support, as are also two schools. Two public hospitals admit the ministry of priests. The Société St. Michel is organized among the clergy.

Chauvance, Louise-Thérèse de Montaignac de, religious foundress, daughter of Aimé, and Anne de Ruffin, b. at Le Havre de Grâce, Normandy, 14 May, 1820; d. 27 June, 1885. She was educated at Montlucon by an aunt, after whose death she devoted herself to works of charity, in particular aiding poor churches. In 1852 she founded an orphanage near her own home and established in connection with it an association of pious women to join in visits of reparation to and adoration of the Blessed Sacrament every Thursday. On 21 December, 1874, her Pious Union of the Oblates of the Sacred Heart of Jesus received episcopal approbation, and in 1879 she opened the Little School of the Child Jesus as a nursery for priestly vocations. As the Oblates had already spread into many other dioceses a general congregation was held and she was elected general on 17 May, 1880. The union received its decree of praise from the Holy See in 1881, and in 1895 its rule was definitely approved. On 23 December, 1914, the Pope confirmed the decision of the Congregations of Rites introducing the cause of canonization of the foundress.

Che-Kiang, Eastern, Vicariate Apostolic of (Ce-Kiam Orientalis; cf. C. E., III–677d), in the third ecclesiastical region of China, with official residence at Ning-po. This vicariate, first erected in 1696, was re-established in 1846 and entrusted to the Lazarists. The present vicar apostolic, Rt. Rev. Paul-Marie Reynaud, born in the department of Loire, France, 1854, entered this congregation 1873, was ordained 1879, and appointed titular Bishop of Fussola and vicar apostolic, 7 March, 1884. He is Dean of the Chinese bishops. On 28 May, 1919, Bishop Reynaud received a letter from His Holiness congratulating him on his thirty-five years in the episcopate, and on the splendid work he had carried on for forty years in the Chinese mission. At the same date the president of the Chinese Republic decorated him with the *Epi d' or* of the second class, in recognition of his devotion to the people of China during forty years, and in particular for the moral and financial aid which he gave during the inundations of 1917–18. At this time he offered his fur cloak for sale, and it brought over 10,000 piastres for the sufferers; the cloak has since been placed in the museum. He also obtained 40,000 francs from the Pope and 20,000 from Propaganda to be used for relief work. Other decorations were conferred on some of the priests who assisted the bishop during the famine of 1912 or the floods; Revs. J. B. Lepers, A. Buch, C. Arond, A. Defehvre, Lazarists; and J. Ing, M. Ou, and J. Chu, native priests, as well as two sisters; Sister Gilbert, of the Sisters of Charity, superior of St. Joseph's Hospital, at Ning-po, and Sister Hélène de Shaohing, a Chinese religious of the Sisters of Purgatory.

The 1920 statistics credit this territory with a total population of 11,000,000, of whom 38,460 are Catholic, 12,577 catechumens, and 17,000 Protestants. There are 17 European and 7 native priests, 5 lay brothers, 401 catechists 28 churches, 131 chapels, 2 seminaries with 117 students, 16 hospitals, 136 schools, 4 secondary schools, 9 orphanages, 10 homes for the aged, and 11 dispensaries. The Sisters of Charity, numbering 44, and the Sisters of Purgatory, numbering 67, are established here. The following statistics of the spiritual fruits of the mission for the year 1920–21 give an idea of the progress being made; conversions of heretics or schismatics, 88; baptisms, of adults 1,526, of sick or dying, 372, of children of Christian parentage 1,673, of children in danger of death, 6,396; confirmations, 1,259; confessions, annual, 15,823; of devotion, 98,959; communions, annual, 14,965; of devotion, 275,421; extreme unctions, 396. A weekly review "Le Petit Messager de Ningpo," is published in French. In 1917 the mission celebrated the jubilee of one of its oldest missionaries, Rev. Dominic Procacci, C. M., who had labored in this territory for forty years, never leaving it. On this occasion he received a letter of congratulation from His Holiness, Benedict XV. In 1919 Bishop Reynaud launched a drive for the establishment of a fund for the maintenance of Chinese priests, and on the 13 December the Pope sent word that in order to encourage this work, he had deposited 50,000 *lire,* the interest of which would be used for the support of a Chinese priest who should be called the Pope's missionary.

Che-Kiang, Western, Vicariate Apostolic of (cf. C. E., XVI–82b), in China, comprises the civil prefectures of Kia-Shing, Hu-chow, Hang-chow, Yen-show, Chuchow, and King-wa. The present Vicar Apostolic (1922) is Rt. Rev. Paul Albert Faveau, titular bishop of Tamassus, appointed 10 May, 1910. This vicariate covers a territory of 26,250 sq. miles, and comprises a Catholic population of 21,161, 7,750,000 infidels and 15,000 heretics. The missionary work is carried on by 10 European, 15 native priests, and 1 lay brother of the Congregation of the Mission; 9 secular priests, 17 Daughters of Charity, 36 Daughters of the Sacred Heart, 127 male teachers, and 35 female teachers and baptizers. The missionaries have established 14 residences, 5 sub-stations, 13 churches, 106 chapels, 110 oratories, 1 upper seminary with 26 seminarians, 2 lower seminaries with 50 seminarians, 1 normal school with 12 pupils, 54 primary schools for boys with 1,050 pupils, 18 primary schools for girls with 843 pupils. The various charitable institutions include arms and work shops, 6 industrial schools for girls with 324 girls, 2 orphanages for boys with 10 inmates, 3 for girls with 346 inmates, 2 hospitals for men in which 806 cases were treated, 2 for women in which 79 cases were treated, 2 homes for aged men with 17 inmates, 2 for women with 19 inmates, 9 dispensaries from which 266,169 cases were treated and 5,198 visits made to homes, and 3 pharmacies. The following

statistics for the past year show the spiritual progress of this mission; conversion of heretics and schismatics 5; catechumens 2,870, baptisms of adult catechumens 1,017, of adult pagans in the hospitals or at the point of death, 114; of children of Christian parents, 707, of infidels, in danger of death, 3,817; confirmation, 1,605; confessions of devotion 70,656, annual, 11,029; communions of devotion, 193,926, annual, 10,395; extreme unctions, 253, marriages 177, men and boys making retreats, 301, women and girls, 630.

Chelmno (German, Culm), Diocese of (Culmensis; cf. C. E., IV–566b), in the regency of Marienwerder, Poland, suffragan of Gniezno. The official residence was at Lobau, but since 1824 the bishop resides at Pelplin. The see is at present (1922) filled by Rt. Rev. Augustin Rosentreter, born in the diocese in 1844, ordained in 1870, and appointed 23 February, 1899. He is assisted by an auxiliary, Rt. Rev. John Klunder. Appointed titular Bishop of Selymbria, 6 July, 1907. The cathedral is at Pelplin, as well as a theological seminary which, in 1909, had 95 students and one boarding house for collegians. The diocese is divided into 26 deaneries; the 1920 statistics credit it with 267 parishes, 36 filial parishes, 502 secular priests of whom 279 are pastors, 835,585 Catholics, and 716,863 non-Catholics. There are no religious orders of men in the diocese, but there are four congregations of women distributed through 21 religious houses.

Chesterton, Cecil Edward, publicist, b. at Kensington, England, on 12 November, 1879; d. in the military hospital, Boulogne, France, on 6 December, 1918. He was the son of Edward and Marie Chesterton, and the brother of the noted writer, Gilbert Keith Chesterton. After studying at St. Paul's School he entered the journalistic field in which he soon made his mark. His sympathy with the oppressed classes led him into the Socialist camp and he became a member of the Executive of the Fabian Society. However, he was received into the Church in 1912, and subsequently as editor of the "Eye-Witness" and of its successor "The New Witness," he was associated with his brother and Hilaire Belloc in an exposure of the corruption of British politicians. In 1917 he married Miss Ada E. Jones ("John K. Prothero"). The previous year he had volunteered as a private in the Highland Light Infantry for service on the Continent; shortly after the Armistice he was carried off by a brief illness resulting from exposure in the trenches. Among his writings are: "The Prussian hath said in his Heart," "Party and People," and "Nell Gwynne." His "History of the United States," written after a visit to that country during the War, but published after his death, though written with brilliancy and charm was received in the United States as an essay written by an Englishman primarily for Englishmen.

Cheyenne, Diocese of (Cheyennensis; cf. C. E., III–651c), comprises the State of Wyoming and all the territory of Yellowstone Park, an area of 101,262 sq. miles. The first Mass recorded in this territory was celebrated by the Rev. Peter J. De Smet, S.J., on 5 July, 1840, and on 9 August, 1887, the district was erected into the Diocese of Cheyenne, Rev. Maurice F. Burke of Chicago, being appointed bishop. At this time the diocese had a Catholic population of about 4,500 and about 300 more at the Indian Mission, only 5 secular priests and 1 religious and 8 churches, 1 hospital, 1 academy and 2 parochial schools. The new bishop, after studying conditions decided that the establishment of the see had been premature and made an unsuccessful effort to have it suppressed. However a few years later (1893), he was transferred and the see was allowed to remain vacant for several years, its affairs being managed by Very Rev. Hugh Cummiskey, administrator.

In 1897, on 24 February, a second bishop, Rev. Thomas M. Lenihan was consecrated and during the few years of his administration the new diocese made rapid progress and the state law, taxing property used for religious and educational purposes, was repealed largely through his efforts. Bishop Lenihan died 15 December, 1901, and his successor Rt. Rev. James J. Keane, D.D., was named bishop on 10 June, 1902. Feeling that Wyoming was still but a missionary field he put every effort into the spreading of the Faith, building new churches, appealing to Catholics in more prosperous parts of the country for money to carry on his work, and finally succeeding in establishing a fund which has been of permanent benefit in furthering the cause of religion throughout the diocese. He was also responsible for the building of the new cathedral of Cheyenne, which was dedicated on 31 January, 1909, and the new bishop's residence. On 11 August, 1911, Bishop Keane was promoted to the archiepiscopal see of Dubuque, and Rt. Rev. Patrick A. McGovern, the present bishop, was appointed to the Diocese of Cheyenne on 19 January, 1912, being consecrated 11 April of the same year.

The following statistics for 1921 show the rapid growth of this diocese: it now comprises a Catholic population of 23,661; secular priests 19, religious priests 7; churches 55 including 36 mission churches; resident pastors 19; ecclesiastical students, 13; 1 academy; 2 parochial schools; 1 Indian school with 50 boys; 1 Indian schools with 51 girls; total students in Catholic schools 506; baptisms; infants, 780; adults (converts) 104.

Chiapas, Diocese of (de Chiapa; cf. C. E., III–652b), in the state of the same name, in Mexico, suffragan of Antequera, with residence at San Cristobal las Casas. Rt. Rev. Maximino Ruiz; appointed to this see 8 July, 1913, was transferred 8 March, 1920, and succeeded by the present incumbent, Rt. Rev. Gerardo Avaya y Diez de Bonilla, b. in Tepetpan 1881, appointed 8 March, 1920. By 1922 statistics this diocese comprises 32 parishes, 21 secular priests, 6 Brothers, 2 colleges for men with 9 professors and 110 students, 2 for girls with 12 professors and 115 students. Four societies are organized among the laity.

Chiavari, Diocese of (Clavarensis; cf. C. E., III–652c), in the province of Genoa, Northern Italy, suffragan of Genoa. Rt. Rev. Giovanni Gamberoni, appointed to this see 10 April, 1911, was promoted to Vercelli, 22 March, 1917, and Rt. Rev. Natale Serafino was appointed his successor, on the same day, but he was permitted to retire 4 August following, to enter the house of the Fathers of Cottolengo. The present incumbent (1922), Rt. Rev. Amedeo Casabona, was then appointed, 3 November, 1917.

During the World War thirty-nine clerics in minor orders, and sixty-one priests from this diocese, entered the army. Of this number eleven were officers, eight military chaplains, five were killed, three wounded and six decorated. The clergy at home were active in all patriotic works, tracing men in the service and those missing, assisting refugees, etc. By 1922 statistics this diocese comprises 144 parishes, 3 convents of men, 275 secular priests, 1 seminary, 80 seminarians, 5 secondary schools for boys, 10 for girls and 1 pro-

fessional school. Charitable institutions such as homes, hospitals and asylums are established in all the principal centers. One society is organized among the clergy and two among the laity; two periodicals, "La Sveglia" and "Il popolo," are published.

Chicago, ARCHDIOCESE OF (CHICAGIENSIS; cf. C. E., III-653b), comprises 3,620 sq. miles of the State of Illinois, U. S. A. Most Rev. James Edward Quigley, promoted to this see 8 January, 1903, died 10 July, 1915. He was succeeded by the present incumbent, Most Rev. George W. Mundelein, b. in New York, 2 July, 1872, ordained in Rome, 8 June, 1895. made chancellor to the Bishop of Brooklyn, prelate of the Holy See, 21 November, 1906, appointed titular Bishop of Loryma, 30 June, 1909, and auxiliary to the Bishop of Brooklyn, promoted 9 December, 1915, and made an assistant at the pontifical throne, 8 May, 1920.

The rapid growth of the Archdiocese of Chicago in recent years has been very remarkable. "Chicago, Yesterday, To-day, To-morrow," published by the Chicago Association of Commerce, says, "It's system of charity under the direction of Archbishop George W. Mundelein and the Associated Catholic Charities, is one of the best and most effective, and its educational plans are as far-reaching as is the vision of the greatest industrial and commercial leaders."

Archbishop Mundelein made a notable departure from precedent, in appointing Jesuit professors for his School of Philosophy, at St. Mary of the Lake, to be opened in September, 1922. This will be the only theological school in the country under diocesan control, in which Jesuits teach. The president will be Rev. John B. Furay, S.J., former president of Loyola University, Chicago, and the administration will be in charge of diocesan priests from the Quigley Memorial Seminary, Rev. Gerald A. Kealy, D.D., acting as rector and prefect of discipline. The school will open with the first year of philosophy, with an enrollment of fifty students.

On 21 November, 1921, Bishop Alexander Joseph McGavick, titular Bishop of Marcopolis and auxiliary of Chicago, since 2 December, 1898, was transferred to the see of La Crosse. While in the Chicago diocese Bishop McGavick accomplished a work for the Holy Name Society and for welfare organizations, particularly among the boys of the Big Brother Movement, which is probably unsurpassed. He increased the Holy Name Society from thirty-three branches, in 1915, to 200 with a membership of 90,000, and some twenty junior branches. The Big Brother Movement was developed so that each parish now has a Big Brother committee, and some 20,000 Catholic boys have been advised and assisted, while 1,200 from other sections of the country have been helped back to their homes. An employment bureau, a legal aid society, and a lecture bureau composed of priests, and professional and business men, have been organized, and the interests of the Catholic press, greatly advanced.

A new auxiliary was appointed to the archdiocese, 21 November, 1921, in the person of Rt. Rev. Edward Hoban, appointed, at the same time, titular Bishop of Colonia. He is a native of Chicago, educated in the parochial schools and St. Ignatius College, making his ecclesiastical studies at St. Mary's Seminary, Balitmore, and the Gregorian University, Rome. At the time of his appointment the new bishop was serving as chancellor of the archdiocese.

During the past year (1921) the Catholics of Chicago contributed over one million dollars to charities here and abroad. The Peter's pence collection alone amounting to $130,000, a level, says the archbishop's pastoral letter, never before attained by any church in Christendom. The latest census, taken in 1909, counts the Catholic population of the archdiocese at 1,150,000.

A comparison of some statistics published after the great fire, 1872, with those of 1921, shows the rapid growth of the Church in the city. There are now 227 churches where there were only 28; 202 parochial schools against 23; 130,000 pupils in these schools, against 10,000; 643 diocesan priests against 138; 350 priests of religious orders against 31. The 1921 statistics also credit the archdiocese with: 111 country churches with resident priests, 19 mission stations, 50 chapels, 144 diocesan ecclesiastical students, 5 seminaries for religious with 206 students, 1 preparatory seminary with 450 students, 12 colleges and academies for boys with 7,291 students, 25 academies for girls with 5,375 students, 22 high schools with 2,172 students, 72 country parochial schools with 19,488 pupils, 1 school for mutes with 118 pupils, 4 training schools and orphanages for boys with 1,705 pupils, 5 industrial schools and orphanages for girls with 1,120 pupils, 3 infant asylums caring for 267 children, 1 working boys' home with 445 inmates, 3 working girls, homes with 365 inmates, 5 homes for the aged, 18 hospitals, and 2 communities nursing the sick.

Chicoutimi, DIOCESE OF (CHICOUTIMIENSIS; cf. C. E., III-658b), Canada, is under the direction of Rt. Rev. Michel-Thomas Labrecque, appointed 8 April, 1892, made an assistant at the pontifical throne 14 May, 1917. During recent years the diocesan seminary and the Cathedral of Chicoutimi were destroyed by fire, but they have both been replaced by fire-proof buildings. With the death of Monsignor F. X. Belley on 1 October, 1919, Chicoutimi lost a prominent clergyman who had been at one time vicar-general of the diocese.

A most important event occurred in 1920 when the industrial congress of Chicoutimi was held from 19-21 July. The success of this congress was largely due to the efforts of Mgr. Lapointe, Abbe Fortin and Abbé Hébert, and a decision was made to form a national confederation of Caholic workingmen of Canada. The object of this confederation is: (1) To establish a central body to lend support to, and to study the interests of different groups of workers affiliated with the confederation. (2) To assist organized Catholic movements as far as possible by means of an open press and salaried organizers. (3) To render all possible assistance to groups affiliated to the confederation by the foundation of food and credit centers and pensions for the aged, whenever their particular circumstances show them to be deserving, in times of sickness or enforced idleness. This confederation will have representatives in various public organizations and start negotiations to obtain an annual allotment of money toward its support. The executive committee was charged to prepare a constitution and by-laws and to submit them on 15 March, 1921, to all groups of workers eligible to be affiliated. This constitution will be fully enforced upon its adoption at the next convention.

At the present time (1921), the diocese comprises 97,500 French Canadian Catholics and has: 64 parishes, 69 churches, 10 missions, 1 monastery for men, 7 convents for men and 30 for women, 142 secular priests and 17 regulars, 85 brothers, 780 religious (women), 1 seminary with 600 students in the higher and 50 in the lower seminary, 15

colleges for boys with 28 professors and 1,500 students, 8 academies with 68 teachers and 500 students (girls), 1 normal school with 11 teachers and 100 girls, 426 elementary schools with 600 teachers and 28,854 students; the normal school receives financial aid from the Government. There are 3 Catholic hospitals and 3 homes in the diocese, 2 societies organized among the clergy and several among the laity, and 2 Catholic periodicals are published.

Chieti, Archdiocese of (Theatensis; cf. C. E., III–659a), in the province of Naples, Southern Italy, with the perpetual administration of the diocese of Vasto (Vastensis). This see was filled by Rt. Rev. Gennaro Costagliola, from 15 April, 1901, until his death, 15 February, 1919. He was succeeded by the present (1922) incumbent, Rt. Rev. Nicolas Monterisi, born in Barletta, 1867, appointed Bishop of Monopoli, 22 August, 1913, promoted in November, 1919. In 1920 this archdiocese counted a Catholic population of 300,500, 115 parishes, 263 secular and 32 regular clergy, 90 seminarians and 442 churches or chapels.

Chihuahua, Diocese of (Chihuahuensis; cf. C. E., III–659b), in Mexico, suffragan of Durango. Rt. Rev. Nicolas Gavilan y Echeverria, appointed to this see 20 February, 1902, d. 3 December, 1919, and was succeeded by the present incumbent, Rt. Rev. Antonio Guizar y Valencia, b. in Cotijo, 28 December, 1879, appointed 30 July, 1920. During the disasters of 1917, the suffering people of this diocese chose the Patriarch St. Joseph as their special patron and intercessor, and on 9 January, 1919, His Holiness Benedict XV confirmed their choice. By 1922 statistics the diocese comprises 31 parishes, 117 churches, 120 chapels, 10 shrines, 5 of which are dedicated to Our Lady of Guadalupe, 1 mission, 43 priests, 1 seminary, 25 seminarians, 2 secondary schools for girls with 20 teachers and 280 pupils, 1 asylum for boys and 3 for girls, and 1 hospital under construction. The religious communities established here include: Men: Jesuits, Lazarists, and Dominicans. Women: Servants of the Sacred Heart and of the Poor, and Sisters of Calvary. Various brotherhoods and confraternities are organized, the "Pacto Josephino," among the clergy and 4 syndicates of good works among the laity. A periodical "El Defensor del Obrero," is published here.

Chilapa, Diocese of (de Chilapa: cf. C. E., III–659b), comprising the State of Querrero, Mexico. This diocese erected in 1863, is under the administration of its fourth bishop, Rt. Rev. Francisco Campos y Angeles, born in St. Nicolas de Actopan, Mexico, 1860, entered the seminary of Lulacingo, of which he became rector, appointed Bishop of Tabasco, 7 November, 1897, and transferred 12 October, 1907. In 1920 this diocese comprised 361,239 Catholics, 64 parishes, 94 priests, 585 churches, and 58 chapels.

Chile (cf. C. E., III–660c).—The area of the country is 289,829 square miles. According to the census of 1920 (15 December), there were in Chile 3,754,723 inhabitants, an increase of 505,444 over the census of 1907. This denotes an annual increase of 1.20% during the last thirteen years. Of the population, 46.6% was urban (1,749,562); 53.4% was rural (2,005,161). The proportion of urban population has shown a marked increase from census to census, and reflects the tendency to concentrate in cities. The total number of foreigners included in the census of 1920 was 115,763, as against 134,524 in 1909, a decrease of 18,761; the greatest decline was among the Peruvians, 15,088 of whom emigrated. They were followed by the Bolivians, numbering 6,011. There are about 100,000 Araucanians, 1,550 of whom are in Tierra del Fuego. The largest cities are: Santiago 424,993; Valparaiso 218,465; Concepcion 74,808; Iquique 47,677; Talca 43,044.

Education.—Education has been compulsory since 26 August, 1920. There were in 1919, 3,061 public primary schools with 320,898 pupils and 7,038 teachers; and 293 private primary schools with 1,012 teachers and 41,143 pupils; 15 public normal schools with 1,955 pupils and 409 teachers; 90 public and 136 private secondary schools with 32,598 and 22,295 pupils respectively; 11 public commercial schools with 179 teachers and 2,974 pupils. The cost of maintaining the public primary schools in 1919 was £715,138, that of the national normal schools, £98,075, and that of the Government secondary schools, £357,496. An industrial university was opened at Valparaiso and another at Concepcion in 1920. The State University had 4,138 matriculated students in 1919.

Government.—For judicial purposes, there are seven Courts of Appeal, one in each judicial section, in addition to a High Court of Justice in the capital, tribunals of First Instance in the departmental and subordinate courts in the districts.

Economic Status.—The total area of the agricultural land is 42,183,663 acres; of forest area, 9,495,483 acres; of fruit trees, 276,704 acres; of meadows, 18,393,252 acres. The number of farms in 1919 was 96,794. The principal crops of Chile in 1919 were, wheat, 1,235,400 acres, 11,459,500 cwts; barley, 110,500 acres, 1,596,775 cwts; and beans, 109,000 acres, 932,602 cwts. Extensive natural forests are found, the largest being in the province of Valdivia (1,885,406 acres), in Llanquihue (1,406,024 acres), and Chiloé (1,188,572 acres). Chile's chief mineral wealth lies in its nitrate, of which, in 1920, 2,606,571 tons were produced and 2,870,809 tons were exported. Chile has almost a complete monopoly of the production of nitrate, and the Government therefore was able to levy a heavy export tax without directly curtailing the sale of the product. From this tax was drawn 40 per cent of the total revenue of the national Government. The immediate and direct effect of the war in 1914 was to cut off almost completely the shipment of nitrate, resulting in a sharp decline in the revenue of the Chilean Government. After the first five months, however, the Powers' demand for nitrates in their munition-making caused prosperity to reign again in Chile, which lasted until the war ceased, and with it munition-making. To provide against the inevitable deficit in the national budget which follows a cessation of nitrate export, the Chilean Government is now considering tax reforms. Chile ranks second in the world production of copper and has an enormous coal output (1,516,524 tons in 1919).

On 1 January, 1921, the foreign debt amounted to 29,675,080 and the internal debt to 59,794,092 pesos. In 1918 Chile had 2,320 manufacturing establishments, using raw material to the value of 403,707,096 gold pesos, which were manufactured into merchandise to the value of 766,776,872 pesos. The number of workmen employed was 70,920.

Recent History.—After the declaration of war in Europe in 1914, Chile declared that she would adopt the conventions of the Second International Conference of The Hague relating to the rights and duties of neutrals in time of war, even though she had not ratified them, and as proof ordered all wireless apparatus on all ships to be dismantled.

This neutrality was often endangered by the presence of belligerent warships in Chilean waters, by the torpedoing of the French ship "Valentine" by the cruiser "Leipzic" and the sinking of the German cruiser "Dresden" on 4 July, 1915, by a British naval division at Juan Fernandez. The latter case caused international complications. On 2 April, 1915, the British squadron appeared in Chilean waters and opened fire on the German cruiser "Dresden." Rather than lose his ship the captain of the Dresden blew up his vessel. Chile demanded an apology from Great Britain for the intrusion of the British squadron and its violation of Chilean neutrality. This was granted and accepted, to the intense displeasure of Germany, who protested, denying all the allegations in the British note of apology and demanding satisfaction. On 25 May, 1915, Chile signed the A. B. C. treaty in Buenos Aires (see BRAZIL).

Chile's conflict with Peru and Bolivia over the territories of Tacna and Arica still continues. The Treaty of 1883, which took from Peru the department of Tarapaca and provided that Chile's occupation of the provinces of Tacna and Arica was to be temporary and was to terminate, subject to a plebiscite in 1893, has not been carried out as regards its essential provisions. The conditions of the plebiscite have never been agreeable to both sides and the plebiscite, therefore, has never been carried out. In the meantime Chile has remained in possession of the territory by force of arms. In the Treaty of 1904 Bolivia ceded Antofogasta to Chile, and in return Chile began the construction of a railroad from Arica to La Paz at her own expense ($25,000,000). This railroad was completed in 1913. Peru protested against the construction of this line, saying that it was to cross Tacna, part of the territory subject to a plebiscite decision. This resulted in the suspension of diplomatic relations between Peru and Chile in 1910. After the European War Peru supposed that the League of Nations would annul the Treaty of 1883 and return to Peru all she lost in the war of 1879 (Tarapaca), and Peruvian sympathizers rejoiced at the possibility of the League's annulling the treaty of 1904 with Chile. This policy tended toward influencing Bolivia against the Chilean project of making a Bolivian port in Tacna and Arica, and instead presented to the Bolivians the expectation of reconquering without effort the rich littoral of Antofogasta. The movement was resisted by Señor Gutierrez Guerra of the Bolivian Government, who desired to keep the national faith pledged by the treaty of friendship with Chile. This caused a revolution in Bolivia. The new Government declared the treaty null and void. This concerted action of Peru and Bolivia to provoke Chile brought on a crisis in 1919. Peru brought the question before the League of Nations, which, however, did not desire to engage in treaty revision, fearing to establish dangerous precedents for other countries. It must not be forgotten that Bolivia enjoys in practice all the advantages of having seaports. By the treaty Chile granted her the right to have her own custom houses in the Chilean ports and at present there are Bolivian custom houses in both Arica and Antofogasta. The final settlement of the dispute is expected at the conference to be held in March, 1922, in Washington between the plenipotentiaries of Chile and Peru.

RELIGION.—In 1920 the Chilean legation to the Holy See was raised to the rank of embassy. In 1916 the Vicariate Apostolic of Magellan (q.v.) was erected from the Chilean territory of the former Prefecture Apostolic of Southern Patagonia. For Catholic statistics see SANTIAGO, ARCHDIOCESE OF; CONCEPCION, DIOCESE OF; SAN CARLOS DE ANCUD, DIOCESE OF; SERENA, DIOCESE OF; TARAPACA, VICARIATE APOSTOLIC OF; ANTOFOGASTA, VICARIATE APOSTOLIC OF; ARAUCANIA, PREFECTURE APOSTOLIC OF.

Chi-li, CENTRAL, VICARIATE APOSTOLIC OF (CE-LI CENTRALIS), erected 14 February, 1910, comprising the civil Prefectures of Pao-ting-fu and Ychien in China, formerly part of the Vicariate of Northern Chi-li (see C. E., XVI–82). It is entrusted to the Lazarists with the official residence at Pao-ting-fu. The present (1922) vicar apostolic is Rt. Rev. Joseph-Sylvain Fabrègues, titular Bishop of Alali, born in Montpellier 1872, ordained 1896, and joined the mission at Northern Chi-li, director of the district of Pao-ting-fu 1905, appointed 22 February, 1910. He is the first vicar apostolic of this vicariate. The following statistics show how rapidly the Faith has spread in this territory: in 1880 there were 5,463 Catholics; 1890, 7,970; 1899, 12,026; 1902, 12,700; 1905, 26,283; 1910, 72,531; 1913, 84,196; and in 1920 out of a total population of 3,000,000, 85,836; this growth is particularly remarkable in consideration of a massacre of 2,000 Christians which occurred in this mission in 1900. The statistics of 1920 also credit the vicariate with 37 mission stations, 720 villages where a mission is given each year, 61 missionary priests, 140,000 confessions, and 200,000 communions for the year, 22 students in the upper seminary, 85 in the lower seminary, and 60 in the preparatory seminary. In 1920 Pope Benedict XV addressed a letter to Bishop Fabrègues commending the splendid work he has done in recruiting and training native clergy.

Chi-li, EASTERN, VICARIATE APOSTOLIC OF (CE-LI ORIENTALIS; cf. C. E., III–677b), is one of six vicariates dividing the territory of Chi-li in Northern China. It is under the care of the Lazarist Fathers of Holland, to whom it was entrusted upon its erection in 1899.

The present vicar apostolic is Rt. Rev. Ernest Francis Geurts, titular Bishop of Rhinocolura, born 9 December, 1862, ordained at Cheng-Ting 1887, consecrated 4 February, 1900. The episcopal residence is Yungpingfu.

An important event in this diocese was the erection in 1920 of a higher seminary at Chala near Peking, to be used as a central seminary for the five vicariates of Northern China in charge of the Lazarists: Central, Eastern, Northern, Southwestern, and Maritime Chi-li.

By present statistics (1921) this vicariate counts: 10 parishes, 45 chapels and churches, 224 missions, 10 mission stations; 17 regular clergy, 30 Sisters, 1 seminary with 31 seminarians, 1 college for boys with 6 teachers and 91 pupils, 1 normal school with 3 teachers and 44 students, 74 elementary schools with 75 teachers and 1,102 pupils and 3 orphanages with 55 orphans. The Catholic population numbers 15,600, all Chinese, out of a total population of 4,000,000.

Chi-li, MARITIME (TIEN-TSIN), VICARIATE APOSTOLIC OF (CE-LI MARITIMUS), erected 27 April, 1912, comprising the civil prefecture of Tien-tsin-fu, formerly part of the Vicariate of Northern Chi-li or Peking (see C. E., XVI–82). This vicariate, territorially one of the smallest, but numerically one of the largest in China, is entrusted to the Lazarists with the episcopal residence at Tien-tsin. Rt. Rev. Paul Dumond, born in Lyons 1864, ordained 1888, made director of the district of Pao-ting-fu 1898, was appointed titular Bishop of Curubis and first vicar apostolic of this vicariate, 27 April, 1912.

In 1920, upon the creation of the Vicariate of Kiang-si, Bishop Dumond was made its apostolic administrator. The present (1922) administrator of Maritime Chi-li is Rt. Rev. Jean de Vienne de Hautefeuille, titular Bishop of Abrytus and coadjutor at Northern Chi-li. In 1920 this vicariate counted a total population of 2,000,000, of whom 38,118 are catechists and 2,000 catechumens. The mission is served by 9 European and 11 native priests.

Chi-li, NORTHERN or PEKIN, VICARIATE APOSTOLIC OF (CE-LI SEPTENTRIONALIS; cf. C. E., III–677a),comprises two prefectures of Choun-tien-fu and Suan-hao-fu in China, and has a Catholic population of 300,000, out of a total population of 4,324,175.

The present vicar apostolic is the Rt. Rev. Stanislaus Francis Jarlin, a Lazarist, b. in the diocese of Montpellier 20 January, 1856, ordained 1889, consecrated titular Bishop of Pharbaetus 29 April, 1900, and made coadjutor to Bishop Favier, vicar apostolic of Northern Chi-li, with the right of succession; succeeded as vicar apostolic 4 April, 1905. His coadjutor is Rt. Rev. Jean de Vienne de Hautefeuille, titular bishop of Abrytus and administrator of Maritime Chi-li. The cathedral and episcopal residence are at Pekin.

The various religious orders established in this territory now (1921), besides the Lazarists, who have 19 European and 23 Chinese priests and 2 brothers, are: the Cistercians with 23 priests, 22 choir religious and 45 brothers, the Marist Brothers with 22 Europeans and 26 Chinese, the Daughters of Charity with 5 homes and 58 religious, Franciscan Missionaries of Mary with 1 house and 9 religious, Daughters of St. Joseph with 27 houses and 70 native religious. In addition to the missionary Fathers there are 2 European secular priests and 69 Chinese; 62 parishes, 69 European churches, 465 public chapels, and 69 oratories; 1 higher seminary with 37 students (philosophical and theological), 1 lower seminary with 131 Latin students, 1 normal school with 68 students, 9 catechism schools with 182 pupils, 8 schools for European sciences and languages with 1,022 pupils, 6 Chinese schools with 114 pupils, 554 schools for boys with 12,567 pupils, 258 schools for girls with 7,756 pupils, 927 schools for catechumens with 19,936 adult pupils and 1529 children.

There are 3 hospitals and in addition to these care is given to the sick in their homes and through 9 dispensaries, 1 home for the aged and 3 asylums for orphan girls and 1 nursery. None of these institutions receive any aid from the Chinese government, but the French government allots them a certain sum annually. The mission has established a very active press which publishes a number of religious and educational books in Chinese and Latin, not only for this mission but for many of the others in China. The "Catholic Bulletin of Pekin" and the "Sacerdos in Sinis" are also published, as well as a Catholic Directory "Catholic Missions of China and Japan," published annually, in French, since 1916. A recent event of interest in the vicariate, was the conversion of His Excellency Réné Lou-Tseng-Tsian, former Minister Plenipotentiary, and since 1912 serving the government in various capacities such as Minister of Foreign Affairs, Premier, and delegate and high commissioner at the conference of Versailles. The city of Pekin has entrusted the Daughters of Charity with the administration of its largest hospital, giving it the name of "Central Hospital," and religious services are permitted here just as in a religious institution. Since the revolution the Bishop is received once a year by the President of the Republic and accorded the same honors as a member of the diplomatic Corps, but given a private conference. During the World War, out of all the missionaries who were mobilized only a few were called to France, and of this number none were killed but several wounded; two were decorated with "Croix de Guerre," and "Légion d'Honneur."

Chi-li, SOUTHEAST, VICARIATE APOSTOLIC OF (CE-LI MERIDIO-ORIENTALIS), comprises the 5 prefectures of Hokienfu, Scheuchow, Kichow, Kwangpinfu and Tamingfu and 37 sub-prefectures. It is entrusted to the Jesuit Fathers, the present vicar apostolic being the Rt. Rev. Henri Lécroart, titular Bishop of Anchialos.

The Catholic population at present (1921) numbers 105,291 baptized Chinese and 45,000 catechumens out of a total population of 8,300,000. There are 1,085 parishes and missions, 114 churches, 761 public chapels and oratories, 2 convents for men, 24 secular and 55 regular clergy, 38 Sisters, 1 seminary with 20 seminarians, 2 colleges for men with 30 teachers and 420 students, 3 colleges for girls with 15 teachers and 135 pupils, 2,085 elementary schools with 2,344 teachers and 40,134 pupils. The various charitable institutions include 40 homes of different kinds, 5 asylums, and 3 refuges. There is a Catholic press which publishes the necessary Catholic literature.

Chi-li, SOUTHWEST, VICARIATE APOSTOLIC OF (CE-LI MERIDIO OCCIDENTALIS), is entrusted to the care of the Lazarist Fathers, the present vicar apostolic being Rt. Rev. Hubert-François Schraven, titular Bishop of Amyclæa, who came to the see as successor to Bishop de Vienne de Hautefeuille (transferred 1919), who had been made coadjutor to Bishop Coqset (1915) and succeeded him as vicar (1917) when he was transferred to Kiang-si. The episcopal residence is at Chengtingfu. Within recent years the vicariate has lost 8 of its European missionaries, 5 of these having died during an epidemic of typhoid in 1917, which also took 13 of the native missionaries. This epidemic was brought on by the great flood which occurred in 1916, and was followed in 1920 by a severe drought which brought famine to over 20,000,000 people. During these calamities the missionaries took an active part in helping the afflicted and their work went far toward making them better known and destroying the existing prejudice against them, and to this they attribute the remarkable increase in the number of catechumens (20,000 in all) during the present year, an increase of 4,000 to 5,000 on previous years.

In addition to the Lazarists, who number 17 European and 21 native priests and 3 brothers, the other religious communities established are: Paulist Sisters (with 46 members), Daughters of Charity (26), and Josephine Sisters (124). By present statistics (1921) there are 21 native secular priests, 17 parishes, 86 churches, 484 public chapels, 88 oratories, 926 mission stations, 1 higher seminary with 28 students, 1 lower seminary with 100 students, 2 normal schools with 116 students, 1 school for foreign languages with 35 pupils, 18 native schools with 646 pupils, 143 elementary schools for boys with 3,777 pupils, and 98 for girls with 4,943 pupils. Among the charitable institutions are 12 asylums with 715 children, 5 farms and workhouses with 72 inmates, 4 workshops with 654 inmates, 3 orphanages for boys with 180 orphans, and 4 for girls with 656 orphans, 2 hospitals for men with 1,194 patients, 2 for women with 708 patients, 2 homes for aged men with 163 inmates and 2 for aged women with 135 inmates.

China (cf. C. E., III–663b).—Area and Population.—The Chinese Republic, situated in Eastern Asia, includes China proper or the Eighteen Provinces (She-pa-sheng), the so-called New Dominion of Sinkiang (including East Turkestan), Manchuria, Outer Mongolia, Inner Mongolia, and Tibet, with a total area of 3,913,560 square miles, of which China proper extends over 1,532,420 square miles. These figures are given by the Government Gazette (27 February, 1911), which estimates the total population at 320,650,000. The "Almanach de Gotha" (1914) and the "Statesman's Year-Book" (1921) give for the Eighteen Provinces an estimated population of 325,817,760 and 302,110,000 respectively. The population of each province is as follows: Chi-li, 32,571,000; Shan-tung, 29,600,000; Shan-si, 60,700,000; Ho-nan, 25,600,00; Kiang-su, 17,300,000; Ngan-hwei, 17,300,000; Kiang-si, 14,500,000; Che-kiang, 17,000,000; Fu-kien, 13,100,000; Hu-pe, 24,900,000; Hu-nan, 23,600,000; Kwang-tung, 27,700,000; Kwang-si, 6,500,000; Yun-nan, 8,500,000; Kwei-chou, 11,300,000; Shen-si, 8,800,000; Kan-su, 5,000,000; Sze-ch'wan, 23,000,000.

Government.—The government of China is republican in form. The source of all executive powers is the president (elected for five years, and eligible for one re-election), who promulgates the laws, issues orders for their execution, is commander-in-chief of the army and navy, and appoints all civil and military officials. If he dies in office he is succeeded by the vice-president. The National Assembly, the legislative branch of the Government, is made up of a Senate (*Tsan I Yuan*) and a House of Representatives (*Chung I Yuan*). The Cabinet is composed of a Premier (*Kuo Wu Tsung Li*) and the ministers of nine executive departments, or Ministries (*Pu*) of Foreign Affairs (*Wai Chiao*), Interior (*Nei Wu*), Finance (*Ts'ai Cheng*), War (*Lu Chun*), Marine (*Hai Chun*), Justice (*Ssu Fa*), Education (*Chiao Yu*), Agriculture and Commerce (*Nung Shang*), and Communications (*Chiao T'ung*). Eight councillors are attached to the Cabinet Office, also a number of semi-independent bureaus, as the Bureaus of Laws, of Statistics, of Printing, the Civil Service Bureau, etc. *Chiang Chun Fu* is a military advisory board of the President. The Central Salt Administration was organized in 1913, comprising a Chief Inspectorate of salt revenues under a Chinese chief inspector (*Tsung Pan*) and a foreign associate chief inspector (*Hui Pan*). The Revenue Council (*Shui Wu Ch'u*), formed in 1906, supervis s the maritime customs through the foreign Inspectorate General of Customs at Peking and the Chinese superintendents of customs at the different ports. The General Staff is organized on the same basis as a ministry under a Chief of Staff. The Supreme Court is the highest judicial tribunal in the country. The Administrative Court (*P'ing Cheng Yuan*) tries the impeachment of officials. The Department of Tibetan and Mongolian Affairs (*Meng Tsang Yuan*) has charge of the affairs of the outlying Chinese territories of Mongolia and Tibet.

At the beginning of the Republic many of the provinces under their military governors were slipping from the control of the Central Government. In 1914 a new system of provincial administration was promulgated. In each province there is a civil governor (*Seng Chang*), appointed by the president, and controlling the civil officials, police, and militia. He also exercises direct control over the lesser territorial officials in the province, the *Taoyins* and district magistrates. The military governor (*Tu Chün*) has authority over military matters, subject to the orders of the president, the Ministry of War, and General Staff. A special envoy for foreign affairs (*Wai Chiao Pu T'e Pai Chiao*) is stationed in each province to conduct the relations with foreigners. The Chief of the Department of Finance supervises the collection of taxes. There are also the Departments of Education and Industry. The chief judge of the Higher Court (*Kao Teng Shen P'an T'ing*) is the principal judicial authority in the province. Each province is divided into a number of large circuits, varying between two and seven, and called *Tao,* each under the jurisdiction of an official, called a *Taoyin,* who acts under the supervision of the governor of the province. These circuits are subdivided into districts (*Hien*), authority over which is vested in district magistrates, also subject to the governor. Rival factions within the Republic during recent years have united under the leadership of the military governors, whose power in their respective spheres has thus become supreme. The Unification Mandate, issued in 1920, attempted to restore central control.

Calendar.—According to a resolution passed by the Tze Cheng Yuan on 20 November, 1911, China adopted the western calendar. The old method of reckoning dates has not been entirely abolished in the provinces, but all official documents are marked according to the European calendar.

Education.—Great progress has been made in education in China since the change in the educational system in 1905, and especially of recent years. A phonetic script system, invented in 1913, serves to unify the spoken dialects, help the study of Chinese characters, and educate the illiterate. The Board of Education supervises higher education, and primary education is under provincial control. Schools have been established in every town, and an attempt has been made to make primary education compulsory. Thirty-four technical colleges and six higher normal schools have been founded. The Peking Government University, completely reorganized in 1917, has 1,500 students and 90 teachers. There are many missionary schools and colleges. The extension of medical science in recent years is noteworthy. Since 1900 China has sent about 400 students to be educated in the United States, a special preparatory institution in Peking having been established. In 1920 there were 175 students in the United States receiving support from the Chinese government, 168 in Europe, and 1,241 in Japan. There were altogether 1,600 Chinese students in the United States. The total number of schools in China in 1919 was 134,000, with 5,500,000 students.

Religion.—The native religions of China are Confucianism, Taoism, and Buddhism. Proposals to make Confucianism the state religion have failed, though it is the basis of ethical teaching in national education. The Constitution accords freedom of worship to the people. In an audience given to the Bishop of Peking on 26 February, 1912, the president assured full religious liberty to all, and the abolition of old disabilities. A Presidential Mandate of 30 August, 1918, appointed the Minister of the Interior to reverently perform, in behalf of the president, the ceremonies connected with the worship of Confucius.

Mohammedans are numerous in China, but accurate statistics for them are unavailable. According to Broomhall there are in China 8,500,000 Mussulmans, of whom 3,500,000 are in Kan-su and over 1,000,000 in Yun-nan. D'Ollone brings the total down to 5,000,000. The Chinese Year Book (1919) gives from 15,000,000 to 20,000,000. According to the last source there are 600 Jews in China.

The Russian Ecclesiastical Mission in 1918 consisted of a monastery, a hermitage, a nunnery, 5 convents, and 32 churches, with 5,587 baptized Chinese adherents. The bishop is resident at Peking.

Protestant missions date from 1807 and at various times no less than 138 societies have had representatives in China. According to the "World Statistics of Christian Missions" in 1916 there were 108 Protestant missionary societies active in China, with a total foreign staff of 5,750 and a total native staff of 15,680; 4,082 organized churches and 4,037 other places where regular services were held; 257,431 communicants, 77,925 baptized non-communicant adults and children, 114,525 others under Christian instruction; 3,003 Sunday schools with 166,054 teachers and pupils. Attached to Protestant missions in 1915 were 24 colleges, 120 normal and training schools, 29 theological schools, 216 middle schools, 5,212 elementary schools, and 386 hospitals and dispensaries. In 1915 the publications of the Chinese agencies of the three Bible societies (British and Foreign, American, and the National Society of Scotland) amounted to 6,301,522 copies of the whole Bible or portions thereof. Of these 2,875,000 are in Mandarin, 265,000 in simple Wen-li, and 93,000 in classical Chinese.

Catholic Missions.—By decree of Pope Leo XIII, 23 June, 1876, China was divided into five ecclesiastical regions, which are made up of the following vicariates apostolic.

First Region.—In the Chi-li province: (1) Southeastern Chi-li, erected 1856; under the care of the Jesuits; residence, Chang-kia-chwang, in the Prefecture of Hokien; vicar apostolic, Henri Lécroart, titular Bishop of Anchialos. (2) Northern Chi-li, erected 1856; under the Lazarists; residence, Peking; vicar apostolic, Stanislas Jarlin, titular Bishop of Pharbætus; coadjutor, Jean de Vienne, titular Bishop of Abrytus. (3) Southwestern Chi-li, erected 1856; under the Lazarists; residence, Cheng-ting; vicar apostolic, Hubert-François Schraven, titular Bishop of Amyclæa. (4) Eastern Chi-li, erected 1899; under the Lazarists; residence, Yung-ping; vicar apostolic, Ernest Francis Geurts, titular Bishop of Rhinocolura. (5) Central Chi-li, erected 1910; under the Lazarists; residence, Pao-ting; vicar apostolic, Joseph Fabrègues, titular Bishop of Alalis. (6) Maritime Chi-li, erected 1912; under the Lazarists; residence, Tien-tsin; vicar apostolic, Paul Dumond, titular Bishop of Curubis. In the Ho-nan province: (7) Northern Ho-nan, erected 1869; under the Foreign Missions of Milan; residence, Wei-hwei; vicar apostolic, Martin Chiolino, titular Bishop of Calama. In Manchuria: (8) Southern Manchuria, erected 1838; under the Foreign Missions of Paris; residence, Mukden; vicar apostolic, Felix-Marie Choulet, titular Bishop of Zela. (9) Northern Manchuria, erected 1898; under the Foreign Missions of Paris; residence, Kirin; vicar apostolic, Pierre-Marie Lalouyer, titular Bishop of Rhaphanæa; coadjutor, Auguste Ernest Peter Gaspais, titular Bishop of Canopus. In Mongolia: (10) Eastern Mongolia, erected 1883; under the Missionaries of Scheutveld (near Brussels); residence, Sung-hui-tsoei-tze; vicar apostolic, Conrad Abels, titular Bishop of Lagania. (11) Central Mongolia, erected 1883; under the Missionaries of Scheutveld; residence, Si-wan-tze; vicar apostolic, Jerome Van Aertselaer, titular Bishop of Zarai. (12) Southwestern Mongolia, erected 1883; under the Missionaries of Scheutveld; residence, Eul-she-sze-king-ti; vicar apostolic, Louis Van Dyck, titular Bishop of Abbir.

Second Region.—(1) Northern Kan-su, erected 1878; under the Missionaries of Scheutveld; residence, Liang-chou; vicar apostolic, Geoffrey Frederix, titular Bishop of Thagaste. (2) Southern Kan-su (Prefecture Apostolic), erected 1905; under the Missionaries of Scheutveld; residence, Ts'in-chou; prefect apostolic, Constantin Daems. (3) I-li or Kuldja (Mission), erected in 1888; under the Missionaries of Scheutveld; residence, Sui-ting; superior of the mission, Joseph Hoogers. (4) Northern Shen-si, erected 1844; under the Franciscans; residence, Yen-an-fou; vicar apostolic, Celestin Ibañez y Aparicio, titular Bishop of Bagi. (5) Southern Shen-si, erected 1887; under the priests from the Seminary of Sts. Peter and Paul, Rome; residences, Ku-lu-pa and Hanchung-fu; vicar apostolic, Antonio Capettini, titular Bishop of Evaria. (6) Central Shen-si, erected 1911; under the Franciscans; residence, Si-ngan-fu; vicar apostolic, Eugene Massi, titular Bishop of Jaffa. (7) Northern Shan-si, erected 1844; under the Franciscans; residence, Tai-yuan; vicar apostolic, Agapito Augusto Fiorentini, titular Bishop of Rusaddir. (8) Southern Shan-si, erected 1890; under the Franciscans; residence, Lu-ngan; vicar apostolic, Albert Oderic Timmer, titular Bishop of Drusipara. (9) Northern Shan-tung, erected 1839; under the Franciscans; residence, Tsi-nan; vicar apostolic, Adalbert Schmucker, titular Bishop of Elearchia. (10) Eastern Shan-tung, erected 1894; under the Franciscans; residence, Che-fu; vicar apostolic, Adéodat Wittner, titular Bishop of Miletus. (11) Southern Shan-tung, erected 1885; under the Society of the Divine Word of Steyl; residence, Yen-chou; vicar apostolic, August Henninghaus, titular Bishop of Hypæpa.

Third Region.—(1) Eastern Che-kiang, erected 1696; reestablished 1846; under the Lazarists; residence, Ning-po; vicar apostolic, Paul-Marie Reynaud, titular Bishop of Fussola. (2) Western Che-kiang, erected 1910; under the Lazarists; residence, Hang-chow; vicar apostolic, Paul Faveau, titular Bishop of Tamassus. (3) Southern Ho-nan, erected 1882; under the Foreign Missions of Milan; residence, Nan-yang; vicar apostolic, Flaminius Bellotti, titular Bishop of Sufetula. (4) Western Ho-nan, erected 1906; under the Congregation of St. Francis Xavier of Parma; residence, Siang-cheng; vicar apostolic, Lodovico Calza, titular Bishop of Termessus. (5) Eastern Ho-nan, erected 1916; under the Foreign Missions of Milan; residence, Kai-feng-fu; vicar apostolic, Noè Tacconi, titular Bishop of Aradus. (6) Southern Hu-nan, erected 1856; under the Franciscans; residence, Heng-chou; vicar apostolic, Pellegrino Luigi Mondaini, titular Bishop of Synaus. (7) Northern Hu-nan, erected 1879; under the Augustinians; residence, Li-chu; vicar apostolic, Angelo Diego y Carbajal, titular Bishop of Caloe. (8) Northwestern Hu-pe, erected 1870; under the Franciscans; residence, Lao-ho-kou; pro-vicar apostolic, Fr. Ermenegild Ricci. (9) Southwestern Hu-pe, erected 1870; under the Franciscans; residence, Ichang; vicar apostolic, Modestus Everaerts, titular Bishop of Tadama. (10) Eastern Hu-pe, erected 1870; under the priests of the Irish Maynooth Mission; residences, Wuchang and Hankow; vicar apostolic, Gratien Gennaro, titular Bishop of Jericho. (11) Kiang-nan or Nanking, erected 1660; reestablished 1856; under the Jesuits; residence, Shanghai; vicar apostolic, Prosper Paris, titular Bishop of Silandus. (12) Kiu-kiang (formerly Northern Kiang-si), erected 1696; reestablished 1838; under the Lazarists; residence, Kiu-Kiang; vicar apostolic, Louis Fatiguet, titular Bishop of Aspendus. (13) Yü-Kiang, formerly Fu-Chow (formerly Eastern Kiang-si), erected 1885; under the Lazarists; resi-

dence, Fu-chow; vicar apostolic, Louis Clerc-Renaud, titular Bishop of Elea. Southern Kiang-si (erected 1869) divided in 1920 into two vicariates as follows: (14) Ki-anfu; under the Lazarists; residence, Ki-anfu; vicar apostolic, Nicholas Ciceri, titular Bishop of Dausara. (15) Kan-chow, under the Lazarists; residence, Kan-chow; administrator, Paul Dumond, vicar apostolic of Maritime Chi-li.

Fourth Region, under the Foreign Missions of Paris.—(1) Kwei-chou, erected 1708; reestablished 1847; residence, Kwei-yang; vicar apostolic, François-Lazare Seguin, titular Bishop of Pinara. (2) Northwestern Sze-chwan, erected 1696; residence, Cheng-tu; vicar apostolic, Jacques-Victor Rouchouse, titular Bishop of Ægea. (3) Eastern Sze-chwan, erected 1860; residence Chung-king; vicar apostolic, Célestin-Félix Chouvellon, titular Bishop of Dansara. (4) Southern Sze-chwan, erected 1860; residence, Sui-fu; vicar apostolic, Marie-Pierre Fayolle, titular Bishop of Lampa. (5) Yun-nan, erected 1702; reestablished 1840; residence, Yun-nan; vicar apostolic, Charles-Marie de Gorostarzu, titular Bishop of Aila. (6) Tibet, erected 1846; residence, Khanting; vicar apostolic, Pierre-Philippe Giraudeau, titular Bishop of Thynias. (7) Kien-tchang, erected 1910; residence, Ning-yuan-fu; vicar apostolic, Joseph Bourgain, titular Bishop of Archelaïs.

Fifth Region.—(1) Fu-kien, erected 1696; under the Dominicans; residence, Fu-chou; vicar apostolic, Francis Aguirre, titular Bishop of Bothrys. (2) Amoy, erected 1883; under the Dominicans; residence, Amoy; vicar apostolic, Emmanuel Prat, titular Bishop of Mactaris. (3) Hong-Kong, erected 1874; under the Foreign Missions of Milan; residence, Hong-Kong; vicar apostolic, Domenico Pozzoni, titular Bishop of Tavia. (4) Canton (until 1914 prefecture of Kwang-tung), erected 1858; under the Foreign Missions of Paris; residence, Canton; vicariate vacant. (5) Western Kwang-tung, erected 1920; under the Foreign Missions of Paris; residence, Fort-Bayard; vicar apostolic, Auguste Gauthier, titular Bishop of Doberus. (6) Swatow, erected 1914; under the Foreign Missions of Paris; residence, Swatow; vicar apostolic, Adolphe Rayssac, titular Bishop of Cotiæum. (7) Kwang-si, erected 1875; under the Foreign Missions of Paris; residence, Nan-ning; vicar apostolic, Maurice-François Ducoeur, titular Bishop of Barbalissus. (8) Shiu-kow, erected from Canton in 1920; under the Salesians; residence, Shiu-kow; vicar apostolic, Aloysius Versiglia, titular Bishop of Carystus. (9) Macao (Diocese), erected 1516. The diocese, suffragan of Goa, India, includes the Portuguese colony of Macao, the prefecture of Chaoking and sub-prefecture of Siangchan in China; while outside of China it includes the Island of Timor and the Portuguese missions of Malacca and Singapore. The vicar capitular is Mgr. José da Costa Nunes with residence at Macao, a city of 40,000 opposite Hong Kong.

Religious Orders.—At the outbreak of the European War many of the missionaries of French orders and missionary societies returned to France. It is estimated that one-third of the French missionaries at this time were mobilized. We can realize the effect of this when we remember that the majority of the missionaries in China at the outbreak of the war were of French nationality. The Jesuits, Vincintians, and Foreign Missionaries of Paris, who hold between them 25 of the 53 vicariates into which China is divided, are almost entirely French. This depletion of missionary ranks, owing to war and its after effects, has been the incentive in other countries for many far-reaching missionary movements. Since 1910 no less than eleven new organizations have been appointed to missions in China. These particularly come from America and Ireland. From America we have the Foreign Mission Society of Maryknoll, the Society of the Divine Word, the Chinese Mission Society of Omaha, the Dominicans, the Vincentians, and the Passionists. From Ireland have come the Fathers of the Society for Chinese Missions and the Christian Brothers of Ireland. In 1920 the American Dominicans were appointed by the Holy See to a mission in the Province of Fúkien. This province is under the care of Spanish Dominicans who set aside a portion of their territory for the American province. The American Vincentians took over a new mission in Southern Kiang-si in 1921, and Mgr. Dumond, formerly Vicar Apostolic of T'ien-tsin, was appointed as vicar apostolic. The Passionists were appointed to Northwest Hu-nan in 1921. In 1918 the first band of missionaries from the Foreign Mission Society of Maryknoll reached China, following their appointment by the Holy See to a section of the Province of Kwangtung. Recently they obtained further territory in the Province of Kiang-si with mission headquarters at Wu-chou on the borders of the two provinces. The Chinese Mission Society received its appointment to the Province of Hu-pe in 1919 and the following year its first band of missionaries reached China. The headquarters of the Society are at Han-yang, in the Province of Hu-pe. The Society of the Divine Word was appointed to a new vicariate in Kansu during 1921 as a compensation for the missions they lost during the war. The American province of the Society with headquarters at Techny, Ill., sent its first missionaries to Shan-tung in 1919. In addition to these missionary forces we must also add the Irish Vincentians who have opened schools in Pekin, and two American secular priests who have gone to engage in educational work in the Vicariate of Eastern Ho-nan under the direction of the Foreign Missionaries of Milan.

Two orders of Sisters opened institutes in China during 1920 and 1921. In 1920 the Sisters of Divine Providence of St. Mary's of the Woods, Ind., sent six Sisters to open schools in the Vicariate of Eastern Ho-nan. The following year the first band of the Missionary Sisters of St. Dominic, organized by the Foreign Mission Society of Maryknoll, New York, reached China and will work in the missions of the Society in Kwang-tung and Kiang-si. In 1921 the Christian Brothers of Ireland arrived at Han-yang, Hu-pe. This order has taken over the educational work for the Chinese Mission Society in the Province of Hu-pe. The China Mission College at Almonte, Canada, sent its first missionaries to Kwei-chou in 1919.

The native orders of men are the Paulists and the Brothers of the Sacred Heart. Two unsuccessful attempts have been made in the last half century to establish the Congregation of the Mother of God. The first was made by Mgr. Languillat, who established the Congregation of St. Joseph. This was to be a native order of catechists and teaching brothers. It was unsuccessful and the few brothers who remained after its dissolution were received into the Congregation of the Mother of God, then in its infancy. The latter congregation was founded by Mgr. Garnier at Nan-king. In 1909 this order was united with the Marist Brothers by Mgr. Paris, Vicar Apostolic of Kiangnan. The union lasted three years, and difficulties arose. The Marists believed these difficulties to arise from a difference in spirit and training and required all

the members of the old congregation to make their novitiate over again under the Marist rule. This ruling was refused by all the members except thirty-six, who accepted. The others left the community and went back into the world. The Congregation of the Mother of God was dissolved, but is now again under consideration for reorganization. The Paulist Institute was founded by Mgr. Bruguière, Vicar Apostolic of Southwestern Chi-li, in 1894 as a teaching order for his vicariate. This order still exists with its motherhouse at Cheng-ting-fu, and numbers at present thirty-five religious. The Brothers of the Sacred Heart were founded in Eastern Mongolia in 1911. This congregation is entirely religious with three vows. The members take vows for a period of five years, after which they may renew them for a further period of five years, then for ten years, and after this latter period they are admitted to perpetual vows. At present they number sixteen professed brothers. They wear a Chinese costume of black material.

The native orders of women have made far more progress than native orders of men. The men are usually absorbed by foreign missionary orders while the native women have developed their own organizations. It is a common thing in China to find women making vows of virginity in early life, as in the early Church. These women live in their own homes and sometimes adopt the rule of some community as far as possible. The Community of Chinese Virgins in Zechewan was the first attempt to organize a native Sisterhood. They do not live in community, but scattered among the Christians whom they instruct. The Chinese Virgins of Tibet follow a rule drawn up by Mgr. Giraudeau, and live in community. The Religious of the Sacred Heart of Mary were founded in 1858 in Northern Manchuria and have made great progress and rendered many services to the missions of Manchuria during the last half century. After a novitiate of three years they devote themselves to teaching and works of mercy. The mother-house of the order is at Siaopakiatze, Manchuria. The mother-house is elected annually. At present this congregation numbers 105 members, including novices. The Sisters of St. Joseph were established after the persecutions of 1872 by Mgr. Delaplace, Vicar Apostolic of Pekin, and the first postulants were trained by the Daughters of Charity. They have one or two establishments in almost every parish of the Vicariate of Pekin, numbering at present seventy-four religious. From this order have branched off the Marist Sisters of Yung-ping-fu (1901), the Josephines of Cheng-ting-fu (1878), the Josephines of Pao-ting-fu (1910), and the Josephines of Tien-tsin (1912), all of whom follow the same rule and were detached when these new vicariates were established. The Josephines of Pao-ting-fu number 34 religious, and the Josephines of Tien-tsin number 14 religious. The Josephines of Cheng-ting-fu had their constitutions changed somewhat in 1910. The superior general resides at the principal house at Cheng-ting-fu. This congregation at present numbers 133 religious. From them were established, in 1914, by Mgr. Calza, Vicar Apostolic of Western Honan, the Josephines of Honan, who now number 25 religious. The Sisters of the Immaculate Conception were detached from the Josephines of Peking by Mgr. Geurts, first Vicar Apostolic of Eastern Chi-li. This branch comprises four establishments and 30 religious, including novices. Its principal house is at Yung-ping-fu. The Institute of the Immaculate Conception was founded by the Belgian Fathers in Eastern Mongolia in 1884. They spend six years of study in preparation for their work, and numbers at present 191 members. Their novitiate is at Sung-shut-suitze. Their habit consists of the Chinese women's dress of black cotton. The Sisters of the Sacred Heart were formed in December, 1919, by a wealthy lady in Central Mongolia and approved by the Vicar Apostolic. The Daughters of the Sacred Heart were established in 1914 in the vicariate of Western Che-kiang by Mgr. Faveau, Vicar Apostolic, as a teaching order. The society numbers 30 members. Its principal house is at Hang-chou. These Sisters dress in the ordinary Chinese women's costume. The Congregation of the Presentation, founded in 1869 in the Province of Nan-king, conducts schools in the missions of the Vicariate of Nan-king and at the present time numbers 189 members, of whom 32 are novices. They have 89 establishments throughout the vicariate. The mother-house is at Sicawei. Another branch has been established in the Vicariate of Southeast Chi-li. Both of these vicariates are under the care of the Jesuits (French). The Daughters of St. Anne, founded in 1895 in Southern Kiang-si, have 10 foundations and a community of 32 religious. The Virgins of Our Lady of Good Counsel were founded in 1907 by Mgr. Paul Ferant, Vicar Apostolic of Northern Kiang-si. They teach the young and work in orphanages, and have four establishments in Kiang-si with a total of 25 members. The servants of the Sacred Heart, founded in 1910 in Eastern Sze-chwan, is a teaching community with principal house at Chung-king and a total of 26 religious. The Virgins of Purgatory were founded in Che-Kiang in 1892 by Mgr. Reynaud, present Vicar Apostolic of Eastern Che-Kiang. The order comprises 80 members, of whom 15 are novices. They wear a religious habit. The mother-house and novitiate is at Ning-po. The Religious of the Immaculate Conception were founded in 1918 at Canton by Mother Angeline of the Sacred Heart, and now number 26 professed Sisters and 25 novices. The Sisters of the Third Order of St. Francis were under the direction of the Canossan Sisters at Wu-Chang from 1908 to 1917, when they were made an independent society. The mother-house is at Wu-Chang, Hu-pe. The members take three vows. The society numbers 25 professed Sisters, 4 novices, and 24 postulants. The Franciscan Tertiaries of the Holy Childhood were organized in 1905 at King-chou-fu by Mgr. Everaerts of Southwest Hu-pe. The first postulants were Chinese Virgins who had lived the religious life in their own homes and worked among the young. They took their vows in the new congregation in 1907. The mother-house is at King-chou-fu. The society has three establishments and 39 members, of whom 6 are novices. The Oblates of the Holy Family were founded in 1910 by Mgr. Henninghaus, Vicar Apostolic of South Shang-tung. They take annual vows of poverty and obedience. The principal house is at Yen-chou-fu. The society numbers 22 professed Sisters, 23 novices, and 7 postulants.

Catholic Press.—There are two monthlies published at Shanghai in China, "Yesou Cheng-Sin-Pao" and "Cheng-Kia-Tsa-Dje," "Tchoung-Che-Pao" is a Chinese weekly published at Chung-king, Sze-chwan, with a French supplement, "La Verité." A Latin theological monthly review, "Sacerdos in Sinis," is conducted by the Vincentian Fathers at Peking. The only Catholic publication in the English language in the Far East is "The Rock," published monthly at Hong-Kong by Catholic laymen. French publications are: "Le Bulletin Catholique de Pekin," monthly organ of the Vincentian missions at Peking; "L'Echo de St. Michel," parish

monthly of the Legations at Peking; "Petit Messager de Mingpo," monthly organ of the Vincentian missions in Che-Kiang; "L'Echo du Chantung Oriental," organ of the Franciscan mission in Eastern Shan-tung, issued every two months; "L'Ami des Missionaires du Kiangsi Septentrional," organ of the Vincentian missions at Kiu-kiang, published irregularly; "La Verité," supplement of a weekly paper in Chinese, the "Tchoung-Che-Pao," published at Chung-k'ing, Sze-ch'wan; "L'Echo de Tientsin," a daily sympathetic towards Catholic interest; "Calendrier-Annuaire de L'Observatoire de Zi-ka-wei," annual, published by the Jesuit Fathers at Sikawei. The "Bolotin do Governo Eclesiastico da Diocese de Macau" is a Portuguese monthly of the Diocese of Macao.

Trade.—The revenue of the customs in 1919 was Haikwan taels 46,009,160 (1 Haikwan tael=$139 U. S.), as against Haikwan taels 22,742,104 in 1897. It included import duties, taels 19,631,697; export duties, tls. 19,835,823; coast trade duties, tls. 2,582,059; tonnage dues, tls. 1,443,891; transit dues incoming, tls. 1,490,304; transit dues outgoing, tls. 1,025,886. The gross value of the foreign trade was Hk. tls. 1,361,735,698 in 1919, as against Hk. tls. 385,142,721 in 1897, the net value being Hk. tls. 1,277,807,092, as against tls. 366,329,983 in 1897. The value of the direct trade was: Continent of Europe (Russia excepted), tls. 178,552,712; Russian European ports, tls. 47,612; Russia and Siberia by land frontier, tls. 7,241,120; Russian Pacific ports, tls. 24,899,586; Korea, tls. 32,049,404; Japan (including Formosa), tls. 441,947,029; Philippine Islands, tls. 4,538,165; Canada, tls. 23,068,899; United States (including Hawaii), tls. 211,355,383; Mexico and Central America (including Panama), tls. 4,919; South America, tls. 196,514; Australia, New Zealand, etc., tls. 1,367,230; South Africa (including Mauritius), tls. 49,907; total tls. 925,318,120 (net imports, tls. 70,089,866; exports, tls. 108,462,846). The chief imports are: opium, tls. 246,000 (weighing 156.00 piculs); cotton goods, tls. 221,114,198; woolen and cotton mixtures, tls. 3,382,737; woolen goods, tls. 3,936,585; miscellaneous piece goods, tls. 6,914,276; copper, iron, steel, etc., tls. 57,307,814; cigarettes, tls. 21,442,328; cigars, tls. 892,392; fish and fishery products, tls. 11,253,572; flour, tls. 1,249,965; matches, tls. 5,575,912; machinery, tls. 14,100,000; medicines, tls. 5,880,614, etc. The chief exports are: beancake, tls. 44,173,118; beans, tls. 38,835,441; bristles, tls. 4,748,890; camphor, tls. 1,595,313; cattle, tls. 864,388; raw cotton, tls. 30,253,447; fire-crackers, tls. 2,849,173; matting, tls. 1,039,838; medicines, tls. 3,404,562; raw white silk, tls. 2,242,541; steam filature raw white silk, tls. 3,480,811; yellow silk, tls. 5,842,445; wild silk, tls. 10,516,709; silk cocoons, tls. 2,660,861; silk waste, tls. 7,982,445; silk cocoons refuse, tls. 765,714; silk piece goods, tls. 15,744,583; Shantung pongees, tls. 7,515,645; silk products unclassed, tls. 415,142; undressed skins and hides of cows and buffalos, tls. 10,361,381; of horses, asses, and mules, tls. 510,335; of goats, tls. 8,588,740; of sheep, tls. 370,416; unclassed, tls. 14,918; straw braid, tls. 7,717,587; vegetable tallow, tls. 1,979,333; black tea, tls. 8,796,928; green tea, tls. 11,055,610; black brick tea, tls. 2,345,258; green brick tea, tls. 108,766; tea tablet, tls. 33,941; tea dust, tls. 53,767; sheep's wool, tls. 11,609,979; chinaware, tls. 3,780,285, etc.

Shipping.—In 1919, 112,565 steamers (89,844,371 tons) and 97,190 sailing vessels (5,881,564 tons), in all 210,755 vessels (95,725,935 tons) entered and cleared Chinese ports, of which Chinese shipping vessels (foreign type) numbered 49,043 (22,553,448 tons), Chinese junks 88,532 (4,536,314 tons), British 36,074 (36,284,312 tons), Japanese 27,182 (27,532,449 tons), French 471 (414,161 tons), German 298 (53,142 tons), American 4,433 (2,569,887 tons), Norwegian 311 (302,959 tons), Portuguese 118 (50,292 tons), Danish 93 (185,697 tons), Swedish 18 (53,650 tons), etc.

Railways.—China now possesses 6,835 miles of railway, with 2,000 miles under construction. An imperial edict of 9 May, 1911, ordered that all trunk lines under construction or projected be taken over by the government, while branch railways were "to be allowed to be undertaken by the people according to their ability." Under the Republic steps have been taken to nationalize railway expansion in China. The Chinese government railways comprise fourteen lines: Peking-Han-kan (810,821 miles), Peking-Mukden (563,030), Tientsin-Pu-kow (687,348), Shanghai-Nan-king (193,127), Shanghai-Hang-chou-Ning-po (177,853), Peking-Sai-yuan (304,540), Cheng-Tai (150,872), Tao-ku-Ching-hwa (94,672), Kai-feng-Honan (114,885), Kirin-Chang-chun (79,301), Chuchou-Ping-hiang (56,200), Canton-Kow-loon (88,857), Canton-San-shui, Chang-chou-Amoy (17,388). In addition to these are the provincial and private railways, with a total of 424,143 miles, making the total subject to the Ministry of Communications 4,431,614 miles. The Concessioned Railways have a total of 2,400,165 miles, and include the Chinese Eastern (1069), South Manchurian (714), Shantung (306), Yun-nan (289), Canton-Kow-loon (British section, 22).

The railway system now in operation in China is located principally north of the Yang-tse River. The Shanghai-Nanking line, with the recently connected up Shanghai-Hang-chou-Ningpo line, extends the system into south China. China has approximately 460 square miles of territory and 107,000 population for each mile of railway, in contrast with the United States, with 12 square miles of territory and 3,800 population for each mile of railway. The extent of waterways will probably always serve to keep these average figures higher in China than in countries not so favored. Yet railways tend to become more an integral part of the industrial machinery of a nation, and these averages therefore measure to a certain extent the advance of industrial progress.

Projected Railways.—Yam-chou via Nan-ning, Po-shan, Sin-yi to Yun-nan-fu, thence via Weining to Chung-king (1,000 miles); Nan-king via Ning-koe, Hui-chan, Nan-chang, Ping-hiang (1,000 miles); Heng-chou-fu-Chin-chou (560 miles); Chu-kiao-Yen-cheng-Nan-yang-Siang-yang (225 miles); Sin-yang-chou (227 miles); Yun-yang-Han-chung-fu (360 miles); Chin-chou-Aigun (800 miles); Peking-Jehol-Chihfeng-Chingchow-Kalgan-Dolonor-Chihfeng (780 miles); Harbin-Mergen-Aigun-Blagovestchensk (660 miles); Ta-tung-fu-Cheng-tu (960 miles); Canton-Nan-ning-Lang-son (550 miles); Shansi-Sin-yi-fu (760 miles); Yun-nan-Sze-chwan (450 miles); I-li-Lan-chou-Sian-fu-Tung-kwan-Honan-fu-Kaifend-Heng-chou-fu-Tsing-kiang-pu-Hai-chou (3,000 miles); Sui-yuan-Kiakhta (750 miles); Kao-mi-Yihsien (200 miles); Yen-chou-fu-Kai-feng-fu via Tsao-chou-fu (230 miles).

Telegraph System.—On 30 September, 1920, there were 49,259 miles of land lines, 73,873 miles of wires, 1,002.53 miles of submarine cables, 46 miles of river cables, 837 telegraph offices. In 1918 the Government contracted with the Marconi Wireless Company for the purchase of 200 wireless telephones for the Chinese army, and for the erection of three powerful wireless stations at Kashgar, Urumchi, and Lanchowfu. In 1921 the American

Federal Telegraph Company was given the right to erect five powerful stations in the largest cities of China in consideration of a loan, payable in ten years. Among China's demands at the Paris Peace Conference and the Disarmament Conference was the demand that no foreign wireless or telegraphic installations of any kind shall be set up on Chinese territory, and that such installations as have been established shall be handed over to China upon due compensation being given.

Postal System.—At the end of 1917 there were 9,103 localities open to postal business, and the number of articles dealt with had increased to nearly 260,233,000. The number of parcels reached 2,640,355 and money orders about $21,523,300.

Recent Politics.—As early as 1906 preparations were made in China for the introduction of constitutional government. In 1908 an edict promised the convocation of a Parliament and the proclamation of a Constitution, drawn in the ninth year from the date of the edict, i. e., 1917. Until then, certain measures of reform were to be undertaken each year. In October, 1910, the Senate convened in Peking to form the nucleus of the future Parliament, it however had only deliberative power and the Throne refused to yield to its demand that the Grand Council be made responsible to it. A most determined demand for an earlier opening of a Parliament resulted in the edict commanding that the Parliament be convened in 1913. A rebellion in the autumn of 1911 precipitated matters; in October Wuchung was taken by the revolutionaries and an independent military government declared. The provinces seceded, one by one, until fourteen out of twenty-two including Manchuria, Kiang-si, Hu-pe, Hu-nan, and the viceroyalty of Liang-Kwang, had thrown off their allegiance to the Manchu government. The learned Dynasty offered to grant every demand of the people, retaining for itself the mere title of sovereignty. A constitution was immediately drawn up and sanctioned by edict issued on 3 November, 1911, and on 26 November the Regent in behalf of the emperor took the Oath of Constitution. He summoned Yuan Shih-kai former viceroy of Chi-li, whom he had dismissed in 1909, granted him the powers of dictator, and appointed him Prime Minister and General of the forces. A constitutional monarchy with the Manchus as a figurehead was decided upon, and accepted by most of the northern provinces, but not by the southern provinces, whose aims were more anti-dynastic. A truce was called to decide on the exact form of government. On 6 December the Regent abdicated and the young Emperor was provided with two guardians, one a Manchu and the other a Chinese. On 29 December the Nan-king (Republican) Assembly, a provisional convention in which the 14 provinces only were represented, unanimously elected Dr. Sun Yat Sen President of the Republic of China and adopted a provisional constitution. In February, 1912, the Manchu dynasty abdicated. Under the provisional constitution, a provisional Parliament was assembled in Peking and in due time passed laws for the election of a bi-cameral legislature, at the same time determining its powers and functions. The new Parliament met on 8 April, 1913, and appointed a Committee to draft a permanent constitution for the Republic. The Committee sat from 21 July to 25 October, and completed a draft of the Constitution consisting of 113 articles, of which only those dealing with the election and term of office of President and Vice-President became law by the act of Parliament. By virtue of these, Yuan Shih-kai was celebrated president for five years. At the end of 1915 he engineered a campaign to revert to a monarchial form of government, and as a result of elections, was invited to ascend the throne as Emperor. The southern provinces, however, immediately rose in revolt. The movement failed and finally ended in the death of Yuan Shih-kai in June, 1916. In accordance with the constitution, Li Yuan-hung became President. The provisional Constitution of Nan-king (10 March, 1912), was restored; Parliament which had been suspended by Yuan Shih-kai was formally opened. Yet the constitutional differences between Parliament and the Cabinet continued and resulted in the dismissal of the Premier, Tuan Chi-jui and the dissolution of Parliament in June, 1917. In the next month there was an attempt to restore the Ching dynasty, with the Manchu Emperor, Hsuan Fung on the Dragon Throne. Chang-Hsun, the military commander of the Yang-Tze provinces, who had come to Peking with a number of troops, was bombarded in Peking. His defeat, and flight to a foreign legion, ended the Manchu restoration, and Tuan Chi-jui was premier once more, with Feng Kuo-chang as acting President in the place of Li Yuan Hung who had resigned.

In the meantime the Radical party of the Parliament which had been dissolved by Li Yuan Hung in June, 1917, gathered in Canton and under the leadership of Sun Yat Sen, set up an independent military government and declared a state of war between the South and the North, claiming that it alone represented the constitutional government established by the treaty of Nan-king after the revolution of 1911. Military operations continued intermittently until November, 1918, when Hsu-Shih-Chang who had been unanimously elected President by the Parliament in Peking ordered a cessation of hostilities. The Canton government did likewise, and a conference of the two parties was called at Shanghai, but failed to establish an entente.

The Northern Military party which has had control of the Peking government for the last four years has from the first been divided into two factions, known as the Chilhli and the Anhui factions. The increasing supremacy of the Anhui faction, aided by the An Fu (pro-Japanese) party, was resented by the Chilhli faction and friction between the two developed into open warfare, in July, 1920. The Anhui faction was defeated. The government ordered the disbanding of the troops but instead they were incorporated into the armies of the rival military governors and the central government was powerless to enforce its decision.

The only real power and authority in China is in the hands of the *Tuchuns* or Military Governors of the separate provinces, each acting for himself in his own field, and taking advantage of the weakness of the central government to raise large armies to serve their own ends and thus to usurp complete autocratic local power. China is now, therefore a conglomeration of separate states under the autocratic control of Military Governors who tax their people to the limit and who have raised large loans, for the support of their armies and their own enrichment principally from the Japanese, for which the provincial resources are pledged. These armies are a horrible incubus upon the people, and the system which keeps them up is intolerable, but there is no force in China strong enough to compel their disbandment. At present (1922) there are three super *Tuchuns* or "Inspectors General," who aim for supremacy in the Peking government: Chang Tso-lin, the uncrowned King of Manchuria, who controls the Peking-Mukden railway; Tsao-

kun, war lord of the Chihli party, with headquarters at Pao-ting-fu; and Wu Pei-fu, former chief lieutenant of Tsao-kun, in charge of the Yang-tze regions. The main factor in the south is the Canton government under Dr. Sun Yat-sen. Another political division exists in the three southwest provinces of Yun-nan, Kwei-chou and Sze-chwan, but these are fluctuating between Dr. Sun and Wu Pei-fu.

Foreign Relations.—Soon after the outbreak of the European War, China proclaimed her neutrality by a Presidential Mandate of 6 August, 1914. A week later Japan delivered an ultimatum to Germany demanding the surrender of the leased territory of Kiao-chou "with a view to eventual restoration of the same to China." Failing to receive a reply to her ultimatum, Japan declared war on Germany, 23 August, 1914. The first contingent of Japanese troops, 20,000 strong, despatched to attack Tsing-tao, landed unexpectedly at Lung-khau, and on their way across the peninsula to Kiao-chou, occupied cities and towns en route, even Wei-Hsien and Tsi-nan. With the help of the British they forced the Germans to surrender the bombarded Tsing-tao and their garrison on 8 November, 1915. Eight days later they entered the city. Seeing that with the complete surrender of the Germans, hostilities had terminated and military measures had been abandoned, the Chinese demanded the withdrawal of the Japanese from the interior of Shan-tung to Tsing-tao, but the latter had assumed possession of all administrative authority exercised by the Germans, had taken possession of the Shan-tung railway, and had extended their authority to certain cities outside and leased territory. At this time (18 January, 1915), the Japanese government, to the dismay of China, presented twenty-one demands, including the following: China was to give full assent to all matters upon which the Japanese government may hereafter agree with Germany, relating to the disposition of all rights, interests, and concessions in Shan-tung. Negotiations lasted until 7 May, when Japan sent an ultimatum to China, demanding a reply within forty-eight hours. In face of the increasing Japanese garrisons in Manchuria and Shantung, China was forced to yield. In the treaty signed on 25 May, 1915, she agreed never to alienate any territory on or near the coast of Shan-tung to a foreign power, to give the Japanese a free hand in South Manchuria and Eastern Inner Mongolia, to extend the leases of Port Arthur and Dairen for a period of ninety-nine years, also the leases of the South Manchurian Railway, and the Antung-Mukden Railway. At the Peace Conference at Versailles in 1919, Japan claimed, on the ground of conquest, the leased territory of Kiao-chou and all Germany's economic privileges in Shantung; whereas China asked the Conference for a settlement which would secure to her the restitution of the leased territory and the cancellation of Germany's economic privileges. Japan, however, obtained recognition of her claim in the treaty, which China flatly refused to sign, the indignation of the whole nation being promptly expressed by a boycott of Japanese goods.

The controversy was brought up again at the Washington Disarmament Conference in 1922. In a treaty signed between the two powers, China and Japan, on 4 February, 1922, Shan-tung with all the former German properties, concessions, railway, port, mining, maritime customs, and other rights, was finally returned to China, who was to pay the assessed value of the properties taken by the Japanese from the Germans during the World War, plus the value of the improvements added by Japan, making allowance for depreciation. Japan promised to withdraw all her military forces from Shan-tung, as soon as China sent her own troops to guard the railway there. Great Britain offered to return her concessions, Wei-hai-wei, and France, Kwang-chou-wan. Other matters concerning China's welfare were also settled in the Conference. Under the nine-power treaty of 4 February, a complete revision of China's revenues was made, and instead of the arrangement adopted in 1843 under which China was technically to receive a 5 per cent quota of the revenues, but under which she actually received a scant 3½ per cent ad valorem, a new arrangement was effected so that China will receive 5 per cent of the revenues and a surtax of 2½ per cent on some goods; and the likin will be abolished. The nine-power pact also declared for the integrity of Chinese sovereignty and for equal opportunity in trade intercourse. Each of the powers (United States, Belgium, the British Empire, China, France, Italy, Japan, Holland, and Portugal) was pledged to refrain from seeking any unfair or special advantages, to respect Chinese neutrality, and to come together in a conference with China, if any situation should rise to involve the application of the stipulations of the treaty. China, on her part, undertook not to alienate or lease any portion of her territory or littoral to any power. China was requested to reduce her armies and to reveal all her secret treaties (one of these was a secret treaty of alliance with Russia in 1896). There are plans to finance China's present transportation needs by an International Consortium, formed by the bankers of the United States, Great Britain, France, and Japan, as the country is too large to be financed by one power.

The World War.—At the outbreak of the World War China preserved the strictest neutrality, but with the entrance of the United States into the struggle, China sided with that country in her protest against the submarine warfare and declared war against Germany and Austria-Hungary on 14 August, 1917. The allies responded by agreeing to the postponement of the Boxer indemnity for a period of five years, commencing from 1 January, 1918, Russia, however, consenting to the suspension of only one-third of its annual share. The internal condition of China forbade anything like active participation, but in the end China joined the Allied Expedition to Siberia to stem the tide of Bolshevism and the Interallied Railway Technical Commission to help reorganize Russia's railways. In January, 1918, Peking concluded with Tokio the socalled Arms Pact under which Japan agreed to supply China with arms and ammunition to the amount of 40,000,000 yen—the ostensible object being to equip the Chinese expedition to Europe, but in reality both the proceeds and arms went to help the Northern militarists to crush the Constitution-defending South. One month before the Armistice, on 3 October, 1918, the Republic extended its recognition to the Czechoslovaks operating in Siberia, and allowed them passage on the Chinese Eastern Railway. If circumstances such as a lack of transportation facilities prevented the Chinese soldiers from serving in France, their place was nobly taken by the Chinese laborers, of whom two thousand perished in France. They also served in Mesopotamia, Egypt, and South Africa, in all, no less than 150,000. China signed the Treaty of Peace with Germany on 10 May, 1921; the Bulgarian Peace treaty at Neuilly on 27 November, 1919; the Hungarian Peace Treaty at Trianon on 4 June, 1920.

Chioggia, Diocese of (Clodiensis; cf. C. E., III–689b).—Chioggia is a seaport on the Gulf of Venice in Italy. The present bishop is Rt. Rev. Domenico Mezzadri, b. in San Rocco al Porto, diocese of Lodi, 30 January, 1867, elected bishop 2 July, 1920, took possession of the see 22 October, 1920, in succession to Rt. Rev. Antonio Bassani, resigned. Bishop Bassani was born in Chioggia 3 January, 1854, elected titular Bishop of Delcos and coadjutor of the bishop of Chioggia 22 January, 1905, succeeded to the bishopric 21 November, 1908, resigned and transferred 1 October, 1918, to the titular see of Troas.

In the diocese there are 31 parishes, 52 churches, 2 convents for men and 5 for women, 110 secular and 8 regular priests, 2 clerics, 70 nuns, 1 seminary with 30 seminarians, 3 colleges for girls with 20 students in each, 2 refuges, 1 for men and 1 for women, 3 asylums, 3 hospitals. There is a clerical federation, and among the laity a mutual aid organization and Popular Union. A diocesan bulletin is published, and also "Annali della B. V. della Navicella." There are about 100,000 inhabitants in the diocese, all Catholics.

Bellemo Cav. Vincenzo, famous Italian historian, died 30 January, 1917, leaving his library to the seminary. Twelve priests and all the clerics took up arms for their country, 1 being severely wounded. In recognition of special service the Government made Papal Chamberlain Rossetti archpriest of Cavarzere, and Carlo Lorenzi chaplain of St. Pietro in Volte, Knights of the Crown of Italy.

Chios, Diocese of (Chiensis; cf. C. E., III–689c), comprises the islands of Chios, Chesme, Samos, and other small islands in the Greek archipelago, off the coast of Asia Minor, suffragan of Naxos. The see is at present (1922) filled by Rt. Rev. Nicolas Charichiopoulo, born in the diocese of Tinos, 1866, studied at Propaganda, Rome, served as chancellor of the Cathedral of Constantinople and was appointed 3 January, 1917, to succeed Rt. Rev. Dionisio Nicolosi, died 24 January, 1916. The Catholics of this diocese, who number only 170, are descended from the first settlers of the islands; about eighty are Italians and the rest Greeks or French. In 1912, on 11 December, the Turks were expelled from the islands and the Greeks took possession, those Greeks already there joining the army to help their fatherland. During the war the poor suffered severely, especially from famine. In recent years the diocese lost three of its small number of clergy by the deaths of Revs. Antonius Sigola, Thomas Rostand, and Canon Pantaleo Cochini. It now comprises 2 parishes, 5 churches, 3 at Chios and 2 at Samos, 2 convents of religious, 1 at Chios and the other at Samoo, 1 mission station, 3 secular and 3 regular clergy (1 capuchin and 2 French missionaries). The Sisters of St. Joseph of the Apparition and Sisters of St. Joseph of Lyons, conduct schools for girls with 180 pupils, of whom 25 are Catholic, and young Catholic boys also attend schools conducted by the Sisters, and complete their studies in other cities. The Children of Mary and other associations of women are organized.

Chiusi-Pienza, Diocese of (Clusinensis et Pientinensis; cf. C. E., III–690d), in Tuscany, Central Italy, Chiusi is suffragan of Sienna and Pienza is directly subject to the Holy See. These united sees were filled by the Rt. Rev. Giacomo Bellucci from 30 December, 1889, until his death, 19 February, 1917. The present (1922) incumbent, Rt. Rev. Giuseppe Conti, was appointed to succeed him 22 March following. Born in the diocese of Fiesole, Italy, 1871, he served as vicar general of that diocese, was made a papal chamberlain, 3 October, 1903, and prothonotary apostolic, 22 December, 1914. These sees have a Catholic population of 36,000, 56 parishes, 91 secular and 50 regular clergy, 31 seminarians, 19 Brothers, 55 Sisters, and 125 churches or chapels.

Choco, Prefecture Apostolic of (de Choco), in Colombia, South America. This prefecture, erected 28 April, 1908, is entrusted to the Sons of the Immaculate Heart of Mary, the present (1922) prefect apostolic being Rev. François Gutiérrez, of this congregation. No statistics are published for this territory.

Christchurch, Diocese of (Christopolitanensis; cf. C. E., III–699b), in Canterbury, New Zealand, suffragan of Wellington. The first bishop of this diocese, Rt. Rev. J. J. Grimes, S. M., born in Bromley, England, 1843, consecrated 26 July, 1887, died in Sydney, 15 March, 1915. His successor was appointed in the person of the present bishop, Rt. Rev. Matthew J. Brodie, born in Coromandel, New Zealand, 1864, ordained 1888, made a prelate of the Holy See, 1912, appointed 27 November, 1915.

The religious orders established in this diocese include: Society of Mary with 23 Fathers, Marist Brothers with 5 Brothers, Missionary Sisters of Notre Dame with 90 Sisters, Sisters of Mercy numbering 148 Sisters, Religious of the Sacred Heart with 29 nuns, Sisters of Good Shepherd with 30 religious, Sisters of St. Joseph of the Sacred Heart with 16 Sisters, Sisters of Nazareth with 16 Sisters, and Nursing Sisters of the Little Company of Mary with 14 Sisters. This diocese counts a Catholic population of 30,000, and comprises 21 districts, 63 churches, 22 secular and 28 regular clergy, 8 boarding and high schools, 29 primary schools, 1 asylum, 1 industrial and preservation school, 1 orphanage, 1 home, and 2 girls' hostels.

Christian Brothers of Ireland (cf. C. E., III–710b), have 200 houses in Ireland, England, Australia, and India. The first foundation in the United States was made in All Saints' parish, New York, in 1906, and was soon followed by others in the United States and Canada, all of which, together with the houses in Newfoundland, were formed in 1916 into the American province. The provincial novitiate is near West Park in Ulster Co., N. Y., and is known as St. Mary's on the Hudson. In Newfoundland the Brothers have charge of St. Bonaventure's College and St. Patrick's School at St. John's, Holy Cross College at Riverhead, and a boy's orphanage and industrial school at Mount Cashel. In Canada there is a novitiate at Longueil, P. Q., and the Brothers have two schools in Montreal, St. Patrick's Academy in Sherbrooke, P. Q., and Saint Colomban College at Cornwall, Ont. In 1921 a community of four Christian Brothers sailed for Han Yang, China, to establish a high school in connection with the work of the Maynooth Mission to China. The superior general of the institute is Br. Patrick Jerome Hennessy, elected in 1920.

Christian Charity, Sisters of (cf. C. E., III–711a), also called Daughters of the Blessed Virgin Mary of the Immaculate Conception, a congregation whose principal activity is the education of youth, but which does not exclude any of the other works of Christian charity, founded at Paderborn, Germany, on 21 August, 1849, by Pauline von Mallinckrodt (b. 3 June, 1817, at Minden, Westphalia; died 30 April, 1881), sister of the famous Hermann von Mallinckrodt. Mother Pauline's first field of labor was the care of the

blind. The institute, which was confirmed 4 February, 1888, by Leo XIII, had attained great success throughout Germany when, in 1873, the Kulturkampf deprived it of its principal activity—Christian education. Some of the Sisters went to South America, where there are now many flourishing communities. Others emigrated to New Orleans, La., U. S. A., where, in May, 1873, they founded a house and took charge of a parochial school. A provincial mother-house was erected in Wilkes-Barre, Penn., in 1874. The institute spread rapidly, and the Sisters now have houses in the Archdioceses of Baltimore, Chicago, Cincinnati, New York, Philadelphia, St. Louis, and St. Paul, and in the Dioceses of Belleville, Brooklyn, Detroit, Harrisburg, Newark, Scranton, Sioux City, and Syracuse. They have in these establishments 784 Sisters, 41 novices, and 20 postulants, conducting 4 academies, 51 parochial schools, and 1 orphan asylum. In 1916 the mother-house of the North American province was transferred to Wilmette, Ill. The Sisters have houses not only in Germany but also in Bohemia, and in 1920 they opened a house in Rome, Italy. The total membership of the congregation in the three provinces, the European, North and South American, is 1,900.

Christian Church (American Christian Convention) is the name of a small American sect, which is perhaps the most logical of the numerous forms of Protestantism, in that it sets forth absolutely no creed or statement of doctrine (except the Bible), and in that no differences of theological belief, due to different interpretations of the Bible, constitutes a bar to membership, providing one is a "follower of Christ." Although the general tendency of this church is "evangelical" it is not clear that denial of the Divinity of Christ would exclude a member provided he accepted Christ as Master and Leader. Baptism is not considered necessary for members, although some preach its reception as a duty. Immersion is the form generally used, but any form is admitted. Open communion (admission of non-members to reception of the communion) is practiced, since no religious test is required even of members. In organization this sect is congregational, the bond of union being conferences whose functions are chiefly administrative.

This denomination is the result of the fusion of defections from the Methodists in Virginia, the Baptists in New England and the Presbyterians in Tennessee and Kentucky between 1792 and 1803, under the respective leadership of James O'Kelley, Abner Jones, and Barton Stone (and others), who desired more freedom of private interpretation than was possible in the churches which they left. A general organization was effected in 1819, but the name "Christian" (adopted because they claimed to be the exponents of the true doctrine of Christ), dates from 1794 when O'Kelley and his followers dropped the name "Republican Methodists," which they had at first adopted. The qualifying phrase "American Christian Convention" is the title of their quadrennial conference. The present official title of the church dates from 1916, previous to that the title being "Christians (Christian Connection)" in official reports. This sect is often confused with the Disciples of Christ (Campbellites) owing to the fact that Barton Stone and many of his associates joined the latter in 1832, retaining, however, the name "Christian." A division in the church occurred in 1854 due to the slavery question, the two factions uniting again in 1890.

Foreign missionary work is carried on in Porto Rico and in Japan, the mission in the latter country forming a conference independent of control by the American conference. In the two countries there were in 1920, 12 American missionaries, 22 native helpers and 1,639 communicants. In the United States this church controls seven educational institutions (including one for negroes), with about 1,500 students. The headquarters of the church are at Dayton, Ohio, where are issued the "Herald of Gospel Liberty," a weekly, founded in 1808, and claiming to be the oldest English-language religious newspaper in the United States, the "Christian Missionary" (monthly), the "Christian Vanguard" (monthly), and the "Christian Annual." This sect reported in 1920, 1,204 churches, 1,037 ministers, 105,310 members (118,000 in 1916). In 1922 the statistics of the Federal Council of Churches of Christ gave the membership of this church as 97,084, terming it a gain of 21,653 over the figures for 1921. The various statistics are not entirely reliable; it is safe to conclude that the membership is about 100,000. This denomination has its greatest strength in Ohio, North Carolina, Virginia, Illinois, and Indiana.

Riggle, *The Christian Church, Its Rise and Progress* (Anderson, Ind., 1912); Meagher, *History of the Protestant Religions* (New York, 1914); *Religious Bodies*, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual).

Gerald Shaughnessy.

Christian Science (Church of Christ, Scientist), an American sect, chartered in 1879 by Mrs. Mary Baker Glover (Patterson) Eddy, is a theosophic, therapeutic religious system of "healing" which rejects doctrinal belief as a religious basis and claims, through a revival of the apostolic healing of Christ (hence the name Christian) to depend on the application of scientific rules (hence Science) in the accomplishment of its work.

Tenets, Government, Ritual.—No creed as such is recognized in this church, but the official textbook, Mrs. Eddy's "Science and Health, with Key to the Scriptures," contains the teachings and the rules for healing of the sick and saving the sinner, and in the "Manual" are found the tenets which must be subscribed to by one obtaining membership in the church. These tenets are as follows: 1. As adherents of Truth we take the inspired Word of the Bible as our sufficient guide to eternal Life. 2. We acknowledge and adore one supreme and infinite God. We acknowledge his Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness. 3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts. 4. We acknowledge Jesus' atonement as the evidence of divine efficacious love, unfolding man's unity with God through Christ the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death. 5. We acknowledge that the crucifixion of Jesus and His resurrection served to uplift faith to understand eternal life, even the allness of Soul, Spirit, and the nothingness of matter. 6. And we solemnly promise to watch and pray for that Mind to be in us which was in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

Explanatory of the foregoing is the "scientific statement of being": "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is

All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man His image and likeness. Therefore man is not material; he is spiritual."

Christian Science claims to be essentially a method of healing; of curing both body and soul; it seeks "the mental, moral, and physical regeneration of mankind." Power to heal sickness and sin is the sign of true discipleship of Jesus, and Mrs. Eddy asserted that He gave a command, binding on all His followers, to preach and heal. Sickness, sin, matter, pain, pleasure, death, evil in general, are declared to be nothing, to be "mortal mind," while only Mind (immortal, infinite Mind) is real, and God is Mind. Disease being mental error, the cure consists in convincing the patient of the error. There are no sacraments in Christian Science; there is no prayer, properly so-called, for "man cannot influence God; God influences man."

The organization is highly centralized, the "First Church of Christ, Scientist" in Boston, the "Mother Church," being the center. This center is governed by the "Manual of the Mother Church" (by Mrs. Eddy), which contains "the Church Tenets, Rules, and By-Laws, as prepared by Mrs. Eddy." Until her death Mrs. Eddy was at first Pastor and later Pastor Emeritus with practically unlimited power. There are besides a Board of (5) Directors, who elect also a President, a Clerk, a Treasurer, and two Readers. In addition there is a Board of Trustees who conduct the business of the Christian Science Publishing Society, the Board of Directors having power to declare vacancies in this Board. The branch churches are forbidden to use the "Manual," and while they are declared to have each its own form of government, subordination to the Mother Church is obtained through the regulation requiring at least 16 members, four of whom must be members of the Mother Church, before a branch can be organized, while in addition every Reader in a branch church must be a member of the Mother Church. Since Mrs. Eddy's death the question of the possession of supreme authority has been disputed by the two boards, and is not yet definitely settled.

There are no pastors in the usual sense of the term in Christian Science, the Bible and "Science and Health" taking their places according to the decree issued by Mrs. Eddy in 1895: "Humbly, and as I believe, divinely directed, I hereby ordain the Bible and 'Science and Health, with Key to the Scriptures' to be hereafter the only pastor of the Church of Christ, Scientist, throughout our land, and in other lands." Services are conducted in accordance with the "Order of Service" contained in the "Manual," and consist of fourteen exercises: a hymn, a Scriptural selection, silent prayer, followed by the audible repetition of the Lord's prayer with its "spiritual interpretation," another hymn, a "solo" the lesson-sermon (a correlation of Scriptural texts and excerpts from "Science and Health," indicated in advance by the central authorities and read alternately by the Readers, the first Reader, as being the most important reading the "Science and Health" passages), then after the collection another hymn is followed by the reading of the "scientific statement of being" (see above), and the meeting closes with a benediction, which consists in reading a verse from Scripture. This service is conducted on Sunday morning and evening. There is also a Wednesday evening service of a similar nature, characterized by the giving of "testimony" in regard to cures performed or experienced. The Lord's Prayer, with its "interpretation," is as follows:

Our Father which art in Heaven,
Our Father-Mother God, all harmonious,
Hallowed be Thy name,
Adorable one,
Thy Kingdom come,
Thy Kingdom is within us, Thou art ever present,
Thy will be done on earth as it is in Heaven.
Enable us to know—as in Heaven, so on earth —God is omnipotent, supreme.
Give us this day our daily bread;
Give us grace for today; feed the famished affections;
And forgive us our debts, as we forgive our debtors;
And Love is reflected in love;
And lead us not into temptation, but deliver us from evil,
And God leadeth us not into temptation, but delivereth us from sin, disease, and death,
For thine is the Kingdom, and the power, and the glory for ever.
For God is infinite, all-Power, all-Life, Truth, Love, over all and All.

For the convenience of its members and the propagation of its teachings among visitors, every Christian Scientist Church conducts a free reading room, in which are to be found books and publications issued by the Publication Society.

Healing.—Actual treatment of cases to be healed is generally carried on (or supposed to be) in connection with the Church, and a regular fee is charged. Individual practitioners also treat cases, having offices and office hours after the manner of physicians. According to "Science and Health" the human mind (since it is unreal) is not a healing agent, is not a factor in the principle of Christian Science which denies that it cures by mental suggestion or human will-power or by any form of faith cure. Healing is attributed to Mind (that is, God), through the mere knowledge of or belief in this Mind on the part of the patient. "Human will-power," according to Mrs. Eddy, is not science. "Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism." "The efficient remedy is to destroy the patient's false belief by both silently and audibly arguing the true facts in regard to harmonious being—representing man as healthy instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end fever." "Mind [capitalized] has no affinity with matter, and therefore Truth is able to cast out the ills of the flesh." The following excerpt illustrates somewhat the principles of Mrs. Eddy: "You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high attenuation (sic) of truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it is proof that this so-called mind makes its own pain—that is, its own belief in pain." Surgical cases, as Mrs. Eddy decreed after several unfortunate experiences, are not to be treated by Christian Scientists: "Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer

confines himself chiefly to mental reconstruction and to the prevention of inflammation. Christian Science is always the most skillful surgeon, but surgery is the branch of its healing which will be the last acknowledged." Carrying its principles to their logical conclusion Christian Science conducts no charitable or philanthropic work, and naturally maintains no hospitals. However, the Mother Church founded, in 1919, for the benefit of its members, "The Christian Science Benevolent Association."

HISTORY.—Mary A. Morse Baker, who was to become the founder of Christian Science, was born in Bow, New Hampshire, 16 July, 1821, of Congregational parents who were of a humble station in life. Of a peculiar "mystical" temperament, the young girl imagined at the age of eight that she heard "voices" calling her, an experience which she later compared to the call of Samuel. Subject to hysterical and even cataleptic attacks, and of a quarrelsome and petulant nature, it was said of her by her father, "If Mary Magdalene had seven devils, our Mary has ten." She received a very meager common school education, regular attendance often being prohibited by her sickness. She joined the Congregational (Trinitarian) Church at the age of seventeen (Mrs. Eddy herself claims at the age of twelve), though denying the doctrine of Calvinistic predestination. In 1843 she married George Washington Glover, by whom she had one son (born after his father's death). This son she sent away when he was four years of age, not to meet him again for thirty years. In 1853 she married Daniel Patterson, became separated from him in 1866, and divorced him in 1873. In 1877 she married Asa G. Eddy, who died in 1882 of heart disease, but according to Mrs. Eddy of "arsenic" or "mesmeric poison mentally administered." In the meanwhile, before her last marriage, her life for many years had been one of poverty, sickness, and trouble. Friends and relations with whom she sought refuge were repeatedly forced to send her away because of the discord and trouble which she caused in their families, so that in the course of a few years she had had nine dwelling places, being charged at the last place with attempting to set the house on fire.

The age and the locality in which Mrs. Eddy passed her young womanhood were characterized by a religious unrest which gave rise to many cults. New England Transcendentalism, the Shakers, various seers and healers who gathered about themselves communities of followers, Joseph Smith and his product Mormonism, Mesmerism, the spirit rappings of the Fox sisters—these are a few examples of the riot of individualism in religion, all of which could hardly have passed unnoticed by one of Mrs. Eddy's temperament and character, situated as she was in the very midst of the excitement which they occasioned. In 1862 Mrs. Eddy (Mrs. Patterson) applied for treatment for her ills to Dr. P. P. Quimby, who at one time had been a follower of Charles Poyen, a French Mesmerist, but who had at this time adopted a "mental treatment" of healing, discarding all medicines, and declaring "Truth" to be the healer. Declaring herself cured after three weeks' treatment, she began to study Quimby's methods and ideas, and from 1864 to 1870 she taught the "Quimby science of healing" from a manuscript said to have been written by him, although later she absolutely denied that her "science" was in any way derived from or dependent on that of Quimby's. She herself places the "discovery" of her "science" in 1864 in the first edition of "Science and Health," and in 1866 (after Quimby's death) in later editions. This "discovery" in 1866 she laid to a wonderful recovery from the effects of an injury caused by an accident, "an injury neither medicine nor surgery could reach, which was the falling apple that led me to the discovery how to be well myself and how to make others so. . . . . I could only assure him [the physician] that the Divine Spirit had wrought a miracle which later I found to be in perfect scientific record with divine law" (that is, natural and not really miraculous). Doctor Cushing, who attended her for this injury, in an affidavit made in 1907, absolutely denied that there took place any wonderful or immediate cure at this time. From 1864 to 1870, while busy teaching "Quimby's Science," Mrs. Eddy (Patterson) was also preparing her manuscript for which she tried to find a publisher in 1870. In 1875 the first edition of "Science and Health" appeared, meeting with a very poor reception on the part of the public. Nevertheless, through her students which she had gathered around her, she fanned the smouldering embers of the movement and succeeded in issuing a second edition in 1877; and thereafter edition followed edition in quick succession, so that to-day nearly five hundred have been issued, the number of the edition no longer being indicated, the only identification now being the year of publication. In 1884 the "Key to the Scriptures" was added.

Although apparently not intending at first to found a church, Mrs. Eddy gathered about her, in 1875, eight students under the title of "Christian Scientists," and in 1876 these formed the "Christian Scientists' Association." Trouble was brewing, however, and having previously "excommunicated" Richard Kennedy, one of her younger students who had helped her financially, she also ejected Daniel Spofford, whom she brought to trial at Salem (fitting place!) on the charge of witchcraft in 1878. Acquitted, he in turn accused Mr. and Mrs. Eddy and one of her students of conspiracy to murder him (Spofford), but the case was *nolle prossed,* Mr. Eddy paying the costs. In 1879 Mrs. Eddy founded, under a state charter, her first church organization, "The Church of Christ, Scientist," in Boston, with 26 charter members. Mrs. Eddy became "pastor" in 1881, built the original "Mother Church" in Boston in 1894–5, and in 1906 the "Annex" with a seating capacity of 5000 was dedicated in the presence of 40,000 (so it is claimed) Christian Scientists. The "Mother Church" and "Annex" are said to represent an investment of about $2,000,000. In 1895 when the Bible and "Science and Health, with Key to the Scriptures" were "ordained" as the pastor of the church, Mrs. Eddy became Pastor Emeritus, which position she held until her death, 3 December, 1910.

Previous to her death dissension had been rampant in the church, owing to Mrs. Eddy's efforts to retain in her own hands supreme control not only of the Mother Church, but also of all the branches. Since her death there has been almost continuous contention among the various authorities in control; the Board of Directors and the Board of Trustees of the Publication Society. Since 1919, particularly, lawsuits have been resorted to and the entire organization may be said to be in a precarious condition in regard to the question as to where the authority in the church really rests.

STATISTICS.—Because of the vast number of editions which "Science and Health" has reached, because of the, at times, widespread interest, discussion, and controversy due to the very peculiar doctrines of Christian Science, and because of the

centralized and, formerly at least, highly efficient organization, and its reputedly enormous wealth, the impression has rather generally prevailed that Christian Science boasts a vast number of followers. Actually it ranks in membership about fiftieth in the list of the denominations existing in the United States at the present time (1922). In the United States census of 1890 the Church of Christ, Scientist, reported 221 churches and 8724 members, an average of 40 members to each church. In the United States religious report for 1906 they reported 638 organizations, Nevada and New Mexico alone being without an organization. Nearly one-half of the members were in the north central group of States, Illinois having the largest number with 54. There were 85,717 members, less than 120 to each organization; 28 per cent of the members were males, 72 per cent females. There were 253 church edifices, 551 Sunday schools, 3155 teachers, and 16,116 pupils. The Readers numbered 1276. The value of the church property was $8,806,-441. In computing the membership, however, it must be remembered that there is much duplication in the church records, since many members belong both to a branch church and to the Mother Church. Thus in 1906 nearly one-half the membership (41,309) belonged to the latter, so that, deducting for this duplication, the real net membership in all the organizations was probably somewhere between fifty and sixty thousand.

Since 1906 Christian Scientists have refused to make public their membership statistics in accordance with the following article which Mrs. Eddy inserted in the "Manual": "Christian Scientists shall not report for publication the number of the members of the Mother Church, nor that of the branch churches. According to Scripture they shall turn away from personality and numbering the people." Probably a decrease in the previous rapid growth caused this order, but whatever its reason since then no statistics have been published and the Christian Scientists were not enumerated in the government religious report for 1916. However, a fairly accurate estimate based on the list of their churches and societies in the world as published in the "Christian Science Journal" has been made by a recent writer (see bibliog., Snowden). In 1919 there were 1702 organizations in the world, 1504 (840 churches and 664 societies) in the United States (a total of 1589 in 1922), and 198 (122 churches and 76 societies) in foreign countries. The estimate of total membership on this basis may be placed at about 115,000 in 1922, but deductions for duplication make it probable that the total membership in the world is under 100,000. Outside the United States the sect is located in England, Scotland, Ireland, France, Germany, Holland, Switzerland, Norway, Sweden, Canada, Mexico, Argentina, Australia, China, and the Transvaal. The apparent discrepancy between the small number of members and the vast number of copies of "Science and Health" issued (there have appeared as many as nine editions in one year) is explained by the fact that each new edition becomes the standard and authentic one for use by the members, who accordingly are supposed to discard the "old" and buy a "new" edition, even though the latter differed at times from the previous edition merely by the addition of one or two lines.

CRITICISM.—There is no clear and precise statement of philosophy and theology in "Science and Health," the textbook of Christian Science, and a criticism of its doctrines and tendencies is rendered doubly difficult by the confusion of thought, "the quasiphilosophical language of the book, the abuse of terms, the employment of ambiguous words at crucial points, the character of the exegesis, the broken-backed paradoxes, the astonishing language, the egotism," and the contradictions which abound on nearly every page. Tested by Catholic doctrine, however, sufficient statements can be gleaned from it to prove that it is the *ne plus ultra* of heresy and error. We shall first subject its doctrine to a parallel comparison with the statements contained in the Apostles' Creed: *I believe.* Faith, or intellectual acceptance of revealed truth on the authority of God revealing it, is not admitted by Mrs. Eddy according to her question and answer: "Have Christian Scientists any religious creed? They have not, if we accept the term as doctrinal beliefs." She does, however, speak of being fitted by God "for the reception of a final revelation of the absolute divine Principle of scientific being and healing." *In God, the Father Almighty, Creator of heaven and earth.* Mrs. Eddy teaches a form of Pantheism, in which she identifies a non-personal God with man. Thus she says: "God is all in all, but all things are not God. . . . . He is an infinite Man and we are men by virtue of our derivation and conception from Him." "God is Principle and not person, Mind, and not matter. . . . . God, which (sic) is the perfect Mind or Principle, including the perfect idea, is all that is real or eternal." "Like the ray of light that cometh from the sun, man is the outcome of God." "All is Mind, and Mind is God." "God, without the image and likeness [man] of Himself, would be a nonentity or Mind unexpressed." The *Trinity* she misunderstands and rejects. "Who," she says, "can conceive either of three persons as one person or of three infinities in one infinity?" And again, the Trinity she says, "is suggestive of polytheism." As for the *Creation,* it "consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected." Matter according to Mrs. Eddy is error, mortal mind, and the 2nd chapter of Genesis, she tells us, "contains a statement of this material view of God and the universe," which "is a lie." Mortal mind, matter, she explains originated from a mist which went up from the earth.

And in Jesus Christ, His only Son, our Lord. Mrs. Eddy tells us that "there is a dual personality in Christ, the unseen and the seen, the spiritual and material, the Christ and Jesus." "Christ is eternal, Jesus is mortal," while she states in another passage that Christ is "Truth," "the divine manifestation of God, which comes to destroy incarnate error," and "Jesus is the highest human corporeal concept of the divine idea." Again she tells us, "Christ is the Holy Ghost, the Comforter." The chief error which Mrs. Eddy resurrects in her treatment of our Lord is Nestorianism (holding two persons in Christ) against the Catholic teaching that there is only one person (the Divine) in Christ. At the same time she goes further and denies His divinity, and his position in the Trinity since she admits no such doctrine. *Who was conceived by the Holy Ghost, born of the Virgin Mary.* Mrs. Eddy admits the Virgin birth of our Lord, but merely because she blasphemously denies its miraculous character, considering "His birth what everyone's should be," and "explaining" it by saying that in the birth of Jesus "the Science of being overshadowed the sense of the Virgin mother, with a full recognition that Spirit is the basis of being." She taught further that any woman with "sufficient science" can conceive a child through mental generation, and in fact at least one of her disciples claimed to have

thus conceived, ineptly styling it an "immaculate conception" not understanding the signification of this term, but intending to convey the idea that her child was an instance of genesis without physical generation. *Suffered under Pontius Pilate, was crucified, died, and was buried. . . . . He shall come to judge the living and the dead.* It must be remembered that Christian Science holds that pain, suffering and sin are "mortal mind," error, unreality, a "delusion," "nothing." "The only reality of sin . . . . is the awful fact that unrealities seem real to human belief until God strips off their disguises." "In Christian Science the fact is made obvious, that the sinner and the sin are alike nothingness." "God never made man capable of sin. . . . . Man is incapable of sin. . . . . For he derives his essence from God, and does not possess a single or underived power." Hence according to this teaching Christ could not and did not suffer; He could not and did not atone for our sins. Yet inconsistently as ever, Mrs. Eddy in other passages declares that "the atonement of Christ reconciles man to God, not God to man," for "to remit the penalty due to sin [which she claims does not exist] would be for Truth to pardon error"; and "Sin is not forgiven; we cannot escape its penalty. . . . . Suffering [which is unreality] for sin is all that destroys it." Whichever passages we take as her real interpretation we find that she has rejected the central doctrines of Christianity. Nor did Jesus *die* for death, too, is unreal and non-existent: "When you waken yourself out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who have thought they have died—but not otherwise." However, within the tomb, Mrs. Eddy says, our Savior solves the problem of being and through this solution He later appears to His disciples: "The lonely precincts of the tomb gave Jesus a refuge from His foes, a place in which to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. . . . . He met and mastered on the basis of Christian Science, the power of mind over matter, all the claims of medicine, surgery, and hygiene." Apparently she intends to teach in this passage that Jesus was alive in the tomb; incidentally she denies His omniscience for He had to seek a refuge in which to solve the problem of being! The *Resurrection*, then, did not take place since Jesus did not really die, and the *Ascension* Mrs. Eddy explains away by teaching that He merely rose above the material senses of His disciples, as her own disciples will be able to do when they conquer "mortal mind." "In His final demonstration, called the Ascension, He rose above the physical knowledge of His disciples, and the material senses saw Him no more." The *Last Judgment* Mrs. Eddy relegates also to the realm of unreality by teaching that the next world is merely a state in which sense knowledge, pleasure and pain will have disappeared and there will be no personality or existence apart from God. This denial of the Last Judgment is merely another aspect of her Pantheism (although she strenuously denied that her system was Pantheistic).

I believe in the Holy Ghost. As stated above Mrs. Eddy denies the Trinity and hence the divinity of the third Person of the Blessed Trinity. In one place she identifies the Holy Ghost with "divine Science" (i. e., Christian Science!) She says, "In words of St. John: 'He shall give you another Comforter, that he may abide with you forever.' This Comforter I understand to be divine Science." Yet in another passage we are told that Christ is the Holy Ghost! "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth."

As for the *Holy Catholic Church* Mrs. Eddy's ideas on this point are clear from the unchristian and uncatholic church which she took the trouble to found. The *Communion of Saints* is rejected, too, whether in this world or in the next since the only reality is God. *Prayer* is useless, for Mrs. Eddy says, "Prayer is unnecessary, as the All has already decreed what is good for us," and, "a mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand." Yet we are told that Christian Scientists heal sickness through prayer, a prayer however of "affirmation," for "the prayer that heals the sick is an absolute understanding of God." What Mrs. Eddy taught on the *forgiveness of sins* is clear from her treatment of Christ and the Atonement, while the *resurrection of the body* and the eschatological doctrine of *life everlasting* have also been touched upon in the same connection.

The *sacraments* naturally are rejected by Mrs. Eddy but a word is necessary on her treatment of *marriage* to which she devotes a chapter of "Science and Health." Marriage, because its very nature would seem to give the lie to her denials of matter, Mrs. Eddy publicly characterized as "synonymous with legalized lust" ("C. S. Journal," July, 1906). Inferentially she declares in "Miscellaneous Writings" that there will come a time when marriage will be prohibited in Christian Science. "Until Time matures human growth, marriage and progeny will continue unprohibited in Christian Science. We look to future generations for ability to comply with absolute Science when marriage shall be found to be man's oneness with God. To abolish marriage at this period and maintain morality and generation would put ingenuity to ludicrous shifts [it certainly would!] yet this is possible in Science, though to-day it is problematic." In "Science and Health" she states, "Proportionally as human generation ceases, the unbroken links of eternal harmonious being will be discerned, and man not of the earth earthly, but co-existent with God, will appear."

It is hardly necessary to dwell at length on the *immoral tendencies* apparent throughout the teachings of Christian Science, apart from their evident denial of all Catholic dogma. Freedom of the will is denied for man is but a reflection of God. Sin furthermore is unreality, and hence there can, according to Mrs. Eddy, be no such thing as immorality and therefore there is no means afforded against the onslaughts of temptation. Finally, if not directly, at least indirectly, the evils of birth control are inculcated in her teaching on marriage when she teaches that "a wife need not esteem the privilege of becoming a mother," and that children are "errors."

As for the cures which Christian Science purports to perform, a lengthy discussion is out of place here. That some cures are performed is unquestionable, but they must be attributed to "faith healing," or suggestion, despite the denials of Mrs. Eddy that such factors enter in. Some, too, may be providential cures permitted by God to those who approach Him in good faith, even though they be in error. Officially, however, the fundamental point on which Mrs. Eddy based her teaching on this question is that the miracles of Christ were mere natural phenomena within the control of anyone who rises above "mortal mind," and that

Christian Science places this power within the reach of its adherents. (For discussion of the Catholic doctrine on miracles, etc., see C. E. articles: MIRACLES; LOURDES. See also especially, Bellwald, "Christian Science and the Catholic Faith," in which this point is treated *in extenso*.)

A brief statement of Mrs. Eddy's exalted claims to divine guidance in her life-work will suffice to indicate, when compared with the information adduced in this article, the utterly misguided efforts of that woman whom, all things considered, it is difficult not to brand as an imposter. As related above she claims divine revelation in her "discovery" of Christian Science. Repeating this statement she says, "In the year 1866 I discovered the Christ Science or divine laws of Life and named it Christian Science. . . . . For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." She also informs us that, "No person can take the place of the Virgin Mary. No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the author of 'Science and Health,' the discoverer and founder of Christian Science." Her book she placed on a par with, even above, the Holy Bible and she did not refuse to be identified with the Woman of the Apocalypse and so high was she raised in the estimation of her followers that when she "died" many denied her death, while her resurrection was for some time hourly expected. Truly her ego had impressed itself on her works and her followers, so that not inaptly did she place on the flyleaf of "Science and Health" the peculiar, yet viewed in this light, the significant inscription:

"I,I,I,I itself, I
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I,I,I,I itself, I."

Revelation does not come to such as Mrs. Eddy, nor is it proved by her works. The entire criticism of Christian Science may be summed up in the statement that it is neither Christian nor scientific.

WORKS BY CHRISTIAN SCIENTISTS: EDDY, *Science and Health with Key to the Scriptures* (Boston, 1875, and innumerable later editions); IDEM, *Retrospection and Introspection* (Boston, 1891); IDEM, *Unity of Good and Unreality of Evil* (Boston, 1915); IDEM, *No and Yes* (Boston, 1917); IDEM, *Christian Science versus Pantheism* (Boston, 1917); IDEM, *Miscellaneous Writings, 1883-1898:* IDEM, *The Manual of the Mother Church* (Boston, 1919); HANNA, *Christian Science History* (Boston, 1899); CAPORN, *Awake, Christian Scientists!* (Boston, 1921); *Legal Aspects of Christian Science* (Boston, 1899); WILBUR, *Life of Mary Baker Eddy* (New York, 1908); PERIODICALS: *Christian Science Quarterly* (contains the "lesson-sermons"); *Christian Science Journal* (monthly); *Christian Science Sentinel* (weekly); *Christian Science Monitor* (daily).

NON-CATHOLIC CRITICISMS: BUCKLEY, *Christian Science and Other Superstitions* (New York, 1899); IDEM, *Faith-healing, Christian Science and Kindred Phenomena* (New York, 1892); *The Quimby Manuscripts*, ed. DRESSER (New York, 1921); SNOWDEN, *The Truth About Christian Science* (Philadelphia, 1920); POWELL, *Christian Science, the Faith and the Founder* (New York, 1907); DRESSER, *History of the New Thought Movement* (New York, 1919); PAGET, *The Faith and Works of Christian Science* (London, 1909); MILMINE, *The Life of Mary Baker Glover Eddy and the History of Christian Science* (New York, 1909), very important; MARSTEN, *The Mask of Christian Science* (New York, 1909); PEABODY, *The Religio-medical Masquerade* (New York, 1915); CLEMENS (MARK TWAIN), *Christian Science with Notes Containing Corrections to Date* (New York, 1917); PUTNAM, *Christian Science and Its Real Author* (Chicago, 1921); CAMPBELL, *What Christian Science Means* and *What We Can Learn from It* (New York, 1920); for 1906 statistics see *Religious Bodies, 1906* (Washington, 1909).

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GERALD SHAUGHNESSY.

Chur (anciently CURIA RHÆTORUM, Ital. COIRA, Fr. COIRE, in the local Romance language CUERA), DIOCESE OF (CURIENSIS; cf. C. E., III–743b), in Switzerland, directly subject to the Holy See. The see is now (1922) filled by Rt. Rev. Georges Schmid de Gruneck, b. at Surrhein 1851, ordained 1875, appointed 7 May, 1908, acted as administrator apostolic of Lausanne from 3 September to 6 December, 1915, named assistant at the pontifical throne, 9 July, 1921. The most important events of this diocese in recent years were, the burning of the famous boys' college at Schwyz, 3 April, 1910, which was rebuilt during the four years following, and the celebration in 1922 of the centenary of the death of Saint Fidelis, O.M.C., martyr at Sigmaringa. Twenty-five new churches have been erected in the diocese since 1908, and ten great meetings of Catholics from the seven different cantons of the diocese, have been held. Several prominent clergy have died; Rev. Ferdinand Math, D.D., d. 17 March, 1909; Rev. Christian Tuor, Dean, d. 1912; Rev. Martinus Marty, parish priest of Schwyz, brother of Bishop Marty of St. Cloud, d. 1 September, 1916; Dr. Caspar Decurtius, professor at the University of Fribourg, and a great social scholar, d. June, 1916; Rev. Gaudenz Willi, and Rev. Hieronymus Lovetz, D.D., provosts of the cathedral, d. 19 November, 1920, and 14 September, 1921. During the World War the clergy and laity assisted the sick and wounded of all nations, in every way possible; the bishop visited them in their homes in different parts of the diocese, particularly in Davos, Canton of Grisons, where large numbers were suffering from phthisis.

The Catholic population of this diocese numbers about 300,000, of whom 270,000 speak German, 22,000 Romantsch, the total Romance language, and from 7,000 to 8,000 Italian. The remainder of the population, 400,000, are Protestants. By 1922 statistics the diocese comprises 220 parishes, 542 churches, 402 secular and 274 regular clergy, 3 abbeys for men, 7 convents for men and 19 for women, 42 lay brothers, 217 religious women, 1 seminary, 69 seminarians with 6 professors. The various institutions include 8 secondary schools for boys with 108 teachers and 2,800 pupils, 6 secondary schools for girls with 36 teachers and 1,110 pupils, 1 normal school with 6 teachers and 50 students, 310 elementary schools with 332 teachers and from 12,000 to 15,000 pupils, 1 industrial school with 4 teachers and attendance of 70, 1 apostolic school, 5 homes, 22 asylums or refuges, 33 hospitals, and 2 day nurseries. All the public institutions permit the priests to minister in them, and four or five of the Catholic schools are aided by the Government. Eight societies are formed among the clergy, and about twenty, many of them inter-diocesan, among the laity. Twenty-seven Catholic periodicals are published here.

Church Collections.—Admission to services in the church must be entirely gratuitous, all customs to the contrary being now reprobated.

Codex jur. can., 1,181; 1,263; *Irish Eccl. Rec.*, XIII (1919), 1,462-65.

Church Unity Octave.—The Church Unity Octave, the observance of which was by Papal Brief of His Holiness Pope Benedict XV extended to the Universal Church and enriched with indulgences on 25 February, 1916, had its inception under the Rev. Paul James Francis, S. A., when he was a "Pro-Roman" Anglican of the Protestant Episcopal Church in the United States of America, in 1908. At that time it was Father Paul's custom to recognize the authority of the Chair of Peter by forwarding Peter's Pence to the Apostolic See. The first practical result of the observance of the Church Unity Octave was the submission and corporate reception of seventeen members of the Society of the Atonement, of which Father Paul was the founder and superior, into the Catholic Church on 30 October, 1909. On this date, Father Paul and sixteen of his followers were received in the convent chapel at Graymoor, Garrison, N. Y., by Monsignor Conroy, Auxiliary Bishop of Ogdensburg, acting for His Eminence Cardinal Farley, Archbishop of New York.

In December, 1909, the Octave received the sanction and blessing of Pope Pius X. This was followed by that of their Eminences, Cardinals Farley, O'Connell, Gibbons, and Falconio. Still later Cardinal Bourne of Westminster. Cardinal Logue of Armagh, the Cardinal Archbishop of Quebec and His Grace the Archbishop of Montreal gave their approval to the Octave. Meantime many archbishops and bishops of the United States, Canada, and England gave the Octave their endorsement and support. Finally, His Holiness Pope Benedict XV, by the above mentioned Brief, extended its observance to the Universal Church, enriching it with indulgences. At the Annual Conference of the American Hierarchy in Washington, D. C., 22 September, 1921, Cardinal Dougherty of Philadelphia, presented a resolution to the hierarchy providing that "the Unity Octave be held throughout all the dioceses of the United States." "It was unanimously adopted by the Hierarchy," Cardinal Dougherty informed the Central Office of the Church Unity Octave, Graymoor, Garrison, N. Y., the day following.

The Observance of the Octave consists in the daily recitation of the *Antiphon:* "That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me (St. John, xvii, 21) V. I say unto thee, that thou art Peter; R. And upon this Rock I will build My Church"; followed by the Prayer: O Lord Jesus Christ Who saidst unto Thine Apostles, etc., during the eight days of the Octave from St. Peter's Chair at Rome, 18 January to the Conversion of St. Paul, 25 January. A plenary indulgence has been granted on the first or last day of the Octave under the usual conditions.

Churches of Christ. See Disciples of Christ, II.

Cienfuegos, Diocese of (Centumfocencis; cf. C. E., III–770c), dependent on Havana, includes all of the province of Santa Clara in Central Cuba. The inhabitants of the diocese number 650,000, of whom 600,000 are Cubans, both whites and negroes; the remainder are emigrants, mostly from Spain, and nearly all are nominal Catholics, excepting small colonies of Chinese, Jamaicans, and Haitians (among whom are many Catholics). In reality the number of men who comply with their religious duties is very much less, as indifferentism reigns. Masons are numerous, and Protestants supplied with abundant money from the United States are working to de-christianize Cuba with but small success. The Catholics have improved very much in recent years and work with enthusiasm in many parishes.

There are 35 parishes, 16 non-parochial churches, 7 parishes are served by religious communities: Franciscans (2), Carmelites (1), Dominicans (2), Capuchins (1), and Passionists (1), 34 secular and 54 regular priests, 4 seminarians at Havana and 2 at the Latin-American College in Rome.

The colleges and religious establishments in Cienfuegos are: Montserrat College, 25 Jesuits, 400 students; French College, 16 Marists, 350 students; Bartolome las Casas College, 7 Dominicans, 100 students. For girls: College of the Apostolate of Sacred Heart, 13 religious and 100 students, College of the Incarnate Word, 6 religious, 80 students; College of the Most Holy Rosary, 7, Dominican Sisters, 60 students. Little Sisters of the Poor (15 religious) care for 100 aged of both sexes in an asylum; Servants of Mary are engaged in caring for the sick in their homes (14 religious). There is an association of Children of Mary directed by Jesuits with 600 members; also in charge of the same Fathers an association of young men, "Anunciata," with 100 members, and an association of workers with 80 members. In the Jesuit College there are night classes for workers, also in the Dominican College, where a course in chemistry relating to the sugar industry is given. A council of Knights of Columbus with 43 members is established in the city.

In Santa Clara, the capital of the province, there are the following establishments: College of San Pablo de La Cruz, 10 Passionists with 100 students. For girls: Teresian College, 8 religious, 70 students; College directed by 6 Sisters of the Love of God with 58 students; in Trinidad a Dominican College for boys with 3 religious and 35 students; College of the Holy Rosary for girls with 8 Dominican Sisters and 63 students; in Sancti Spiritus the College of the Nativity in charge of 13 Brothers of Christian Doctrine with 200 students; College of the Apostolate of Sacred Heart with 11 religious and 90 girl students; also an asylum for the aged with 14 Little Sisters of the Poor and 60 aged; in Placetas a College of San Antonio, with 4 Franciscans and 108 students; in Caibarien, College of the Sacred Heart, 7 Marists and 170 students, College of the Apostolate of Sacred Heart with 9 religious and 82 students; in Remedios: College of the Love of God with 6 religious and 82 students. In Sagua la Grande: College of the Sacred Heart directed by Jesuits taught by 9 Brothers of Christian Doctrine with 170 pupils, and night classes given by Jesuit Fathers; College of the Apostolate of the Sacred Heart with 14 religious and 140 students; home for aged with 14 religious and 85 aged; a sanatorium for the Spanish colony is in charge of the Daughters of Calvary with 10 religious and 80 patients. In Aguada de Psajeros there is a free college for girls supported by the bishop, with 3 teachers and 60 girls. In all the churches there are catechism classes in charge of Catholic ladies. There are many associations for men and women in each parish. In all the parishes a Sunday review called "Cultura" is distributed gratis.

The diocese is administered by an Apostolic administrator, Rt. Rev. Valentin Zubizarreta, D. C., bishop of Camagüey. The first bishop of Cienfuegos was Aurelio Torres y Sanz, D. C., born in Havana 3 January, 1861, elected to Cienfuegos 9 April, 1904, transferred 19 January, 1916, as titular Bishop of Argilas when he had renounced his see on account of infirmity, died in 1920.

The native clergy of the diocese are few in number and have not been prominent in the recent political struggles. In the civil element, however, are the famous "Villas," who meant so much in the War of Independence and in politics following the founding of the republic. The second president of Cuba, José Miguel Gomez, who died the past year in New York, was a native of Sancti Spiritus. Near Cienfuegos, in the parish of Cruces, was fought the famous battle of "Mal Tiempo," when the revolutionary forces were in command of General Maximo Gomez y Maceo, most valorous of all the Cubans who fought for independence.

Cilicia of the Armenians, PATRIARCHATE OF (CILICIÆ ARMENORUM).—In 1830 the Armenians, who received the Faith from the apostles, obtained their civil emancipation by the erection of a primatial see at Constantinople, the titular of which was recognized by an imperial berat of the chiefs of the Armenian Catholic colony in Turkey. The two sees, that of the Patriarchate of Cilicia, and the primatial see of Constantinople, were reunited by Pius IX in 1867, to be governed by the Patriarch of Cilicia who resides at Constantinople, the patriarchal archdiocese. The present (1922) patriarch is His Excellency Mgr. Paul Terzian, born in Kiutahia, Asiatic Turkey, 1855, studied at Propaganda College, was appointed Bishop of Adana, 8 April, 1892, and promoted to the patriarchate 23 April, 1910, taking the name of Paul Peter XIII. His appointment was confirmed in special form by Pius X, who also conferred the pallium on him in solemn audience, 26 April, 1911, and publicly confirmed by the consistory, 27 November following. The patriarch's chief assistants are, Mgr. Nasilian, Bishop of Trebizond; a patriarchal vicar in Constantinople, Mgr. Rokossian, titular Archbishop of Achrida; a procurator in Rome, Mgr. Kojunian, titular Bishop of Chalcedon; the administrator apostolic of the Armenians in Russia, Rev. Serge Abraamian; and the vicar general for the Armenians of Tiflis, Rev. Denis Kalalozoff.

In 1920 Mgr. Terzian went to Rome, to one of the conferences organized by the new oriental institute, where he spoke on the origin and development of the Patriarchate of Cilicia for the Armenians. He later went to Paris and London to defend the interests of his people in the peace negotiations. In 1920 Cilicia comprised 600,000 Mahommedans, 150,000 Greek schismatics, the same number of Armenian schismatics, 16,000 Armenian Catholics, 85 priests, 13 parishes, 13 churches and chapels, and 8 schools with 300 children.

Cimbebasia, PREFECTURE APOSTOLIC OF (CIMBEBASIENSIS; cf. C. E., II–773a), is bounded on the North by the degree of latitude determined by the lower course of the Kunene River and the Okawanga River; on the East by the 22nd degree of longitude east of Greenwich; on the South by the 23rd degree of south latitude in such manner that the border of the civil districts of Windbroek, Gobabis, Kavibib, and Swakopmund constitute also the border of the ecclesiastical territory; on the west by the Atlantic Ocean. As a result of the war this region which was formerly a German colony, is now under the control of the Union of South Africa. The prefecture was erected by a decree of Propaganda, 1 August, 1892, under the name of Lower Cimbebasia which was changed to Cimbebasia by a decree of 10 January, 1921. The Oblates of Mary Immaculate have charge of the mission under the Prefect Apostolic, who resides at Windbroek, the principal station. The other mission stations are: Little Windbroek, Doebra, Swakopmund, Usakos, Aminuis, Epukiov, Golabis, Omaruru, Okambahe, Grootfontein, Tsumeb, Kokasib, Andara, Njangana. In January, 1921, the former Prefect Apostolic, Rt. Rev. Eugene Klaeyle, resigned, and the present prefect apostolic, Rt. Rev. Joseph Gotthardt, was appointed. The prefecture celebrated its silver jubilee on 8 December, 1921. Practically all eligible males fought in the army during the World War. The clergy and religious devoted themselves to the relief of suffering and to the spiritual welfare of the soldiers.

Of the Catholic population of 3,144, about 800 are Europeans. A large percentage of the former German population returned to their own country in 1919, and many more emigrated elsewhere. There are 22 priests, 20 lay brothers, 17 Benedictine Nuns, and 20 Franciscan Sisters who are leaving for Europe; 6 parishes and 18 churches; 15 missions and 15 stations; 6 convents for men and 6 for women; 1 high school for European girls with 6 teachers and 125 pupils; 5 primary schools for natives with 15 teachers and 380 pupils; 2 industrial schools with 2 teachers and 10 pupils; 1 missionary work for the conversion of infidels; 2 orphanages with 21 children; 5 asylums; 1 day nursery. The government does not contribute to the support of the Catholic institutions, but admits the ministry of priests in all the public schools and asylums. The laity have 2 religious associations: Marian Sodality, and the Sodality of the Infant Jesus. (For Upper Cimbebasia, see CUBANGO IN ANGOLA, PREFECTURE APOSTOLIC OF.)

Cimbebasia, UPPER, PREFECTURE APOSTOLIC OF. See CUBANGO.

Cincinnati, ARCHDIOCESE OF (CINCINNATIENSIS; cf. C. E., III–773b), Ohio, is under the direction of Archbishop Henry Moeller, D.D., who succeeded to the archiepiscopal see upon the death of Archbishop Elder, 31 October, 1904. One of the most notable events of this diocese within recent years was the breaking of ground early in 1921 for the erection of a new Mount St. Mary's Seminary, which is expected to be completed in 1922, the centenary of the diocese. The recent organizing of a Bureau of Catholic Charities, and the Fenwick Club for young men has also been of importance in the work of the diocese.

In 1908 the archdiocese lost a prominent clergyman by the death of Rt. Rev. John Mackay, rector of Mount St. Mary's Seminary of the West for the last three years of his life, and in 1920 the death of the vicar general of the Archdiocese, Rt. Rev. John B. Murray, brought another loss. During the World War the archdiocese furnished 13 chaplains for work at home and overseas, and the laity responded willingly to all calls made upon them.

At the present time (1922) the archdiocese comprises an area of 12,043 sq. miles and includes: 188 parishes, 219 churches, 31 missions and 2 stations, 2 monasteries for men, 262 secular priests and 147 regulars, 2 seminaries with 245 seminarians, 5 colleges for men with an attendance of 2,368, 2 colleges for women, 15 academies, 1 for boys and 14 for girls, 124 elementary schools with attendance of 34,683, 4 industrial schools taught by brothers with attendance of 360.

Among the various institutions of the diocese are: 1 home for the aged with 40 inmates, 3 homes for working girls with 137 inmates,1 home for young men with 160 inmates, 4 orphan asylums with 812 children, 1 infant asylum with 60 infants, 8 hospitals with a yearly record of 16,271 inmates, 3 refuges

for boys with 318 boys, 2 houses of Good Shepherd with 203 girls, and 2 day nurseries.

All the public institutions allow the priests of the diocese to minister in them whenever it is requested, but the Catholic schools and institutions do not receive any aid from the government. The various organizations of the diocese include, among the clergy, the Clergy Relief Union, among the laity, the National Catholic Welfare Association, made up of men and women. The "Catholic Telegraph" is the diocesan organ.

Cistercians in the British Isles (cf. C. E., XVI-25c).—The full and complete history of monasticism and its ancient abodes in these islands is still unwritten. In many cases there is a great divergence of opinion among writers on various aspects and incidents touching the monasteries, and there is a lamentable dearth of chartularies and records, due no doubt to the convulsions, disturbances, and vandalism attending their suppression. The information available is often obtained only after extensive research among many widely separated sources.

ENGLAND.—Various computations of Cistercian monasteries in England at the time of the suppression are found in different authorities, some giving the number at 75, others at 66. There were, besides, 26 convents of Cistercian Nuns. By the act suppressing the lesser monasteries, which numbered 376 in all, about half or two-thirds of the Cistercian houses were dissolved, the yearly income of these not being above £200 according to the value of money at that time. Between 1538 and 1540 the remaining Cistercian houses fell among the 645 greater monasteries, all victims of Henry VIII's rapacity and greed. The calumnies heaped upon these monasteries in the past are now almost effaced by the ever-growing light of truth. The many beautiful monastic ruins, to be found in almost every English shire to-day, testify to the existence of upwards of 1000 monasteries and religious houses, in the greater number of which, at the time of the suppression, even on the testimony of Henry VIII's own visitors, "religion was right well kept and observed." The seed of religious life had therefore not been planted in uncongenial soil.

The first Cistercian foundation in England was made in 1129 at Waverley, Surrey. This was the 36th foundation from the parent Cîteaux. The founder was William Gifford, Bishop of Winchester. Pope Eugene III in 1147 granted the Waverley monks exemption from tithes for land and cattle. A similar privilege was granted to various Cistercian houses by different popes. Tintern Abbey, in Monmouthshire, was founded in 1131 by Walter de Clare. In 1132 Rievaulx Abbey was founded in Yorkshire. Among the many privileges granted by the popes to the monks of this monastery was that granted by Alexander III of celebrating the Divine Office, even during a general interdict. Garendon Abbey in Leicestershire marked a new growth in 1133, testifying to the rapid success of Waverley, which could in four years give enough monks to people this monastery. Fountains Abbey became Cistercian in 1135, and was in the course of time the mother of many daughter-houses. Ford Abbey in Devonshire dates from 1136, and in the same year arose Wardon Abbey in Bedfordshire, one of the most influential of the Cistercian houses. Thame Abbey in Oxfordshire and Bordesley Abbey in Worcestershire are chronicled for the year 1137. The Empress Maud, daughter of Henry I and mother of Henry II, was the foundress of Bordesley. In 1139 arose: Newminster in Northumberland, which owed its origin to the generosity of Ranulf, Baron of Merley; Dirksted Abbey in Lincolnshire, which was raised in fulfilment of a vow made by Baron Hugh de Breton and was the mother of the remarkable monastery of Hovedoa in Norway; Louth Park Abbey, also in Lincolnshire, founded by Alexander, Bishop of Lincoln; and Kingswood in Gloneestershire, founded by William de Berkeley. Another foundation was made in Lincolnshire in 1143 at Revesby, through the instrumentality of William, Earl of Lincoln. Pipewell Monastery in Northamptonshire was founded in 1143, its monks dispersed after 150 years, and later re-established. Woburn Abbey in Bedfordshire dates from 1145 and was descended from Fountains. Boxley Abbey in Kent, founded 1146, was the 47th filiation of Clairvaux.

Dorl Abbey in Herefordshire was the only daughter-house in England of Morimund, one of the first four Cistercian houses. It was founded by Robert, Earl of Ferrars, in 1147, a year very remarkable in Cistercian history as the date of foundation of 21 Cistercian houses in England and Wales, and of the incorporation of the Order of Savigny with that of Cîteaux. In 1147 arose: Kirkstatt Abbey in Yorkshire, sprung from Fountains, an ex-voto offering made by Robert de Lacey, the second abbot Radulph Haggith being a man of conspicuous sanctity, and some of the lands of which were later confiscated by King John; Vaudey Abbey in Lincolnshire, founded by William, Earl of Albemarle; Bitlesden Abbey in Buckinghamshire, sprung from Garendon; Bruerne Abbey in Oxfordshire; Roche Abbey in Yorkshire; Saltrey Abbey in Huntingtonshire, which owed its origin to Simon, Earl of Northampton, and obtained special privileges through Judith, Countess of Huntington and niece of William the Conqueror; Furness Abbey in Lancashire, which began its career under the Order of Savigny in 1127 and became Cistercian in 1147; Quarr Abbey in the Isle of Wight, which was of Savignian birth and embraced the rule of Cîteaux in 1147, as did also Cumbermere Abbey in Cheshire, Calder Abbey in Cumberland, Rushen Abbey in the Isle of Man, Swineshead Abbey in Lincolnshire, Stratford-Langton in Essex, Bildwas in Shropshire, Buckfast in Devonshire, Byland in Yorkshire, and Coggeshale in Essex. Sawley Abbey in Yorkshire was founded in 1148, and in the same year abbeys were founded at Rufford in Nottinghamshire and at Mereval in Warwickshire. The year 1150 was marked by the foundation of Sibton in Norfolk, Jerval in Yorkshire, and Combe in Warwickshire. Four foundations were made in the year 1151: Meaux in Yorkshire, Stanley in Wiltshire, Flexley in Gloucestershire, and Holm-Cultram in Cumberland. The last is sometimes assigned to the Kingdom of Scotland, Henry, son of King David of Scotland, being claimed as founder; and again King Henry II of England is claimed as founder. Meaux was founded by William, Earl of Albemarle, whose vow to visit the Holy Land was commuted by Eugene III into that of erecting a monastery. Tiltey Abbey in Essex and Stonely in Warwickshire are assigned to the years 1153 and 1154 respectively. Dieulacres in Cheshire followed in 1158.

After so rapid and extensive a growth of the Cistercian Order in England (46 foundations in 25 years) there was some slight cessation, for not until 1172 were the next foundations made. These were at Bindon in Dorsetshire and Whalley Abbey in Cheshire. The Abbey of Roberts Bridge in

Sussex was founded in 1176. Its abbot and the Abbot of Boxley were sent to seek King Richard I, when he was imprisoned in Germany on his return from the Holy Land. Crokesden Abbey in Staffordshire was founded in 1178. The Abbey of Clive in Somersetshire, founded in 1198, is sometimes claimed as Benedictine, but on the authority of most chronicles seems to have been Cistercian. In 1201 Dunkeswell Abbey in Devonshire was founded. Tanner wrongly assigns it to the Premonstratensians. Beaulieu Abbey in the New Forest, Hampshire, was founded from Cîteaux by King John in 1204, in satisfaction for his ill-treatment of some Cistercian abbots, "with whom he was offended and whom he caused to be trodden under his horses." Mendham Abbey in Buckinghamshire, Hilton in Staffordshire, Grace-Dieu in Monmouthshire, and Nelley in Hampshire arose respectively in 1212, 1219, 1226, and 1239. Hayles Abbey in Gloucestershire dates from 1246, and Newhau Abbey in Devonshire arose in the following year. Vale-Royal Abbey, formerly Dernhall, in Cheshire, has a remarkable history. Edward, Prince of Wales, son of Henry III, being in danger of shipwreck during his return from the Holy Land, vowed in case he and his came safe to land to erect a monastery and endow the same for 100 Cistercian monks. The monastery was in due course erected at Dernhall, but afterwards, when Edward became king, that place was abandoned and a new monastery built at Vale-Royal, the first stone of the new foundation being laid by the king himself. A relic of the true Cross, brought by the king from Palestine, was given to the monastery. So great were the benefactions of the king and queen that after their demise the monks used a special Collect for their welfare, not only at all the Masses, but also at all the canonical hours. The solemn consecration of this house was made by the Patriarch of Jerusalem, at which a sentence of greater excommunication was pronounced against anyone who should enter the monastery "any other ways than by the gate of the same." Edward paid in all for the erection of this monastery £32,000 in the money value of that time. Henry III requested all the religious houses of England to furnish Vale-Royal with books. The date of foundation was 1274. The Countess of Devonshire founded Buckland Abbey in Devonshire in 1278. Rewley Abbey in Oxfordshire followed in 1281. In 1350 the Abbey of Our Lady of Graces was founded near the Tower of London by Edward III. This was the 708th foundation in the annals of the whole order, after which, until the close of the eighteenth century, there seems to have been no new foundation made in England, though there were many in other countries.

Nevertheless, the religious institutions already established, so many in number, so various in character, continued their good work until the upheaval of the sixteenth century, when between the years 1535 and 1540 Henry VIII overthrew the whole religious and monastic life of England. It is reckoned that 8000 religious of all orders, men and women, not to speak of the dependents of the monasteries, were thus expelled from their cloisters. Leaving aside the religious and spiritual loss to England by the suppression of the monasteries, the loss from a merely humane and economic point of view was very great, for they exercised great hospitality towards the poor, received the sick, nursing and curing them, and taught poor children, being also centers of art, science, and literature.

Not until 1794 do we again hear of the Cistercians as a community in England, when through the generosity of Thomas Weld of Lulworth a small body of monks from the monastery of La Val-Sainte, intended for Canada, found it possible to establish themselves at Lulworth in Dorsetshire. For twenty-one years they remained in this new settlement, but owing to certain restrictions put upon them by the government, which they found it impossible to accept, they left England and returned to Melleray in Brittany, where they succeeded in finally establishing themselves. From this French monastery the present Mt. Melleray in Ireland was established, and from it in 1835 a filiation was made at Mt. St. Bernard's, Coalville, in Leicestershire, which continues to the present day the monastic life according to the rule of Cîteaux. Mr. Ambrose Phillipps de Lisle was the generous donor who thus helped to revive the Cistercian Order in England. He was descended from the de Lisles, who were formerly such charitable beneficiaries to the ancient Abbey of Garendon. To him as well as to the Earl of Shrewsbury the monks are indebted for their present abbey, of which Augustus Welby Pugin, Esq., was the architect. In 1849 Rt. Rev. Bernard Palmer received the abbatial blessing and was the first mitred abbot in England since the Reformation.

At the time of the suppression there were 26 houses of Cistercian Nuns in England. Eleven of these were situated in Yorkshire, viz., Sinningthwaite, Eshalt, Hampole, Swine, Hoton, Basedale, Nunappleton, Kildeholm, Wickham, Elreton, and Kirklees. Lincolnshire had six, viz.: Greenfield, Legburn, Nuncoton, Goykwell, Hevening, Stixwold. Others were at Cokehill and Whiston in Worcestershire, at Grace-Dieu in Leicestershire, at Brewood, Salop, at Marham, Norfolkshire, at Pinley, Warwickshire, at Sewardesley, Northamptonshire, at Wintney, Hampshire, and at Tarent in Dorsetshire. All these convents and their inmates shared the same fate as the monks. Yet for the last 120 years England has not been without its convents of Cistercian nuns, for there is at Stapehill in Dorsetshire a Cistercian convent whose early history is of interest. The original community belonged to the Royal Abbey of St. Antoine in Paris. During the troubles in France in 1793 the convent was suppressed and the nuns imprisoned. After months of imprisonment they were released in 1794, and feeling they could not promise themselves security on French soil they retired to Switzerland, which had a short time previously given shelter to the exiled monks of La Trappe, at whose head was Dom Augustine Lestrange. Both monks and nuns, however, were forced to flee before the French army which was beginning to invade Switzerland. Accordingly they moved into Austria, and on their journeys met with much hospitality in Austrian monasteries and convents. Through the influence of Princess Louise de Condé, who had become a Cistercian nun, the then Tsar of Russia, Paul I, offered them a home within his territory, and thither they went, Dom Augustine still courageously leading his monks and Madame de Chabannes, in religion Sister Mary Augustine, at the head of her party of nuns. But owing to the Tsar's alliance with the French, whose Constituent Assembly had so recently suppressed religious houses, they did not long have Russian protection. After many arduous and laborious journeys through Russia, Poland, and Prussia they were able to take ship for London, where they arrived in 1801. There they were received with hospitality and remained a short time, Mr. Weld and others being their generous hosts. In 1802 Lord Arundel offered them a residence at Stapehill, which they gladly accepted.

Since then the nuns have led tranquil lives of contemplation and penance in their secluded house in East Dorsetshire. There is at present a flourishing community of 42 members.

IRELAND.—The early religious history of Ireland is, very largely, the history of Irish monasticism, for the early Irish Church was, in great part, a monastic church. It is not clear that any other nation, in so short a time after its conversion, exhibited so remarkable a picture of monastic life, whether in its eremitical or cenobitical aspect, as the Irish nation. In the course of time Irish monasticism became a distinct and well-defined system, with rather austere tendencies, and exercised a very great influence, both in the sanctification of the Irish people at home and in the conversion of heathen nations abroad. Its great number of saintly men and women, so thorough a novitiate in religion and sanctity were none too great, in view of the subsequent trials and persecutions for the faith, to which the nation was subjected for over ten centuries. The Danish wars were not mere expeditions of plunder, they were wars of religious persecution as well. Their pagan fury spared neither church nor cloister, and monastic seats of learning were plundered and destroyed. The loss of faith in England, through the so-called Reformation in the sixteenth century, was followed by a methodic and calculated effort to rob the Irish nation of that same gift. "But neither English persecutor nor Danish invader could disturb the constancy, nor shake the hearts, nor unsettle the faith of the Irish." And this faith they carried abroad, seeking the conversion of other nations. Sts. Columbanus, Kilian, Virgilius, and Gall were men of heroic sanctity, apostles of the Gospel, benefactors to Europe, and the glory of Ireland. According to a Belgian writer of the seventeenth century 46 Irish saints were propagators of the Gospel in Belgium alone. Reputed for four centuries as the Island of Scholars, as well of Saints, foreign students went to Ireland as to "a literary emporium." But persecutions and ravages of war robbed the nation of her ancient glory, and this St. Malachy endeavored in some degree to restore when he sought the co-operation of St. Bernard in establishing the Cistercians in Ireland.

On a journey to Rome St. Malachy left some companions at Cîteaux to be instructed in its rules and discipline. When sufficiently trained they were commissioned to return to Ireland under the leadership of St. Christian, afterwards Bishop of Lismore. With St. Malachy and under his guidance they founded the first Cistercian monastery at Mellifont, Co. Louth, in 1142. The generous founder of Mellifont, after St. Malachy, was Donough O'Carroll, Prince of Uriel. The first abbot was St. Christian. In the course of time there were eight foundations made from this abbey. Bective Abbey, Co. Meath, on the banks of the Boyne, not far from the town of Trim, was founded by O'Melaphlin, King of Meath, probably in 1147. In that same year St. Mary's Abbey, Dublin, of Savignian origin and supposed to have been founded by the Danes about 948, embraced the rule of the Cistercians. Boyle Abbey, Co. Roscommon, taking its name from the River Boyle, was originally founded at Grelacdinach and transferred to Boyle in 1161. Peter O'Morra was the first abbot, and later became Bishop of Clonfert. Nenay Abbey, Co. Limerick, was founded in 1148 by Turlogh O'Brien, King of Thomond. Cistercian historians state that the abbot and forty monks were put to death by the satellites of Elizabeth. Battinglass Abbey, Co. Wicklow, owes its origin to Dermont McMurrogh, King of Leinster, in either 1148 or 1151. In 1185 the abbot, Albinus Malloy, was made Bishop of Ferns. Shrule Abbey, Co. Langford, was founded about 1150 by the family of O'Ferrall. Inislought Abbey, Co. Tipperary, founded in 1151, is attributed to Donald O'Brien, King of Limerick. It seems, however, that the original foundation was on the banks of the Suir, whence it was called de Surio, and in 1185, in Donald's time, transferred to Inislought. Abbot Congan of this monastery is supposed to have supplied St. Bernard with the matter for his famous "Life of St. Malachy."

Newry Abbey, Co. Down, was founded, according to some in 1144, according to others in 1153. Both St. Malachy and Murtogh McLochlain, King of All Ireland, are claimed as founders. Abbot Finn was Bishop of Kildare. Odorney or Kyrie Eleison Abbey, Co. Kerry, was founded in 1154 by the Fitzmaurice family. Here St. Christian, the first Cistercian abbot in Ireland, died in 1186. In 1288 Abbot Nicholas became Bishop of Ardfert. Fermoy Abbey, Co. Cork, was founded supposedly by the Roche family, who seem, however, to have been benefactors rather than founders. Patricius, the prior, became Bishop of Cloyne in 1226. Maure Abbey, Co. Cork, was founded in 1172 by Dermot McCormac McCarthy, King of Desmond. Astrath or Assaroe Abbey, Co. Donegal, dates from 1178. Roderick O'Cananan, Lord of Tyrconnel, and Flaherty, Lord of Kinel-Connell, are claimed as founders. Holy Cross Abbey, Co. Tipperary, was founded in 1180 by Donald Mor O'Brien, King of Limerick. The abbot of this house was styled Earl of Holy Cross, and acted as vicar general of the Cistercian Order in Ireland. Considerable remains of this abbey are still to be seen, and the architecture is said to have been remarkably fine. The abbey takes it name from the relic of the true Cross, formerly preserved with great veneration there, but now in the Ursuline convent at Blackrock, Cork. Holy Cross enjoyed great pre-eminence among the Cistercian houses.

Middleton Abbey, Co. Cork, had as founders in 1180 either the Fitzgerald or the Barry family. Jerpoint Abbey, Co. Kilkenny, was founded in 1180 by Donald O'Donoghue, King of Ossory. Felix O'Dulany was the first abbot, afterwards Bishop of Ossory, a man famous for sanctity, at whose tomb it is related many miracles took place. The early foundation of St. Canice's Cathedral is attributed to him. Dunbrody Abbey, Co. Wexford, was founded in 1182 by Hervey de Montemarisco, marshall of King Henry II and seneschal of Strongbow, Earl of Pembroke. Strongbow was a great benefactor to this monastery, which was one of the largest in Ireland, the church being nearly 200 feet in length. Leix Abbey, Queen's Co., was founded in 1184 by Corcheger O'More. Kilcooly Abbey, Co. Tipperary, was founded in the same year by Donald O'Brien, King of Thomond. Glandy Abbey, supposed to have been in Co. Cork, was founded probably in 1185. Little is known about it. Iniscourcy Abbey on Juch Island, Strangford, Lough, was founded by John de Courcy in 1187. It seems to have been formerly either Benedictine or Savignian. Monasterevan, Co. Kildare, owes its origin to Dermot O'Dempsey, Prince of Offaly, in 1189. The first abbot became Bishop of Leighlin. Knockmoy Abbey, Co. Galway, was founded by Cathal Crovderg, King of Connaught, in 1190. He afterwards became a Cistercian monk. In 1290 Abbot Laurence became Bishop of Kilmacdaugh. Leigh or Gray Abbey, on the shore of Strongford Lough, was founded in 1193 by Africa, daughter of the King of the Isle of Man. The ruins indicate

the abbey's former beauty and magnificence. Corcomroe Abbey, Co. Clare, founded in 1194, is attributed to Donald Mor O'Brien, King of Limerick. A great monument shows that Donough O'Brien, King of Thomond, was buried here 1267. John, Abbot of Corcomroe, became Bishop of Kilmacduagh in 1418. Kilshare, Co. Clare, was founded in 1198 by the same Donald Mor. It seems to have been annexed to Concomroe. Abbot Florence O'Tigernach became Bishop of Kilfenora in 1273.

Comber Abbey, Strangford Lough, is attributed to Brian O'Neill for the year 1200. Its site was supposed to be that of a former monastery founded by St. Patrick. Tintern Abbey, Co. Wexford, was erected in fulfilment of a vow made by William, Earl of Pembroke, while in peril at sea. Its foundation dates from 1200. Being a daughter-house of Tintern in Monmouthshire, it is called Tintern Minor. Glangrah Abbey, Co. Cork, or The Vale of Charity, as it was called, is supposed to date from 1200. Much uncertainty exists about this monastery. Some writers say it was in Ulster, others in Westmeath, others again in King's Co., and others in Cork. Kilbeggan Abbey, Co. Westmeath, was founded by the Dalton family 1200. Abbot William became Bishop of Clonmaconoise in 1298. Graiguemanach Abbey, Co. Kilkenny, was founded in 1204 from Stanley Monastery, England. It is related that twelve monks with the prior (the abbot had just died) were slain, because they would not take off their ecclesiastical vestments and yield obedience to Elizabeth. Woney Abbey, Co. Limerick, founded 1206 by the Butler family, was formerly Savignian. Abbeylaragh or Granard, Co. Longford, was founded in 1214 by Richard Tuile, Baron Palatine of Moyashel. In 1315 Edward Bruce burned the town and despoiled the abbey. In this place a monastery had already been founded by St. Patrick. The first abbot whom St. Patrick appointed was St. Guasacht, son of Milcho, who is called a saint, St. Patrick's old master. In 1398 Abbot Peter became Bishop of Clonmacnoise, and in 1541 Richard, the last abbot, was raised to the see of Ardagh. Moycoscane, Co. Derry, was founded in 1218. John, third abbot, became Bishop of Derry in 1401. Tracton Abbey, Co. Cork, was erected in 1225 by the MacCarthy family. There was a relic of the true Cross here, which was venerated by great crowds on Holy Thursday. Hore Abbey, Co. Tipperary, formerly Benedictine, became Cistercian in 1272 at the instance of MacCarvill, Archbishop of Cashel. There were also monasteries at: Monkstown, Co. Dublin; Athlone, Co. Roscommon; Helfothur, Co. Donegal; Juchrie, Co. Cork; Abbeyfeale, Co. Limerick; and at Kilkenny; but very little is known about them. Two Cistercian convents of nuns are known to have existed, one at Derry, founded by Turlogh O'Neill in 1218, the other at Down.

In some of the monasteries the odious practice of exclusion from profession on grounds of nationality was carried on, as we learn from the condemnation of the practice by the general chapter of 1323, which issued a warning to all abbots, especially those of Ireland, to remove all walls of separation and to admit indifferently all persons, no matter of what nation. The evil practice here condemned seems to have originated with houses of English monks in Ireland, as we gather from the complaint of the Irish chiefs in their letter to John XXII. In 1638 the Irish Cistercians established a congregation known as that of Sts. Bernard and Malachy in connection with the new observance founded by de Vargas. Among the Cistercian abbots those of Mellifont, St. Mary's in Dublin, Baltinglass, Tintern, Graiguemanagh, Tracton, Dunbrody, Nenay, Woney, Monasterevan, and Bective had seats in parliament.

At the time of the suppression of the monasteries there were in Ireland 42 Cistercian monasteries and 2 convents. Henry VIII did what he could to overthrow religious houses in Ireland, and up to 1541, 78 religious houses had been surrendered, but outside the pale the monasteries seem to have continued until the defeat of the Irish princes at the opening of the seventeenth century. Although the monks were often driven from their monasteries they appear to have returned whenever a lull in the persecution permitted. Thus we read of Holy Cross "that the monks continued for a considerable time after the monastery was legally dissolved, if not to dwell in the abbey, at least to remain in the neighborhood, hoping against hope that better times would come." As late as 1700 Bernard Lahy is chronicled as holding at least the name, if not the office, of abbot. The last of the monks of this abbey died in 1752, having his cell amidst the abbey ruins.

From the early part of the eighteenth century the Cistercian order in Ireland seems to have ceased to exist. Its revival dates from the foundation of Mt. Melleray Abbey, Cappoquin, Co. Waterford, in 1832. The foreign religious of the Cistercian Abbey of Melleray in France were forced to separate from their brethren, through the hostility of the French authorities, and the predominance of the Irish section in that community gave good hopes of a successful foundation in their native land, which alone at that time seemed to present a congenial soil and welcome atmosphere for such a purpose. Principally through the instrumentality of Dom Vincent Ryan, then prior of Melleray, this work was immediately undertaken, and in company with another religious Brother Malachy set out for Ireland to begin his task. After many labors and hardships these zealous pioneers found a holding in Rathmore, Co. Kerry, through the influence of Rev. Mother Kelly of the Presentation Convent in Killarney and her nephew. Later on the Irish members of the French community arrived, and once again regular Cistercian life began in Ireland. Subsequently, in 1832, through Sir Richard Keane, who held extensive property in the Cappoquin district, Dom Vincent succeeded in obtaining possession of the present holding, which he called Mt. Melleray, from the mother-house in France. By the labors of the monks it was transferred from a rough barren mountain to a fertile and delightful region.

Since Dom Vincent's time up to now Cistercian life has continued in this place, even as of old in Boyle and Mellifont. There is a flourishing community numbering about 70, almost equally divided between choir religious and lay brethren. Of the choir religious between 20 and 30 are in Holy Orders. The present abbot, Dom Maurus O'Phelan, was blessed in the abbey church by Most Rev. Dr. Sheehan, 15 August, 1908. He continues the good work of his predecessors in the erection of new buildings, the enlargement and ornamentation of portions of the original edifice, and the furthering of virtue and learning among the brethren. A notable feature of Mt. Melleray is the up-to-date school which provides the youth of Ireland, to the number of about 200, with a thorough and excellent education. The greater number of the students are aspirants to the priesthood. A large number of students are prepared as well for civil and commercial posts, while special attention is devoted to agriculture. Mt. Melleray counts three filiations:

Mt. St. Bernard's, Leicester, England, founded 1135, of which the present superior is Very Rev. Louis Carew; New Melleray, Dubuque, Iowa, U. S. A., founded 1848, of which the present superior is Very Rev. Bruno Ryan; and Mt. St. Joseph's, Roscrea, Co. Tipperary, founded in 1878. The personnel of the latter community is approximately the same as at Mt. Melleray. The present abbot is Dom Justin MacCarthy, who received the abbatial benediction in October, 1911. There is also an efficient school attached to the monastery. Both at Mt. Melleray and Roscrea are large guest houses, much frequented by clerics and lay gentlemen, where retreats may be made.

Citation (cf. C. E., III–791d).—All citations in ecclesiastical suits are now peremptory, and need not be renewed, unless when the judge wishes to overcome the contumacy of the person involved by threatening spiritual penalties. They are made by means of a summons (the Code does not mention verbal citations) signed by a judge or his auditor and notary, and containing in general terms, at least, the reason of the lawsuit, the plaintiff's and the defendant's name, and the time and place of appearance. The summons is delivered to the defendant at his home with any member of his family or a servant if he accepts it and promises to deliver it as soon as possible. If, however, he refuses or it is otherwise difficult for the cursor to reach the defendant, the judge makes an order authorizing the sending of the summons by registered mail with request for a receipt or by whatever is considered the safest way in different localities. If even then the defendant cannot be found the citation is made by edict or publication, the summons being posted at the entrance to the court for a reasonable time and also published in a newspaper; in case of necessity either method would suffice.

Codex jur. can., 1,711-25.

Citta della Pieve, Diocese of (Civitatis Plebis; cf. C. E., III–793a), in the province of Perugia, Central Italy, directly subject to the Holy See. Rt. Rev. Domenico Fanucchi, appointed to this see 2 September, 1907, died after two years of zealous service, 23 July, 1910. He was succeeded by the present incumbent, Rt. Rev. Giuseppe Angelucci, b. in Genazzano, 1868, appointed 29 August, 1910.

During the World War the clergy and laity of the diocese showed great zeal in all civil and charitable works at home, and about one-fifth of the total number served in various branches in the field, many of them winning great honors. Present (1922) statistics credit this diocese with 33 parishes, 90 churches, 2 monasteries for women, 2 convents for women, 55 secular clergy, 74 Sisters, 1 seminary, 6 seminarians, 1 secondary school for girls with 6 teachers and 50 pupils, 1 elementary school with 2 teachers and 90 pupils, 1 industrial school for girls with 2 teachers (Sisters) and 100 pupils, and 1 infant asylum. All the civil hospitals permit the ministry of priests. A mutual aid society is formed among the clergy, and an official diocesan bulletin is published.

Citta di Castello, Diocese of (Civitatis Castelli or Tifernatensis; cf. C. E., III–793b), in the province of Perugia, Central Italy, directly subject to the Holy See. This see is now (1922) filled by Rt. Rev. Carlo Liviero, born in Vicenza, 1866, studied at the Seminary of Padua, incorporated into the diocese of Citta di Castello as a diocesan missionary, served as archpriest of Agna, and was appointed bishop 8 January, 1910. The 1920 statistics credit this diocese with 50,250 Catholics, 156 parishes, 162 secular and 10 regular clergy, 40 seminarians, 4 Brothers, 105 Sisters, and 200 churches or chapels.

Ciudad Real, Diocese of (Ecclesia Cluniensis; cf. C. E., III–793c), Bishopric-Priorate of the Military Orders of Spain, directly subject to the Holy See. It is perpetually united to the titular see of Dora and to the territory of the province of Ciudad Real, where the bishop resides. The see is at present (1922) filled by Rt. Rev. Francisco Xavier Irastorza y Loinaz, born in San Sebastiano, Spain, 1875, studied in the seminaries of Larressore and Louvain, served as secretary to the Bishop of Ciudad Real in 1905, chancellor of the cathedral, then archpriest, vicar general and protonotary apostolic, named Prior of the Spanish Military Orders and prelate of Ciudad Real by the king 28 March, 1914, appointed by the Pope 11 July following, and made an armed knight by the king 23 January, 1915. The diocese comprises a territory of about 12,254 sq. miles and a Catholic population of 383,988. By 1920 statistics it counts 127 parishes, 11 archpriests, 367 priests, 179 chapels, and 13 convents with 151 religious and 440 Sisters.

Ciudad Rodrigo, Diocese of (Civitatensis; cf. C. E., III–793d), comprising almost all of the province of Salamanca, Spain, is suffragan of Valladolid. This diocese, erected anew in 1175, was governed by a vicar capitular in 1835. Suppressed by the Concordat and united to Salamanca, it has since 15 February, 1884, been governed by an administrator apostolic. At present (1922) he is Rt. Rev. Manuel Maria Vidal y Boullon, titular Bishop of Birta, named a prelate of the Holy See, 8 October, 1904, and appointed 25 February, 1915. This diocese covers an area of 182 sq. miles, and comprises a Catholic population of 120,130; 106 parishes divided among 12 archpriests and 172 priests, 17 chapels and 11 convents with 35 religious, and 122 Sisters.

Civita Castellana, Orte and Gallese, Diocese of (Civitatis Castellanæ, Hortan et Gallesinensis; cf. C. E., III–798b), in the province of Rome, Italy, directly subject to the Holy See. The two sees of Civita Castellana (with which Gallese is incorporated) and Orte were united 5 October, 1917. Rt. Rev. Giacomo Ghezzi, O. F. M., born in Castelmadama, 1842, ordained 1865, custodian of the Holy Land, appointed to this see 29 November, 1895, died 26 January, 1920. He was succeeded by the present incumbent, Rt. Rev. Goffredo Zaccherini, born in Imola, 1871, served as vicar general of Subiaco, and was appointed 8 March, 1920. These united dioceses comprise 40,200 Catholics, 20 parishes, 105 secular and 27 regular clergy, 36 seminarians, and 202 churches.

Civitavecchia and Corneto, Diocese of (Centumcellarum et Cornetanensis; cf. C. E., III–798c), in the province of Rome, Italy, directly subject to the Holy See. In ancient times, when Corneto (Corneto-Tarqninia) was under pontifical government, a prison was established here for priests, guilty of crimes against the holiness of their state. Different popes accorded indulgences to the prisoners and on 18 and 21 July, 1759, Clement VIII confirmed these indulgences and added new ones, ordering that they should be put into table form and hung in the prison corridors. They are both plenary and partial indulgences, applicable to the Souls in Purgatory. The united sees of Civitavecchia and Corneto are now (1922) filled by Rt. Rev. Luca Piergiovanni, born in Novelara, 1876, archdeacon of the Chapter of Pesaro, appointed 10 November, 1917, to succeed Rt. Rev. Pacifico Fiorani who

filled this see from 1911 until his transfer to Osimo, 12 May, 1917.

According to 1920 statistics Corneto counts a Catholic population of 11,000; 6 parishes, 15 secular and 8 regular clergy, 7 Brothers, 50 Sisters, and 34 churches or chapels. Civitavecchia is credited with 27,000 Catholics; 6 parishes, 27 secular and 17 regular clergy, 14 seminarians, 14 Brothers, 30 Sisters, and 14 churches or chapels.

Clandestinity (cf. C. E., IV–1).—Many important modifications regarding clandestine marriages were made by the decree "Ne Temere" (1907), which was binding on Catholics throughout the world, though later a dispensation was granted in Germany and in Hungary. Some further changes have been made since then by the Code. Only those marriages are now valid which are contracted before the parish priest—or a pastor who in canon law is regarded as a parish priest—or the local ordinary of the place of contract (Ne Temere had "of the parties contracting"), who may act only from the day of taking formal possession of or being canonically installed in their office, or if there is no installation from the day they begin to exercise their office, or by a priest delegated by one of them and at least two witnesses. The parish priest or ordinary required for validity must not have been by a particular decree excommunicated or interdicted, or suspended from office or declared to be such—other censures apparently would not effect validity—they can validly assist at all marriages, even of persons not subject to them, within their own territory; their presence, however, must not have been obtained by force or grave fear, and they must both ask and receive the consents of the parties contracting—under the Tridentine regime it did not matter whether or not the priest's presence was free. While the pastor or ordinary may delegate another priest to assist at a marriage within their territory, the permission given must be expressed to a specified priest, for a particular marriage, thus excluding all kinds of general permissions, except to priests appointed as parochial assistants (*vicarii cooperatores*) and then only for the parish to which they are attached. This permission should not be granted until the freedom of the parties to marry has been duly established. While the priest or ordinary of the place of contract might validly assist at any marriage within his territory, he cannot do so lawfully unless at least one of the parties has a domicile, quasi-domicile or has resided in that territory for a month—or less in case of a *vagus*—or unless he has been authorized by the parish priest or ordinary of one of the parties, but in the case of *vagi* having no actual residence or where a grave reason excuses one from asking the permission, the priest of the place of contract can assist lawfully. It may be noted that the question of domicile now affects only the liceity, not the validity, of a marriage.

The bride's parish priest is the proper priest to assist at a marriage but for a just cause the bridegroom's or another priest may be chosen. If the parties belong to different Catholic Rites, the man's parish priest has first claim, unless there is a law to the contrary—such a law exists in the United States when one of the parties belongs to the Greco-Ruthenian Rite. If it is not morally possible for the parties to go before the parish priest, the ordinary, or a delegated priest as mentioned above, or for one of these to come to the parties, the latter can contract a valid and lawful marriage merely before two witnesses; (a) if there is danger (Ne Temere said "imminent danger") of death; no special reason is mentioned as necessary; formerly the marriage was allowed only to set consciences right or to legitimize offspring; and also (b) if there is no danger of death, but it is prudently judged—certainty is not needed—that the impossibility of having the proper assistant priest will last for a month (Ne Temere required this condition actually to have existed for a month). If any priest could be obtained in either of the cases just mentioned this should be done, though a neglect to do so would not affect the validity of the marriage.

These regulations bind (1) all Catholics of Latin Rite, Catholic here means all those who have been baptized in the Catholic Church, and all converts to Catholicism from heresy or schism, even if they fell away later, but it does not include the children of non-Catholic parents who may have been baptized in the Catholic Church, but have always been brought up outside of the Church; (2) all such Catholics marrying non-Catholics even where a dispensation has been obtained on account of difference in religion—under the Tridentine regime on the contrary the exemption of one party was communicated to the other; (3) all other Catholics who marry a Latin Catholic. In conclusion it may be well to add that all these restrictions do not apply to other Christian or non-Christian marriages.

Codex jur. can., 1094-99; AYRINHAC, *Marriage Legislation*, 235-60.

Cleric (cf. C. E., IV–49).—Clerics should not, merely go frequently to confession but should make an examination of conscience, a meditation, a visit to the Blessed Sacrament, and recite the Rosary daily. In view of their mission they must not volunteer for military service, unless when this is done with the permission of their ordinary, in countries where the service is imposed on clerics, in order to finish their period of service the sooner; nor may they take any part in internal wars or public disturbances. A cleric in minor orders who volunteers for military service, except when he is duly authorized by the law or his ordinary, loses his clerical status thereby, he is dropped from the ranks of the clergy, also, if on his own authority he abandons the clerical dress and tonsure without just cause and after being warned by his ordinary remains recalcitrant for a month. Clerics even if not bound by the law of residence must not absent themselves from this diocese for a notable time without leave of the ordinary. They are forbidden when they assist at funerals to help to carry the body of any lay person whatsoever; they must assist at the customary processions of their churches, and are obliged to aid their parish priest in teaching catechism; they must not publish works on secular subjects or write for newspapers or periodicals, or edit them without the ordinary's consent. If a cleric is made trustee of property for pious purposes he must notify his ordinary and give him details of the property and its obligations. It is absolutely forbidden to compel any one to become a cleric and those who are guilty of such an offense incur thereby unreserved excommunication.

Clerics must not act as sureties or pledge property without their ordinary's consent. They must refrain entirely from whatever is unbecoming the clerical state, from exercising certain indecorous arts, from gambling, carrying arms without necessity, hunting, especially if it is noisy, entering drinking-houses and other such places, except in case of necessity or for a just cause approved by the local ordinary. They should avoid certain other things which are foreign to the clerical state: thus, they are not to practice medicine or surgery without

permission of the Holy See, nor may they act as notaries or scriveners, except in ecclesiastical proceedings, or accept a public office which entails lay jurisdiction or administration; they must not engage in secular business or accept lay positions in which they should have to render a public accounting, unless the ordinary authorizes them; neither may they act as advocates or procurators in civil courts, unless in protection of their own or their church's interests, nor may they take part in secular criminal trials even by giving evidence, except in case of necessity, if the defendant would be liable to severe personal punishment. They must not seek or accept legislative rank, such as that of senator or deputy, without leave of the Holy See in places where a pontifical prohibition is in force, or in other places unless they have received the permission both of their own ordinary and of the ordinary of the place where the election is to be held. Finally, they are forbidden to be present at dances, pageants, and shows, where their presence would be unbecoming or would cause scandal, especially if they are held in public theaters.

Codex jur. can., 108-486; VERMEERSCH-CREUSEN, *Epit. jur. can.*, 184-207.

Clermont (CLERMONT-FERRAND), DIOCESE OF (CLAROMONTENSIS; cf. C. E., IV–53d), comprising the department of Puy-de-Dôme, France, suffragan of Bourges. Rt. Rev. Pierre-Marie Belmont, born in Lyons 1838, was appointed to this see 19 January, 1893, and filled it until his death, 19 March, 1921. He was succeeded by his auxiliary, the present incumbent, Rt. Rev. Francisque Marnas, born in Lyons 1859, served as vicar general of Osaka, Japan, made an honorary chamberlain 1907, prothontary apostolic 1916, appointed titular Bishop of Sura and coadjutor, with right of succession, at Clermont, 10 March, 1919. Since 1894 the titular of this see has had the privilege of wearing the pallium. The 1920 statistics credit the diocese with 525,916 Catholics, of whom 65,386 are in Clermont-Ferrand proper, 5 first class parishes, 447 succursal parishes, and 175 vicariates formerly supported by the state.

Cleveland, DIOCESE OF (CLEVELANDENSIS; cf. C. E., IV–55a), comprises 8034 sq. miles in the State of Ohio, U. S. A., and is suffragan of the Archdiocese of Cincinnati. Almost a year after the death of Bishop Horstmann, 13 May, 1908, Mgr. John Patrick Farrelly, spiritual director of the American College in Rome, was consecrated his successor by Cardinal Gotti in the chapel of that college, on 1 May, 1909. His diocese was divided along the west line of Erie, Huron, and Richmond counties, separating sixteen counties to create the Diocese of Toledo, 15 April, 1910. The services of Rt. Rev. Joseph Mary Koudelka, who had been made auxiliary bishop for the Slavs in 1908, were transferred to the see of Milwaukee in 1911, and two years later he was named second bishop of Superior on 6 August, 1913.

Bishop Farrelly followed a deliberate rather than strenuous policy, and the benefit of his cautious statesmanship was felt only gradually. His influence, nevertheless, was progressive and profound. His artistic taste had something to do with the fact that the best architecture of the diocese, in churches, schools, and hospitals, belongs to his eleven years. His special pride was the Cathedral Latin School which he built himself in 1918, and which now accommodates 750 students. He made a larger use of native priests in bilingual congregations, reorganized the charities of the diocese under a clerical director, and availed himself of efficient lay co-operation in caring for dependents. He relieved the Sisters of the odious task of begging alms for their charitable projects, and by the appointment of a superintendent for the primary schools aided them in bringing order into texts, curriculum and methods of instruction. Bishop Farrelly died at the age of sixty-five in Knoxville, Tennessee, on 12 February, 1921. He was succeeded on 16 June of the same year by Rt. Rev. Joseph Schrembs, transferred from Toledo, where he had served as first bishop of the new see from 11 August, 1911. Born in Ratisbon, Germany, in 1866, he studied under the Sulpicians in Montreal, was ordained in 1888 and incorporated into the diocese of Grand Rapids as rector of St. Mary's Church. After being named a prelate of the Holy See 25 January, 1906, he was appointed titular Bishop of Sophene and auxiliary at Grand Rapids 8 January, 1911.

In a polyglot population of half a million, drawn from sixteen different nationalities, the diocese has 329 secular priests, and 98 regulars with 50 lay brothers, besides 25 Brothers of Mary. The Sisters, distributed through 20 communities, count 1690 members. Of the 205 residential parishes, 147 have their own schools and teach the elementary branches to 56,349 pupils. The diocese has a seminary at Cleveland which, though now exclusively theological, has, by its nearness to the higher schools, drawn candidates with a steady increase. Of all the secular priests now in the diocese, two-fifths were ordained from the diocese under the administration of Bishop Farrelly. There are now 100 students for the priesthood, 58 in theology at Cleveland and most of the rest in philosophy at St. Bernard's, Rochester, New York. Twenty academies and high schools give secondary education to 1513 boys and 2959 girls. In addition there are 2 colleges for boys. For the service of the sick there are 8 hospitals with a total of 1300 beds; for dependents there are 7 asylums and 4 homes; for other charitable charges there are 3 refuges, 1 settlement house and 1 day nursery. In recent years the diocese lost three prominent members of its clergy by the deaths of Msgr. Houck, chancellor of the diocese for thirty-five years; Father Boff, seven times administrator of the diocese; and Father Moes, rector of the seminary for a number of years.

Clifton, DIOCESE OF (CLIFTONIENSIS; cf. C. E., IV–58c), England, was left vacant for a long time upon the death of Bishop Burgess, second bishop of the diocese, owing to a controversy which was going on over the fate of the seminary of Prior Park, the crux of the infant diocese. During this period the administration of the diocese was given provisionally to Archbishop Errington, coadjutor to Cardinal Wiseman. After the closing of Prior Park in 1856 a new bishop was appointed in 1857, and the work of the diocese proceeded as usual. Prior Park was re-opened in 1867, but was finally closed in 1904 and is now the property of the Irish Christian Brothers, who use it for an industrial school. The present Bishop of Clifton, Rt. Rev. George Ambrose Burton, was consecrated 1 May, 1902. At the present time (1921) the diocese includes 42 parishes, 52 churches, 20 missionary stations, 1 abbey for men, 5 convents for men and 37 for women, 49 secular priests and 84 regulars; these latter include the Benedictines, Carmelites, Dominicans, Jesuits, and Franciscans. The Franciscans include both Observants and Conventuals.

There are 20 high schools, 35 elementary schools, 3 industrial schools, 10 homes, 1 reformatory school, and 13 hospitals. All the public institutions per-

mit the ministry of Catholic priests and 20 of the elementary and 1 secondary school are aided by the government. The St. Vincent de Paul Society is organized among the laity.

Clogher, Diocese of (Clogheriensis; cf. C. E., IV–59d), in Ireland, suffragan of Armagh. This diocese includes almost all of Fermanagh, a large portion of Tyrone, and portions of Donegal, Louth and Cavan. The present incumbent is Rt. Rev. Patrick McKenna, born in Cerrigal, Truagh, 1868, professor of theology at Maynooth College, appointed 1 June, 1909, to succeed Rt. Rev. Richard Owens (d. 5 March, 1909). Various religious orders are established in this diocese, including the Passionist Fathers, Christian Brothers, Presentation Brothers, Brothers of St. Patrick, Brothers of the Christian Schools, Sisters of St. Louis and Sisters of Mercy. According to the latest census, collected in 1911, the total population of this territory numbers 151,730, and of this number 98,690 are Catholic. The 1922 statistics credit the diocese with 40 parishes, 38 parish priests, 3 administrators, 60 curates and other priests, 8 clergy in colleges, 87 churches, 4 colleges, 8 convents, 1 School of the Christian Brothers, 1 Presentation Monastery, 1 Patrician Monastery, and a diocesan seminary, besides a number of charitable institutions.

Cloister (cf. C. E., IV–60).—No one, whether male or female, old or young, except those mentioned below, may enter the enclosure of nuns having solemn vows, without leave of the Holy See; if they do, they and those admitting or introducing them incur excommunication reserved simply to the Holy See; clerics in addition are to be suspended temporarily by the ordinary. Children below the age of puberty, however, are exempt from all censures under the Code régime. Those who may go within the enclosure are (a) local ordinary or regular superior when engaged in visitation or other visitors delegated by them to inspect; they should, however, be accompanied by one or more clerics or religious men of mature age; (b) confessor, for the purpose of administering the sacraments to the sick or of assisting the dying; (c) reigning sovereigns, their wives and suite; also cardinals; (d) finally, mother superiors should get at least habitual approbation from the local ordinary to allow physicians, surgeons, and workmen to enter when they are needed; in case of urgency, the ordinary's approbation may be presumed. No professed nun may go outside the enclosure, even for a short time, without a special indult of the Holy See, except in imminent danger of death or other very grave evil, recognized in writing as such by the local ordinary if time permits. The local ordinary is to see that the regulations concerning the enclosure are observed, even in the case of convents under the direction of regulars, and may punish all delinquents even if they are regulars; the regular superior may, too, punish the nuns and his own subjects if the regulations are violated.

The enclosure should be observed in all houses belonging to religious congregations, whether pontifical or diocesan; no person of the other sex be admitted, except those mentioned above, or others when the superior sees a just and reasonable cause for so doing. The extent of the enclosure is not fixed by the Code. If there are boarding students in the houses of these congregations or of an institute of male regulars, at least a part of the building should, if possible, be marked off as enclosed. Plans outside of the enclosure reserved for extern or intern pupils, or for works proper to the institute, must not be entered by persons of the other sex, except for a just cause and with the superior's permission. The bishop in particular cases and for grave reasons may enforce the observance of this enclosure by censures, except in the case of exempt regular clerics. Except when lawfully engaged in seeking alms, superiors may not allow their subjects to dwell outside their own houses, unless for a just grave reason and for as short a time as possible and in accordance with their rule; if the absence exceeds six months the leave of the Holy See is required, except when the religious is pursuing a course of studies.

Codex jur. can., 597-606; Vermeersch-Creusen, *Epit. jur. can.*, 604-13.

Clonfert, Diocese of (Clonfertensis, Irish Clauin-fearta Brenainn; cf. C. E., IV–64d), in the province of Tuam, Ireland, suffragan of Tuam. This diocese includes portions of Galway, Roscommon, and King's County, and is at present (1922) under the administration of Rt. Rev. Thomas O'Doherty, consecrated 14 September, 1919, to succeed Most Rev. Thomas P. Gilmartin, who filled this see from 1910 until his promotion to the Archdiocese of Tuam, 9 July, 1918.

During the World War four priests of this diocese served as military chaplains, one of whom remained with the army and another, having lost a limb, is serving as a professor of theology in Manly College, Australia. Large members of the laity, well over a thousand, joined the fighting forces, and many of them were killed. By present statistics the diocese numbers a Catholic population of 40,000, all Irish, 24 parishes, 46 churches, 1 monastery for men and 1 for women, 50 secular priests, 5 convents of the Sisters of Mercy, 1 seminary, 80 seminarians, 2 high schools, taught by the Sisters, with 60 girl students, 2 technical schools with 6 teachers and 70 pupils, 85 elementary schools with 170 teachers and 6,800 pupils, 2 industrial schools, under the Sisters, with 60 pupils, 1 home for aged and infirm with 450 inmates, and 1 asylum for Galway and Roscommon Counties with 1,400 inmates. The technical and industrial schools receive financial aid from the government. The *Pia Unio Cleri* and the Father Matthew Union are established among the clergy, and the Sacred Heart and Holy Family Sodalities, and temperance societies among the laity.

Cloyne, Diocese of (Cloynensis; cf. C. E., IV–72c), comprising a large portion of County Cork, Ireland, is suffragan of Cashel. This see is now (1922) filled by Rt. Rev. Robert Brown, born in Charleville, 1844, appointed 26 June, 1894. On 24 August, 1919, the new Cathedral of St. Colman was consecrated by Cardinal Logue in the presence of 70,000 people, and a set of chimes with forty bells was afterwards installed. The Presentation, de la Salle, Patrician and Irish Christian Brothers are established in this diocese, as well as the Presentation nuns, Sisters of Mercy, Loreto Sisters, Sisters of Charity, Sisters of the Little Company of Mary, Bon Secours Sisters, and Poor Servants of the Mother of God. According to the 1911 census the Catholic population of the diocese counts 128,488, non-Catholics 9,426. In 1920 there were 44 parish priests, 3 administrators, 78 curates, 7 chaplains, 5 priests at St. Colman's College, 47 parishes, 103 parochial and district churches, 19 convents with 410 members in the communities, and 8 schools conducted by Christian Brothers, besides orphanages, industrial schools and homes.

Cochabamba, Diocese of (Cochabambensis; cf. C. E., IV–75c), in Bolivia, South America, suffragan of La Plata. After the death of Rt. Rev.

Jacinto Anaya, appointed 18 August, 1897, d. 17 December, 1915, this see was vacant for a year before the appointment of the present incumbent, Rt. Rev. Luigi Francesco Pierini, b. at Bagnaia 1871, appointed 20 February, 1918. In 1914 this diocese was solemnly united with the Eucharistic Congress of Lourdes, and the people took part in the devotions with great fervor. During recent years it lost a prominent member by the death of Dr. Mariano Baptista, ex-President of the Republic, founder of the Catholic Union, and zealous defender of the Catholic institutions.

By latest (1922) statistics the population of the diocese numbers 550,000, made up of Spanish-Americans and half-breeds, about 60% of the total population being Indians, 30% half-breeds, and 10% whites. There are 53 parishes, 74 churches, 100 public chapels, 1 mission, 3 monasteries of women, 4 convents of men, 129 secular and 32 regular clergy, 6 Brothers, 95 Sisters, 1 seminary, 22 seminarians, 2 colleges for boys with 6 teachers and 240 students, 1 college of women with 9 teachers and 340 students, 1 asylum and 1 hospital. All the state colleges and charitable institutions permit the priests to minister in them, and the seminary, one college and the orphanage receive state aid. The Apostolic Union is organized among the clergy, and a Catholic Center, and the Knights of the Sacred Heart among the laity. Two periodicals, "Bolivia Eclesiastico" and "Informacion Catolica," are published.

Cochin, Denys-Marie-Pierre-Augustin, Baron, statesman and author, b. at Paris on 1 September, 1851; d. there on 24 March, 1922. He was the son of Pierre-Susana-Augustin Cochin, member of the French Academy of Moral and Political Sciences, and Adeline, daughter of Count Benoist d'Azy. He belonged to one of the oldest known Paris families, one of his ancestors having been an alderman there in the days of St. Louis, King of France, while another held a similar position under Francis II in 1562. His father was elected Préfet of the Seine-et-Oise in 1871. Denys Cochin was studying at the Lycée Louis-le-Grand, with Brunetière, Becquerel, and Paul Bourget, when the war of 1870 broke out. He fought with the Eighth Lancers, taking part in Bourbaki's campaign, being twice wounded, and receiving the *médaille militaire* for bravery. On being mustered out of the army he continued his studies, graduating in law and science. He then entered the diplomatic service and for a time was an attaché at the Embassy in London, but soon he returned to his scientific studies and for several years carried out research work under Pasteur. In 1878 he engaged in politics, and was elected to the municipal council of Paris. True to the religious spirit of his family he protested vigorously against the secularization of the schools and hospitals, particularly against the violation of the religious provisions in the charter of the Hôpital Cochin which was established in the eighteenth century by his great-uncle, Abbé Jacques-Denys Cochin. At a later period he was elected to the French Chamber, where, distinguished by his powers of oratory, he vigorously opposed the anti-Catholic policy of Combes and Waldeck-Rousseau. When, after the separation, the Government expelled the Archbishop of Paris from his palace, Denys Cochin placed his magnificent residence in the rue de Babylone at the disposal of Cardinal Richard. M. Cochin was a recognized authority on Near-Eastern questions, and was an ardent pleader on behalf of the Armenians and Greeks. In 1914, when the French Government withdrew from Paris to Bordeaux, he remained behind to direct the mobilization of the chemical industries in the capital. He was an active promoter of the *Union Sacrée* during the war, being the official representative of the Catholics, and he played no small part in bringing about the reconciliation of France and the Holy See. In 1911 he was elected to the French Academy. Among his writings may be mentioned "L'Evolution et la Vie" (1885) and "Le Monde extérieur" (1895), crowned by the academy, "Contre les Barbares" (1899), "L'Esprit nouveau" (1900), and "Ententes et ruptures" (1905). With his brother Henri-Denys (b. 1854 at Paris), who is a distinguished lawyer, politician, and authority on Italian poetry and art, he published several of the works of his father (b. at Paris 1823; d. at Versailles 1872), whose "Abolition de l'esclavage" (1861) was crowned by the academy.

Cochin, Diocese of (Coccinensis; cf. C. E., IV–76c), in India, is suffragan to the Archdiocese of Goa. It is at present (1921) under the administration of Rt. Rev. José Bento Martin Ribeiro, b. at Lauriçal do Campas, Portugal, 22 August, 1859, professor at the College of Missions, Portugal, appointed bishop 28 February, 1909, consecrated 15 August of the same year. He succeeded Rt. Rev. Matheus d'Oliveira Xavier, who was promoted to the archdiocese of Goa.

At present time (1921) the population of this diocese is approximately 450,000, of whom 108,700 are Catholics, and the yearly conversions average about 300. The religious communities established are: the Society of Jesus with 10 priests and 3 brothers, the Franciscan Missionaries of Mary with a novitiate for Indian nuns with 9 religious and 17 novices, Canossian Sisters with 20 religious. There are: 42 parishes, 77 churches and chapels, 63 secular clergy, 62 of whom are natives, 11 regulars (10 Jesuits and 1 Carmelite), a preparatory seminary conducted by the Jesuits at Alleppy with 26 students, besides 14 seminarians from this diocese who are studying in higher seminaries in other parts of India, 2 high schools for boys with 1,780 pupils, 2 for girls under the Canossian Sisters with 438 pupils, 10 Anglo-vernacular parochial schools with 1,156 pupils, 86 vernacular parochial schools with 7,065 pupils.

The charitable institutions comprise: 2 orphanages for girls with 124 orphans, 1 for boys with 15 orphans, 2 industrial schools for girls with 88 pupils, 2 catechumenates and a printing office. There are 66 different confraternities established throughout the diocese, 3 congregations of the Third Order of St. Francis, 1 Association of Holy Family, 2 conferences of St. Vincent de Paul, 2 societies for the relief of the souls in purgatory, 15 sodalities of the children of Mary, 1 Misericordia Confraternity. The Apostleship of Prayer and the Association of Christian Doctrine are established in all the parishes and the confraternity of Mount Carmel in almost all of them.

Cochin China, Eastern, Vicariate Apostolic of (Cocincinnæ orientalis; cf. C. E., VII–777d), one of the three ecclesiastical divisions of the French possession of this name in Indo-China. By a decree of 1 July, 1907, the most northerly province of this vicariate, the region of Phan-thiet, was united to the vicariate apostolic of Western Cochin China because of the difficulty the bishop had in visiting it. The present vicar apostolic is Rt. Rev. Damien Grangeon, of the Foreign Missions of Paris, b. in Gelles, France, 1857, ordained 1883, appointed 21 March, 1902, titular Bishop of Utina. He was assisted by Rt. Rev. Constante-Philomène Yean-

ningros, his coadjutor, titular Bishop of Havara from 1912 until his death, 21 March, 1921.

During the World War 18 missionaries were mobilized from the vicariate, some of whom returned to France, others remaining here; two were decorated with the *croix de guerre,* and many won other citations. The (1922) statistics credit this territory with a total population of 2,800,000, of whom 68,880 are Catholics (Annamites and Bahnar natives). The vicariate comprises 56 parishes, 489 churches, 518 missions, 121 secular priests, 3 brothers, 8 European and 260 native sisters, 2 seminaries, 132 seminarians, 82 elementary schools with 1,480 pupils, 2 schools of catechists with 169 pupils, 168 catechists in employment, 1 hospital, and 2 printing presses. A monthly bulletin is published.

Cochin China, NORTHERN, VICARIATE APOSTOLIC OF (COCINCINNÆ SEPTENTRIONALIS; cf. C. E., VII–777d), comprising part of the district of this name in Indo-China. It is under the administration of Rt. Rev. Eugene-Marie-Joseph Allys, b. in Paimpont, France, 1852, ordained 1875, appointed titular Bishop of Phacusa and vicar apostolic, 30 January, 1908. In recognition of his work in this mission, Bishop Allys was decorated Chevalier of the Legion of Honor, 5 February, 1921, and on 16 April of the same year the Emperor of Annam conferred on him the decoration of Kim-Khanh *hors classe* in acknowledgment of the work the bishop had been doing in the kingdom of Annam for over forty years. This honor was likewise recently conferred on Marshal Joffre. Among the religious orders represented in this territory are: Brothers of the Christian Schools, with 10 European and 18 native members; Sisters of St. Paul with 15 members, conducting schools, hospitals and orphanages; and Carmelites with 11 members. Besides these must be counted 419 native women who live under a common rule, but up to the present time have not taken any vows. They teach in the parochial schools, baptize dying children, and take part in other good works; these women are of great assistance in the mission.

The statistics published for this vicariate (1920–21) credit it with a Catholic population of 66,829; 26 quasi-parishes for Europeans and 48 for natives, 306 mission stations, 36 missionaries and 79 native priests, an upper seminary with 34 students, a lower seminary with 78 students, 42 schools for boys with 2,080 pupils, 37 schools for girls with 1,683 pupils, 4 orphanages with 144 boys and 149 girls, and 2 hospitals, one of which cares of lepers. The following statistics show the spiritual progress of the mission: Baptisms of children of Christian parents, 1,850; of pagan children, 1,735; of catechumens, 1,447; annual confessions, 39,269; annual communions, 38,342; communions of devotion, 464,925; confirmations, 2,478; viaticums, 708; extreme unctions, 757.

Cochin China, WESTERN, VICARIATE APOSTOLIC OF (COCINCINNÆ OCCIDENTALIS; cf. C. E., VII–777c), one of the ecclesiastical divisions of Cochin China in Indo-China. Entrusted to the Foreign Missions of Paris, it is at present (1922) under the administration of Rt. Rev. Victor-Charles Juinton, b. in Carelles 1866, ordained 1899, appointed titular Bishop of Laranda and coadjutor to the vicar 12 December, 1912, succeeding as vicar apostolic upon the death of Rt. Rev. Lucien-Emile Mossard, 12 February, 1920.

During the World War two of the missionaries and about ten Catholic laymen of the vicariate died on the battlefield. In 1911 a new residence for the bishop was constructed at Saigon, and in 1913, on 16 April, the five hundredth anniversary of the foundation of the seminary was celebrated. This mission lost one of its greatest benefactors through the recent death of Madame Lâphab Dab.

By latest statistics (1921) this territory counts a Catholic population of 78,672, comprising about 6,000 French, 71,172 Annamites, 800 Indians, and 700 Chinese. These Catholics are divided among 72 parishes and 162 missions, served through 234 churches, 1 monastery of women, 1 convent of men, 5 of women, 129 secular priests, of whom 92 are natives, 37 catechists, 41 Brothers of the Christian Schools, 442 Sisters, 2 seminaries, 117 seminarians, 2 secondary schools of boys with 55 teachers and 1,409 pupils, 7 secondary schools for girls with 28 teachers and 346 pupils, 1 normal school with 2 teachers and 20 pupils, 199 elementary schools with 219 teachers and 10,003 pupils, and 1 industrial school with 1 teacher and 19 pupils. Among the charitable institutions established are: 1 home for the aged with 49 old men, 12 hospitals in which 15,341 cases were treated (1920–21), and 24 nurseries caring for 4,486 baptized children. The priests are allowed to minister in all the government hospitals, and the children in the schools attend catechism classes in their parishes. A society of apostolic works is organized among the clergy, and mutual aid societies are established in almost all the parishes for the laity. The religious orders represented in this territory include: Christian Brothers, Carmelite Sisters, Sisters of St. Paul, and Native Sisters. A press for the printing of religious literature has been founded, and a "Semaine Religieuse" is published in Annamite.

The progress which is being made in this mission is best shown by the following statistics which were published for the year (1920–21): Baptisms of adults, 1,244 (714 dying); baptisms of children of Christian parents, 2,781; baptisms of pagan children, 4,487; confirmations, 2,087; annual confessions, 42,784; confessions repeated, 300,936; Easter communions, 42,260; communions of devotion, 701,769; extreme unctions, 1,242; ordinations, 2 deacons, 2 priests, 1 subdeacon, 5 exorcists, 5 lectors and 5 porters.

Code of Canon Law (cf. C. E., IX–56d).—For many centuries a multitude of ecclesiastical laws had been enacted, not a few of which had in the course of time been abrogated or had fallen into desuetude, while others had become either difficult to enforce or less useful for the common good. These laws, moreover, were to be found only in incomplete scattered compilations, so that many of them were unknown even to the learned. Pius X, realizing how helpful it would be for the restoration and permanency of Church discipline to end this inconvenience, decided in March, 1904, to codify the ecclesiastical laws, abolishing obsolete decrees, adapting others to the needs of the age, and enacting new ones where expedient. The archbishops of the entire world were directed to confer with their suffragans and the other ordinaries who are obliged to assist at provincial synods and to inform the Holy See what modifications and corrections of the laws they deemed especially necessary. The work was carried out under the direction of Cardinal Gasparri, and a commission of cardinals was appointed to examine, modify, and correct the proposed canons. The five original members of the commission were Cardinals Ferrata, Gennari, Cavicchioni, Vives y Tuto, and Cavagnis, with Cardinal Gasparri as *ponens;* these five scholars having died during the course of the

undertaking their work was continued by Cardinals Vincenzo Vannutelli, de Lai, Martinelli, Pompili, Bisleti, Van Rossum, Giustini and Lega. A copy of the Code as completed and corrected was sent before its promulgation to all the bishops and to those superiors of religious orders who are legitimately invited to œcumenical councils, in order that they might freely express their views in regard to the canons. After the death of Pius X the completed work was ratified, approved, and sanctioned by His Holiness Pope Benedict XV, as announced by his Bull "Providentissima Mater Ecclesia" (27 May, 1917), which decreed that the prescriptions of the Code should have the force of law from Pentecost, 19 May, 1918. The work, which was published by the Vatican Press, opens with the Bull of promulgation, "Providentissima Mater Ecclesia," followed by the Profession of Faith of Pius V, with the addition of Pius IX. Then begins the Code proper, comprising 2,414 canons, occupying 456 octavo pages; the canons are followed by reprints of eight papal constitutions dealing with Church government during a vacancy and with papal elections, examinations for vacant parishes, solicitation, and marriages in the Indies, Brazil, and Ethiopia, and by a short general index, since supplemented by a detailed alphabetical index filling sixty-three octavo pages. This second index, published as an appendix to the "Acta Apostolicæ Sedis," IX, part 2, is preceded by a list of corrigenda and addenda signed by Cardinal Gasparri, 17 October, 1917, and by a Motu Proprio of Benedict XV, dated 15 September, 1917, appointing a commission for the exclusive authoritative interpretation of the canons of the Code and for the compilation and addition of any provisions that in the course of time might be found necessary. In 1918 a new edition was published with a preface giving a summary account of earlier canonical collections and a history of the compilation of the new Code. Each page of the text of the canons is provided with footnotes indicating the sources from which the different canons were derived; the notes, like the analytical index and the preface, are the work of His Eminence Cardinal Gasparri.

The Code is divided into five books. The first book (can. 1–86) deals with certain general regulations, the relation of the Code to the Oriental Church, to concordats, to the liturgy, to custom, to statutory law, and to privileges. The second book (can. 87–725) treats of persons: clerics, religious, and laics; the third book (can. 726–1551) of things: sacraments, sacred places, and times, Divine service, teaching authority of the Church, benefices and church property; the fourth book (can. 1552–2195) with ecclesiastical procedure: trials, beatifications and canonizations, special proceedings against clerics; and the fifth book (can. 2195–2414) with crimes, punishments, and special offenses.

Among the commentaries or treatises on the new legislation are: Blat, "Commentarium textus" (Rome, 1919–); Leitner, "Handb. des kathol. Kirchenrechts" (1919); Maroto, "Institutiones juris Canon" (Madrid, 1921); Noval, "Commentarium Codicis: de Processibus" (Turin, 1920); Cappello, "Tractatus canonico-moralis de sacramentis" (Turin, 1921); Sole, "De delictis et pœnis" (Rome, 1920); Vermeersch-Creusen, "Epitome juris canonici" (Malines, 1921); and in English, Augustine "Commentary" (in 6 vols., 1918–); Ayrinhac "Marriage Legislation" (1919), and "Penal Legislation" (1920); Petrovits, "On Matrimony" (1921); Papi, "Religious Profession."

VERMEERSCH-CREUSEN, *Epit. jur. can.*, 17-20.

Coimbatore, DIOCESE OF (COIMBATURENSIS; cf. C. E., IV–95a), in the district of the same name in Madras, British India, suffragan of Pondicherry. This diocese, which counts a Catholic population of 43,792 out of a total population of 2,796,000, is entrusted to the Society of Foreign Missions of Paris. The present (1922) bishop is Rt. Rev. Augustin Roy, born in the diocese of Poitiers 1863, ordained 1888, appointed 12 February, 1904. The Brothers of St. Patrick, Indian Brothers of the Sacred Heart, Franciscan Missionaries of Mary, Sisters of St. Joseph of Tarbes and Indian Nuns of the Presentation Order are established here. By latest statistics this mission is served by 31 European priests, of whom 4 are in France, and 23 Indian priests, 1 seminary, 126 churches and chapels, 74 elementary schools and an orphanage and industrial school.

Coimbra, DIOCESE OF (CONIMBRICENSIS; cf. C. E., IV–95b), in the province of Beira, Portugal, suffragan of Braga. This see is now (1922) filled by Rt. Rev. Manuel-Aloys Coelho da Silva, born in Busteclo, Portugal, 1859, appointed 31 October, 1914, to succeed Rt. Rev. Manuel Corréa, died 19 November, 1913. The bishop of this see bears the title of Count of Arganil. He is assisted by an auxiliary, Rt. Rev. Antonio Antunes, appointed titular Bishop of Rhittymna 12 September, 1919. The 1920 statistics credit this diocese with 539,836 Catholics, divided among 319 parishes.

Coira, DIOCESE OF. See CHUR.

Coire, DIOCESE OF. See CHUR.

Colima, DIOCESE OF (COLIMENSIS; cf. C. E., IV–100c), comprising the state of the same name and part of the State of Jalisco, in Mexico, suffragan of Guadalajara. This diocese covers an area of 3,386 sq. miles, and in 1920 counted a population of 72,500 divided among 31 parishes and vicariates. The present incumbent is Rt. Rev. José Amador Velasco, born in this diocese 1856, served as vicar general of the diocese, appointed 17 July, 1902.

Collation (cf. C. E., II–475).—Benefices may be granted by cardinals in their own titles or deaconries, but not by vicar-generals. Besides all consistorial benefices and all dignities of cathedral or collegiate churches, the following are reserved to the Holy See (even during a vacancy): (a) all benefices rendered vacant by the death, promotion, renunciation or transfer of cardinals, papal legates, higher officials of the Sacred Congregations, tribunals, and offices of the Roman Curia, and of those who are members, even honorary, of the papal family at the time of vacating the benefice; (b) which, though founded outside of the Roman Curia, have become vacant by the death of the beneficiary in Rome; (c) which have been invalidly conferred owing to simony; (d) benefices which the pope has taken under control when he has personally or by proxy declared the election void or forbidden the electors to hold it, or accepted the renunciation, or promoted or transferred the beneficiary or deprived him of the benefice, or given the benefice *in commendam*. If an ordinary fails to grant a benefice within six months after learning of the vacancy—except when he judges it prudent under special circumstances not to fill a parochial benefice —the right of collation devolves on the Holy See.

No one can grant a benefice to himself; all benefices must be granted for the lifetime of the holder, unless the terms of the foundation, or immemorial custom, or a special indult provides otherwise. Clerics or laymen knowingly presenting or nominat-

ing an unworthy person lose by the very fact the right of nomination or presentation for that time, and under analogous circumstances a college loses temporarily its right of electing; those guilty of simony in connection with the granting of benefices, lose in consequence thereof their right of election, presentation, or nomination, and incur excommunication and, if they are clerics, suspension. Anyone who assumes an ecclesiastical benefice, office, or dignity on his own authority, or who takes possession of or administers a benefice or office before he receives the necessary letters and show them to the proper authorities, incurs canonical disability and is to be punished suitably bv the ordinary; moreover, he must give up the benefice, office, or dignity; any chapter or body admitting such individuals before they exhibit their letters is by the very fact deprived of the right of election, nomination, or presentation, during the pleasure of the Holy See; finally, anyone accepting an office, benefice, or dignity not legally vacant and allowing himself to be inducted becomes by that fact incapable of acquiring it later and should be suitably punished.

Codex jur. can., 1431-47.

Colle di Val d'Elsa (COLLIS HETRUSCUS), DIOCESE OF (COLLENSIS; cf. C. E., IV–107a), in the province of Siena, Tuscany, suffragan of Florence. Rt. Rev. Massimiliano Novelli, appointed to this see 22 June, 1903, retired in 1921 and was succeeded by the present incumbent. Rt. Rev. Andrea Giovanni Masera, transferred to this see 13 June, 1921. Born in the diocese of Turin, 1867, he served as vicar general and chancellor of Fossano and Chaplain to Princess Clotilda, was appointed Bishop of Biella 19 August, 1906, transferred to the titular see of Himeria 2 December, 1912, and made auxiliary at Sabina, 27 June, 1914, where he served until his transfer. From February to October, 1921, he acted as administrator of the diocese of Leghorn. In 1920 this diocese counted a Catholic population of 50,200, 72 parishes, 605 secular and 20 regular priests, 35 seminarians, 14 Brothers, 10 Sisters, and 117 churches or chapels.

College (cf. C. E., IV–111).—Unless otherwise provided by common law or the statutes, the decision of a collegiate body is given by a majority vote; if two scrutinies fail to give a majority, a plurality suffices in the third voting; but if the voting is then equal, the president has a deciding vote, or in case of elections if he does not wish to exercise it the candidate who is senior in orders, or by first profession, or age, is to be considered elected. Decisions of collegiate moral persons which affect the members as individuals require the approval of all. Colleges like other moral personalities are by nature perpetual; they become extinct, however, if they are suppressed by lawful authority or if they have been one hundred years out of existence.

Cologne, ARCHDIOCESE OF (COLONIENSIS; cf. C. E., 117d), in Germany. This see was filled by His Eminence Anthony Cardinal Fischer, from 6 November, 1902, until his death, 30 July, 1912, when he was succeeded by His Eminence Cardinal von Hartmann, appointed 12 December, 1912, d. 11 November, 1919. (See HARTMANN.) The present incumbent, His Eminence Charles Cardinal Schulte, was appointed his successor. Born in Valbert, 14 September, 1871, he studied at Essen and was a pupil of Doctor, later Cardinal, Fischer, ordained 22 March, 1895, appointed Bishop of Paderborn 30 November, 1909, vicar Apostolic of Anhalt 12 November, 1910, promoted 8 March, 1920, named president of the Union of German Clergy for the Missions 3 December, 1920, and created Cardinal-priest 7 March, 1921. He is assisted by two auxiliaries, Rt. Rev. Franz Rodolph Bornewasser, titular Bishop of Bida, appointed 23 April, 1921, and Rt. Rev. Peter Joseph Lausberg, titular Bishop of Thyatira, appointed 1 May, 1914.

During the World War the city of Cologne suffered severely from areo attacks, and since December, 1918, it has been the headquarters of the British army of occupation. By the incorporation of neighboring towns and villages (the largest of which is Mulheim) the limits of the city have been greatly extended in recent years, and it now covers a territory of 19,726 hectares, and includes a population of 663,935, of whom 533,680 are Catholics. The metropolitan chapter includes a provost and dean, 10 numerary and 4 honorary canons, and 10 assistant priests; the enlarged city counts 64 parishes and many churches, chapels and convents of religious orders. By a Letter of His Holiness, Benedict XV, 29 June, 1921, Cardinal Schulte was authorized to found, in Cologne, an Institute of Catholic Philosophy. The same year, the newly erected diocese of Eupen-Malmedy (see Liège) took from the archdiocese 42 parishes, 61,000 Catholics, and 65 diocesan priests.

A most important portion of the archdiocese is the Prussian administrative district of Aachen (Aix-la-Chapelle), which was a diocese for a short period under the reign of Napoleon I, but was suppressed in 1821. However, in consideration of the great desire of the people of the district to have it erected into a diocese the archbishop ordered his auxiliary, Bishop Bornewasser, to reside here, 29 May, 1921. He is Provost of the collegiate chapter, founded by Charlemagne in 804, which consists of six numerary and four honorary canons.

According to the latest (1922) statistics the Archdiocese of Cologne comprises 52 deaneries, divided into 1,003 parishes, of which 7 were newly erected in 1921. The secular priests number 2,254, of whom 1,872 are working in parishes, 37 in diocesan administration, 40 in diocesan institutes, 16 as professors of Catholic theology, in the University of Bonn, 17 as officers of ecclesiastical organizations, 12 as prison chaplains, 4 as reformatory chaplains, and 201 as instructors in high schools; the regular clergy number 450. The various educational institutions include: the archiepiscopal seminary, where ecclesiastical candidates receive their final training, which counted 132 students in 1921; 2 theological colleges in Bonn with 578 students, 3 colleges in Neuss, Munstereifel and Rheinbach with 225 students, the greater number of whom plan to enter the priesthood, 104 high schools for boys, 69 for girls, 6 intermediate schools, 10 training schools for teachers and 12 sectors of small secondary schools.

Colombia (cf. C. E., IV–121d).—The area of the republic is estimated at about 440,846 sq. miles. According to the census of 1918 the population included 2,745,748 males, 2,941,307 females exclusive of 160,436 Indians, a total of 5,847,491. The capital, Bogota, has 143,994 inhabitants; the chief commercial towns are Barranquilla (66,107), Manizales (39,643), Cartagena (51,382), Medellin (79,146), Cali (45,524), Bucaramanga (25,919).

ECONOMIC CONDITIONS.—*Agriculture.*—Coffee is the principal export of Colombia, the production having doubled since 1906. In 1918 it was 1,102,677 sacks; the estimate for 1919 was 1,300,000 sacks. About 67 per cent of the coffee exported from

Colombia goes to the United States. The cotton area in 1918 was 24,000 acres; production, 2,750,000 pounds. The value of the tobacco exported in 1918 was $1,004,692. The cultivation of rice on a large scale was first attempted in 1918–19.

Manufacturing.—The Panama hat industry is making great strides; some 86 per cent of the hats manufactured are sent to the United States. The total number of factories in Colombia in 1915 was 121, in which $12,406,000 was invested. The principal manufacturing centers are Bogota, Medellin, Barranquilla, and Cartagena. The petroleum industry has become of great prospective importance.

Commerce.—Colombia's foreign trade for 1918 included imports valued at $22,034,004 (Colombian dollars); exports, $37,728,559. In 1918 56.72% of the imports were from Great Britain; of the exports, 82.5% ($31,134,000) went to that country. The United States received 92% of all the exports in 1916, and furnished 56% of the imports. At Cartagena in 1918 there entered 263 vessels of 428,625 tons; of these 110 of 320,971 tons were American, and 26 of 66,242 tons were British. In 1920 there were 15 lines of railway (10 national and 5 British companies), with a total mileage of 891 miles. The roads of Colombia are generally simple mule tracks, but are being improved for the use of automobiles. Much of the inland traffic is by river; the work of canalizing the lower and upper Magdalena is being carried on. This river is navigable for 900 miles, steamers ascending as far as La Dorada, 592 miles from Barranquilla. In July, 1920, there were 13,640 miles of government telegraph lines. At the end of 1920 the consolidated debt amounted to $2,848,260, and the floating debt to $10,840,654. The budget estimates for the same year were: revenue, $23,855,253; expenditures, $27,792,581. The main sources of revenue, were the customs and next, the salt tax. The leading items of expenditure were for the Department of the Interior and the national debt service. The following items were allowed in January, 1919:

Public instruction	$660,662
Charitable institutions	149,500
Hospital of San Juan de Dios	269,592
Various ecclesiastical foundations	854,048
Non-religious foundations	436,680

The redemption of paper currency and the restoration of metallic money has been undertaken by the Government. A special law has fixed the rate of exchange between the paper and gold at 10,000 per cent, making the value of the paper *pesos* equal to one cent gold. The monetary unit is a gold dollar equal to one-fifth of a pound sterling or $0.97 United States money. The first gold was coined in 1913 and in 1916 a law allowed the Government to coin gold pieces in the mints of Bogota and Medellin free of charge. The silver coins minted before 1911 ceased to be legal tender on 1 May, 1918.

Education.—According to law, attendance in the public school is gratuitous, but not compulsory. The school system is under the supervision of the Minister of Public Instruction and the national Government furnishes the textbooks, supplies, and appliances, while the departments and municipalities furnish the buildings and pay the teachers. Education is divided into primary, secondary, professional, artistic, and industrial. In 1919 there were 5,236 primary schools with 32,696 pupils, 75 secondary schools with 6,716 pupils, 24 professional schools with 2,317 pupils, and 24 art and trade schools with 1,203 pupils. In 1920 there were altogether 4,422 public and private elementary schools with 333,658 pupils; also 27 normal schools with 1,359 pupils. The universities of Medellin, Cartagena, Popayan and Pasto had an attendance of 2,488 in 1917. In 1919 the State spent 1,096,810 pesos. A university for women has been opened. In 1918 the pupils in the public schools of the municipality of Medellin included 17.1% of the population, which, compared with 19.65% in the United States, speaks very favorably for primary education in this progressive district of Colombia. In 1918, 7.31% throughout the Department of Antioquia were attending school, as compared with an average of only 3% for the rest of the country outside the Departments of Caldas and El Valle.

Government.—At present there are 14 departments, 2 "intendencies," and 7 commissaries. The legislative power rests with a Congress of two Houses, called the Senate and House of Representatives. The Senate contains 34 senators elected for 4 years indirectly by electors chosen for the purpose. The House of Representatives consists of 92 members elected by the people in 17 electoral circumscriptions (one for every 50,000 of population). Senators are elected for 4 years, one for every 120,000 inhabitants; representatives for 2 years. The President is elected by direct vote of the people for a term of 4 years and has two substitutes (*designados*), a first and second, elected annually by Congress to succeed the President respectively, in case of his absence, death, or inability to serve. There is no vice-president. Appointed by the President and freely removable by him are the Ministers of War, Finance, Foreign Affairs, Public Instruction, Treasury, Agriculture, and Commerce and Public Works. The Supreme Court judges (9) are elected for five years, four by the Senate, five by the House. General Pedro Nel Aspina was elected President in February, 1922. The Presidents since 1910 have been Señor Carlos E. Restrepo (1910–1914), Don José Vincente Concha (1914–18), and Señor Marco Fidel Suarez (1918–22).

Army and Navy.—There is compulsory military service for a year and a half or a year. The permanent army of Colombia consists of about 6,000 men. The President is, however, authorized to increase this number to 20,000 men in case of public necessity. The total war strength of the armed force, including trained reserves, is estimated at 120,000.

Ecclesiastical History.—In March, 1908, the prefectures apostolic of Piani di S. Martino and Intendencia Orientale were united and erected into a vicariate. On 28 April, 1908, the prefecture apostolic of Chaco was erected, and entrusted to the care of the Sons of the Immaculate Heart of Mary. The vicariate apostolic of Casanare was divided in 1915, and the Prefecture of Arauca formed from that part of its northern territory west of the Casanare River. In the same year the Diocese of Antioquia was dismembered, the southern portion being erected into the Diocese of Jerico. In 1917 the latter was reunited *aeque principaliter* to Antioquia and the Diocese of Santa Rosa de Osos erected from territory in the northeastern part of Antioquia. The mission of Uraba became a prefecture in June, 1917, and was put in charge of the Discalced Carmelites. For Catholic statistics see articles on subjects mentioned above; Bogota, Archdiocese of; Cartagena, Archdiocese of; Medellin, Archdiocese of; Popayan, Archdiocese of; and their suffragans.

On August, 1920, the Republic of Colombia by legal enactment was solemnly consecrated to the Sacred Heart of Jesus, the first nation to give this public testimony of faith. The ceremony took place in the National Temple, Bogota, in presence of the President, members of his cabinet, the Auxiliary Bishop of Bogota, the auditor of the Apostolic Nunciature and many other important ecclesiastical and civil personages. Colombia has an Envoy Extraordinary and Minister Plenipotentiary accredited to the Holy See.

RECENT HISTORY.—In 1903 Colombia rejected the Hay-Herrán treaty, a convention made between the United States and Colombia, for the construction of a ship canal connecting the Atlantic and Pacific oceans. The French Company, which in 1894 succeeded the French Panama Company, formed in 1881, offered to sell all its property and rights to the United States for $40,000,000. The rejection of this treaty in 1903 was immediately followed by the secession of Panama, which on 3 November, 1903, proclaimed its independence and imprisoned all the Colombian army and navy officials in the principal city. The new provisional government of Panama immediately opened negotiations with the United States. In 1909 there was an attempt to negotiate a treaty between Colombia, the United States and Panama, exonerating the United States and Panama from any charge of injustice to Colombia. This Colombia rejected also, claiming that she had isthmian rights in Panama and demanding the payment of $20,000,000 from the United States for Colombia's rights in the Panama railway. Finally, on 6 April, 1914, Colombia signed a treaty with the United States at Bogota, agreeing to recognize the independence of Panama and receiving in return $25,000,000 and certain rights in the Panama Canal Zone. This treaty, after a long delay, was ratified by the United States Senate on 20 April, 1921.

A new fiscal code was published on 4 March, 1913, and a penal colony was established in Magdalena. In 1915 a gold basis was adopted in place of the silver standard which had been used for twenty-one years. During the war the falling off of customs receipts wrought great havoc with the nation's finances, and the President with the extraordinary powers voted him doubled the duty of stamped paper, doubled the stamp tax, decreed coinage of 9,000,000 *pesos* in silver, reduced the salaries of the officials of the country, and taxed the imports of gold and valuable wood.

Colombo, ARCHDIOCESE OF (COLUMBENSIS; cf. C. E., IV–124b), comprises two of the nine ecclesiastical provinces of the Island of Ceylon, and is entrusted to the Oblates of Mary Immaculate. It has as its suffragans the dioceses of Galle, Jaffna, Kandy and Trincomalie. Since 1905 this see has been filled by Most Rev. Antoine Coudert, born in Manglieu, France, 1861, ordained 1886, appointed titular Bishop of Balanæa and coadjutor to the Archbishop of Colombo 28 June, 1898, succeeding to the see 17 June, 1905. A number of religious orders are established in the diocese: the Oblates of Mary Immaculate (104 priests and 8 lay brothers), Brothers of the Christian Schools (22), Marist Brothers, Indian Franciscan Brothers (40), Sisters of the Good Shepherd (51), Sisters of the Holy Family (30), Little Sisters of the Poor (16), Franciscan Nuns, Missionaries of Mary (90), Ceylonese Nuns of St. Francis Xavier under the direction of the Sisters of the Good Shepherd (144), and Sisters of the Immaculate Conception (155). Various educational and charitable institutions are conducted by these orders: 1 seminary, 23 English schools for boys with an attendance of 5,481, 17 for girls with an attendance of 2,576; 231 vernacular schools for boys, total registration 20,507; 228 vernacular schools for girls, total registration 17,804; 6 orphanages for girls caring for 449 children, an industrial school for girls with 212 pupils, 1 home for the aged with 200 inmates, and a government hospital, entrusted to the Franciscan Nuns, Missionaries of Mary. A Catholic press is established which publishes two semi-weekly newspapers, "Nanarantha Pradigaya" in Sinhalese, and the "Ceylon Catholic Messenger" in English, and a monthly magazine called the "Messenger of the Sacred Heart for Ceylon," besides other religious literature in English and Sinhalese. The diocese comprises 340 churches and chapels, 62 head-stations, and 300 sub-stations.

Colorado (cf. C. E., IV–129a).—The area of the State of Colorado is 103,948 sq. miles.

POPULATION.—By the census of 1920 the population was 939,376. Denver, the state capital and largest city, had a population of 256,369. According to the statistics of 1919 the suicide death rate for the state was 14.2 per 100,000 population, which is a large decrease compared with 18.8 in 1915.

RESOURCES.—In 1920 gold to the value of $10,249,300 and 5,966 ounces of silver were mined. The coal output for 1918 was 10,484,237 tons bituminous and 12,483,336 tons anthracite. The average wheat yield (1919) was about fourteen bushels to the acre. The value of output of agriculture, dairy and poultry for 1919 was $193,761,245; fruit, $16,978,412. In 1920 the irrigated acreage was 3,348,385, yielding a total crop value of $486,000,000. The estimated value of the manufactures, outside of smelting, for 1919 was $275,391,000. The railway mileage in 1920 was 5,610.

EDUCATION.—In 1918 the State University at Boulder had 1,953 students and 219 professors and instructors. A second normal school has recently been opened at Gunnison. School district ownership is over $16,000,000. The total number of pupils enrolled in 1918 was 200,763. The teachers numbered 7,219 and the schoolhouses 3,089. The expenditure for that year was $9,733,763.

The state laws affecting private and parochial schools are as follows: No child of school age who has not completed the eighth grade shall be permitted to attend any school where the common branches are not taught in the English language; no appropriation shall be made for educational purposes to any person or institution not under the absolute control of the state, nor to any denominational or sectarian institution or association (IV, 34); lots with the buildings thereon, if said buildings are used exclusively for schools, shall be exempt from taxation (X–5). All teachers in public and private schools must take oath of allegiance; compulsory school law requires that children attending private schools shall receive such instruction as will be an equivalent to that given in the public schools. For Catholic school statistics see DENVER, DIOCESE OF.

LEGISLATIVE CHANGES.—Colorado's recent legislation has displayed the same modern tendency as other state legislation, as in the creation of a public service commission, of a Mothers' Pension Act (1912), a Bill providing the recall of all elective officers, including judges, a pure-seed law (1919), a minimum wage commission, a workmen's compensation law (1915), and a statute providing for the investigation and control of smelters. The school-fund-farm-loan law, whereby moneys derived

from school funds can be drawn upon for loans to farmers, was upheld as constitutional.

RECENT HISTORY.—The Colorado mine strike of 1914 will always be remembered for the extreme bitterness displayed by the strikers. They demanded an eight-hour day, a ten per cent advance in wages, the abolition of the guard system and the recognition of unions. The arrival of the militia smoothed matters until it was suspected that in its makeup many of the mining companies' own men were included. There were pitched battles and the Federal troops were called to the scene. After ineffective attempts at mediation President Wilson appointed a commission, which submitted a three-year truce. This the operators rejected and the miners accepted. In December the strikers went back to work without gaining their points.

Prohibition under the state constitution became effective on 1 January, 1916. Three boards of great importance have been recently organized—the Tax Commission, State Public Utilities Commission, and Industrial Commission. Each is composed of three members appointed by the governor and confirmed by the senate for six years. The State Board of Correction, consisting of three members, was created in 1915 to control the penitentiary, reformatory and insane asylum. Colorado ratified the Federal suffrage amendment 12 December, 1919, and the prohibition amendment 15 January, 1919.

During the European War Colorado contributed 34,393 soldiers, or .92% of the United States Army. The Colorado members of the National Guard joined the 40th Division at Camp Kearney, California. The summary of casualties of Colorado members of the expeditionary forces is as follows: deceased, 34 officers, 533 men; prisoners, 2 officers, 15 men; wounded, 87 officers, 1,088 men.

Columbus, DIOCESE OF (COLUMBENSIS; cf. C. E., IV–149c), comprises 13,685 sq. miles of the State of Ohio, U. S. A. It is at present (1922) under the administration of Rt. Rev. James J. Hartley, b. in Columbus, 1853, ordained 1882, appointed 23 December, 1903. On 3 March, 1918, the golden jubilee of the diocese was celebrated. During the World War it gave 6 priests and 6,262 laymen to the service.

By present statistics there is a Catholic population of 109,024 in this territory, comprising 75,843 Americans, 13,212 Italians, 6,719 Poles, 7,026 Slovaks, 1,864 Syrians, 574 Lithuanians, and 3,354 Ruthenians of the Greek Rite. These are served through 101 parishes, 152 churches, 37 missions, 45 mission stations, 2 monasteries for men, 144 secular and 37 regular clergy, 5 lay brothers, 841 sisters, 1 seminary, 170 seminarians, 1 college for men with 14 professors and 375 students, 2 colleges for women with 20 teachers, 27 high schools with 67 teachers, 254 boys and 286 girls; 3 academies with 32 teachers, 480 boys and 403 girls; 1 normal school with 4 teachers and 30 students; 61 elementary schools with 427 teachers and 15,919 pupils. The various charitable works include the Home and Foreign Mission Society, 4 homes with 537 inmates, 6 hospitals, and 2 settlement houses. The Eucharistic League and a society for infirm priests are organized among the clergy, and three periodicals, the "Catholic Columbia," "Josephium Weekly" and "Ohio Waisenfreund," are published here.

Comacchio, DIOCESE OF (COMACLENSIS; cf. C. E., IV–151a), in the province of Ferrara, Italy. This see was formerly suffragan of Ravenna, but by a Decree of 7 January, 1909, it was made directly subject to the Holy See. Rt. Rev. Alfonso Archi, appointed to the see 28 September, 1902, was transferred to Como 8 September, 1905, and the see was left vacant for a long period. In 1909, however, His Eminence Cardinal Boschi, Archbishop of Ferrara, was named Bishop of Comacchio also, and administered the diocese until his resignation in 1919. The following year Comacchio was again given a bishop of its own in the person of Rt. Rev. Gherardo Sante Menegazzi, F. M. Cap., born in Rovereto di Goa, Italy, 1866, appointed 16 December, 1920. This diocese comprises a Catholic population of 40,909, 14 parishes, 36 secular and 5 regular clergy, 14 seminarians, 14 Sisters, and 14 churches or chapels.

Comayagua, ARCHDIOCESE OF. See TEGUCIGALPA.

Communion of Children (cf. C. E., IV–170).—In danger of death young children ought to receive Holy Communion if they know how to distinguish Christ's Body from ordinary bread and adore It reverently. If there is no danger of death they should have a certain knowledge of the mysteries of Faith that are to be believed as a necessary means to salvation, and be prepared to receive with such devotion as might be expected of children of their age. The Code says that the confessor and the parents or guardians are to decide if the child is sufficiently advanced and prepared to receive its first communion; but it also requires the parish priest to exercise vigilance lest the child should go too soon or should refrain too long from communion when sufficiently prepared.

Codex jur. can., 854; cf. *Irish Eccl. Rev.*, XVII (1921), 609-11, for a case where the confessor and parish priest disagree.

Communion of the Sick (cf. C. E., IV–174).—Persons who have been confined to bed by illness for a month and who have no sure hope of a speedy recovery may on the advice of their confessors receive Holy Communion once or twice a week after taking medicine or some liquid food (modifying C. E., VI–279d).

Codex jur. can., 858-66.

Communism (cf. C. E., IV–179b).—There has been no increase in the number of communistic societies in the last decade. In fact, the few that were in existence ten years ago have either declined or disappeared. The name "Communism," however, has been frequently on men's lips since the year 1918. It has been applied by both friend and foe to the Bolshevist régime in Russia. (See BOLSHEVISM.) In this connection it has about the same meaning as Socialism. This usage indicates a return to Marx and Engels; for the document in which they first set forth their system was called "The Communist Manifesto."

JOHN A. RYAN.

Como, DIOCESE OF (COMENSIS; cf. C. E., IV–183c), in Lombardy, Northern Italy, suffragan of Milan. This diocese is under the administration of Rt. Rev. Alfonso Archi, b. at Faenza, 1864, appointed titular Bishop of Gaza, 19 June, 1901, transferred to Comacchio, 29 September, 1902, to Como, 8 September, 1905, and appointed an assistant at the pontifical throne, 11 March, 1912.

During the World War the clergy and laity of this diocese distinguished themselves in the patriotic and charitable works at home, as well as in active service in the field. On 15 August, 1919, the papal delegate, Cardinal Ferrari, solemnly crowned the statue of Nostra Signora del Sacra Cuore di Gesù, in the church of Santa Giorgia in Borgo Nico.

By latest statistics (1922), this diocese comprises a Catholic population of 377,873; 337 parishes, 1,000 churches, 1 monastery of women, 9 convents

of men, 530 secular and 45 regular clergy, 23 brothers, about 600 sisters, 2 seminaries, 200 seminarians, 2 secondary schools for boys, 7 for girls, 7 elementary schools, 23 homes, 63 asylums, 12 hospitals, and 1 day nursery. About 10 of the public institutions permit the priests to minister in them, and 2 of the schools are assisted by the government. Besides the Propagation of the Faith, and various other missionary works, 2 societies are formed among the clergy, and about 250 among the laity of different parishes. Six Catholic periodicals are published here.

Complex, PSYCHOLOGICAL. See PSYCHOANALYSIS.

Compostela (or SANTIAGO DE GALICIA), ARCHDIOCESE OF (COMPOSTELLANENSIS; cf. C. E., IV–187d), in the province of Galicia, Spain. The archbishop of this ancient see bears the title of major chaplain of his majesty, judge ordinary of the royal chapel, house and court, and major notary of Leon. At present (1922) the see is filled by His Eminence Cardinal Martin de Herrera y de la Iglesia, born in Aldeadavila de la Ribera, Spain, in 1835, appointed Archbishop of Santiago de Cuba, 5 July, 1875, transferred 14 February, 1889, Senator and member of the Royal Council, created cardinal 19 April, 1897. He is assisted by an auxiliary, at present Rt. Rev. Ramir Fernandez y Valbuena, appointed 7 July, 1911, titular Bishop of Scillium. This archdiocese which covers an area of 5,341 sq. miles and comprises a Catholic population of 900,000, is credited by the 1920 statistics with 1,137 parishes, 980 priests, 1,137 churches, 837 chapels, 14 convents with 212 religious, and 664 Sisters.

Compromise (cf. C. E., IV–189).—Compromise by option is the only kind mentioned in the Code. If the person chosen to settle the controversy is to decide by the principles of the law he is known as an arbiter, if by the principles of equity, he is an arbitrator. Only those suits that may be settled by transaction (q.v.) may be compromised. Laymen or those who have been judicially declared excommunicated or infamous cannot act validly as arbiters; religious must not accept the office without leave of their superiors. At an election by compromise the person delegated to vote in the name of all cannot declare himself elected; and if several have been so delegated none of them can of his own accord procure his own election by voting with the other delegates wishing to elect him. If the election is in connection with a clerical college the delegates must be priests, otherwise the election would be invalid.

Codex jur. can., 1929-32.

Conaty, THOMAS J. See MONTEREY AND LOS ANGELES, DIOCESE OF.

Concepción, DIOCESE OF (SANCTISSIMÆ CONCEPCIONIS; cf. C. E., IV–190b), in Chile, South America, suffragan of Santiago de Chile, Rt. Rev. Luis Enrique Izqierdo y Vargas, appointed to this see 26 January, 1906, died 7 August, 1917; and was succeeded by the present incumbent, Rt. Rev. Gilbert Fuenzalida y Guzman, born in Talca, 1868, he made his studies at the seminaries of Talca, Santiago and the Latin-American College at Rome, served as rector of the seminary of Talca, and then of Santiago, member of the council of public instruction, dean of the faculty of theology of the state in 1905, and was appointed 20 February, 1918. In 1920 a new parish was erected in the diocese, under the title of Our Lady of Mercy, and entrusted to the Mercedarians, and the following year a new church of St. Joseph was entrusted to the Capuchins.

The religious communities of men established in the diocese include: Franciscans (12 convents, 73 religious); Dominicans (3 convents, 12 religious); Mercedarians (3 convents, 28 religious); Augustianians (1 convent, 5 religious); Capuchins (3 convents, 25 religious); Jesuits (2 residences, 15 religious); Clerks Regular of the Pious Schools (1 college, 11 religious); Salesians (1 house, 20 religious); Redemptorists (2 residences, 22 religious); Missionaries of the Immaculate Heart of Mary (2 residences, 17 religious); Discalced Trinitarians (1 residence, 19 religious); Discalced Carmelites (1 residence, 11 religious); Fathers of Picpus (8 religious), and Brothers of the Christian Schools (2 colleges, 18 Brothers). Eighteen congregations of religious women are established here; the Discalced Trinitarians, Conceptionists, Religious of the Sacred Heart, Sisters of Providence, Daughters of Charity of St. Vincent de Paul, Sisters of the Immaculate Conception, Sisters of the Good Shepherd of Angers, Little Sisters of the Poor, Sacramentines, Hospital Sisters of the Sacred Heart, Sisters of Providence of Corenc (Grenoble), Mercedarians, Servants of Jesus, Sisters of the House of Mary, Sisters of St. Joseph, Protectors of Childhood, Sisters of the Infant Jesus of Aurillac, Franciscan Sisters of the Immaculate Conception, and Sisters of the Holy Cross. These congregations have in all 56 houses and 599 religious. By the latest census (1907) the total population of this territory, which comprises 45,000 sq. miles, numbered 1,113,000, of whom all were Catholic except a few thousand Araucan infidels and a small number who have strayed from the Faith. By 1920 statistics the diocese is credited with 68 parishes, 6 sub-parishes, 3 seminaries, and 122 secular priests. Numerous charitable institutions and societies are established.

Conclave (cf. C. E., IV–192).—Papal elections are held in accordance with the Constitution "Vacante Sede Apostolica" of Pius X, dated 25 December, 1904. At the first of the general preparatory meetings which are to take place from the day of the pope's death till the day when the cardinals enter the conclave, the "Commissum Nobis" of Pius X abolishing the Veto and the "Prædecessores Nostri" of Leo XIII, with the annexed instructions concerning elections, are to be read and the cardinals present must swear to observe them and the prescriptions of the "Vacante Sede Apostolica," and also if they are elected never to cease vindicating the rights of the pope, especially the civil power of the Holy See; furthermore, they must swear that they and their assistants will observe secrecy, even after the election, as to all that takes place in the conclave, unless in as far as they are expressly dispensed by the pope. Inspiration, compromise, and balloting are the only three methods of election now recognized as valid, accession having been abolished. Neither the violation of the enclosure nor the crime of simony now invalidates an election, a provision adopted to eliminate any occasion for disputing the validity of the proceedings. As the interval of ten days between the death of the pope and the beginning of the conclave proved to be insufficient to enable cardinals from distant countries like Brazil, Canada, and the United States to reach Rome in time for the election, Pius XI meeting the wishes of the cardinals at the recent conclave, has modified certain prescriptions laid down in the "Vacante Sede." The interval of ten days has been extended to fifteen full days; cardinals are empowered to add two or three days more, but they must enter the

conclave and proceed at once to the election after the eighteenth day at the latest. The prescription for the three more solemn final funeral Masses is to be observed; but the cardinals at their first meeting are to fix the days on which the six other Masses are to be celebrated. The cardinals, moreover, though they may have two assistants, can bring only one into the conclave, and he must be a layman—but this is not to modify the provisions already made for cardinals who are ill. Furthermore, the cardinals may celebrate Mass during the conclave but if for any reason anyone does not do so he is to hear Mass and receive Holy Communion in a designated chapel. Finally the Motu proprio in which these changes are made is to be read at the first general meeting of the cardinals after the death of the pope.

The clerics present at the conclave of 1922 in attendance on the cardinals from dioceses outside of Italy were granted the privilege of a private oratory, provided it was first visited and approved by the ordinary. It was formerly customary to bestow life pensions on the clerics attendant on the cardinals from Italian sees, but owing to the poverty of the Holy See to-day, this practice was discontinued; however, each of those who had been present received a donation of 300 lire.

Concordat (cf. C. E., IV–196).—The canons of the Code in no way abrogate or modify the concordats already existing between various nations and the Apostolic See. On 24 June, 1914, Servia, desiring to be free from the religious protectorate of Austria, arranged a concordat with the Holy See, which was after approved by the Skuptchina and ratification by King Peter was published on 18 September, 1914, and ratified by Benedict XV on 20 March, 1915. *Codex jur. can.*, 3; for text of Servian Concordat cf. *Rome*, XV, and *Annuaire pontifical* (1916), 69.

Concordia, Diocese of (Concordiensis; cf. C. E., IV–206d), in the province of Venice, Northern Italy, suffragan of Venice. This see was filled by Rt. Rev. Francesco Isola from 22 June, 1896, until his transfer to the titular see of Adrianople, 14 February, 1919. He was succeeded by the present incumbent, Rt. Rev. Luigi Paulini, born in Formiaso, 1862, made a prelate of the Holy See 11 September, 1911, appointed 10 March, 1919. The episcopal residence is at Portogruaro; the chancellors of the cathedral are *ipso facto*, prothonotaries apostolic supernumerary. The 1920 statistics credit this diocese with 302,481 Catholics; 131 parishes, 255 secular and 2 regular clergy, 112 Sisters, 142 seminarians, and 287 churches or chapels.

Concordia, Diocese of (Concordiensis; cf. C. E., IV–206d), comprises an area of 26,685 sq. miles in the State of Kansas, and a Catholic population of 35,179. Since the death of the last bishop, Rt. Rev. John Francis Cunningham, D.D., who was consecrated 21 September, 1898, and died 23 June, 1919, the see has been vacant and the progress of the diocese retarded on this account. The present records (1921) show the following statistics: churches with resident priests, 59; missions, 36; stations, 10; secular priests, 60, regulars, 34; ecclesiastical students, 5; 1 college for boys with 95 students; 1 academy with 110 students; 33 parochial schools with 4,713 students; 3 hospitals, and 1 orphan asylum. The various religious orders represented in the diocese are the Capuchin Fathers; the Oblate Fathers; the Sisters of St. Joseph, and Sisters of St. Agnes.

Concubinage (cf. C. E., IV–207).—Persons who live in public concubinage are to be excluded from all legal ecclesiastical acts until they give proof of real repentance; if the culprit has received minor orders he should be punished by dismissal from the clerical state if necessary; if he has received major orders, and disregards the ordinary's warning he is to be forced by suspension and privation to end the association and repair the scandal. Clerics are presumed to be concubinaries, if they are contumacious when they have been forbidden by the local ordinary on account of the moral danger or scandal to retain in their service, or associate with, any woman. The manner of dealing with such cases is as follows: If the cleric after being duly warned neither obeys nor replies, when he could do so, he is to be suspended *a divinis* by his ordinary, and is to be deprived immediately of his parish, should he have one; if he holds only a benefice without cure of souls and does not amend within two months after his suspension he is to lose half of his revenue, three months later he loses the remainder, and three months later is to be deprived of the benefice. If, however, the accused has excused himself to the ordinary, his answer is to be sent to two examiners; if the ordinary after consulting them judges the alleged excuse insufficient, he must at once notify the cleric and command him formally to obey within a short specified time. If the disobedient culprit is a removable parish priest he may be coerced at once as stated above; where, however, the culprit hold a permanent benefice and gives new reasons instead of obeying, the ordinary should submit them to examination as before; if the excuses are then deemed insufficient the ordinary is to command obedience within a fitting time, and if the culprit remains recalcitrant, he is to be dealt with as above.

Codex jur. can., 2,176-81.

Concursus (cf. C. E., IV–208).—In places where appointments to parishes are made by concursus, this practice is to be continued until the Holy See decrees otherwise.

Conferences, Ecclesiastical (cf. C. E., IV–213).—Ecclesiastical conferences have now been made obligatory and are to be held in the episcopal city and each vicariate forane frequently. They are to be attended by all secular priests, regulars, even exempt, having care of souls, and other religious who hold diocesan faculties for hearing confessions if they have no conferences in their own houses. Those who are obliged to attend but are unable to do so must send written solutions of the questions under discussion, unless they have been expressly exempted by the local ordinary. Similar conferences are to be held in clerical religious houses, and are to be attended by all the professed who are engaged in or have completed their theological studies, excepting those who are exempted by the constitutions.

Codex jur. can., 131, 591.

Confirmation (cf. C. E., IV–215).—Even without special delegation Confirmation may be administered by cardinals and also by abbots or prelates *nullius*, vicars and prefects Apostolic, who can act validly, however, only within their own territory and while holding office. Priests of the Latin Rite, who administer the sacrament by special indult, can validly confirm only persons of the Latin Rite, unless their indult expressly asserts otherwise. Eastern priests enjoying the faculty or privilege of confirming children of their Rite at baptism are forbidden to confirm children of the Latin Rite; if they did confirm their act would be valid, though

sinful. They may administer confirmation with baptism to their own people everywhere except in Bulgaria, Albania, Cyprus, Italy, and the adjacent islands, the Maronite districts of Mount Lebanon and the Ruthenian districts in the United States. Private baptism and confirmation in other Rites may be given anywhere without special leave but solemn baptism requires at least the presumed leave of the ordinary if the priests wish to act outside of their own districts. A bishop, or priest having a local Apostolic privilege, can licitly confirm externs in his territory, unless their own ordinary has expressly forbidden it; the bishop, moreover, may confirm his own subjects outside of his diocese privately, without using his pastoral staff or mitre; but he would require at least the reasonably presumed permission of the local ordinary to confirm others; hitherto no one might be confirmed without the permission of the local bishop. A bishop is obliged to administer the sacrament to his subjects who lawfully and reasonably ask for it, especially during the diocesan visitation, and a similar duty is incumbent on a specially privileged priest; ordinaries must see that their subjects have an opportunity at least every five years of being confirmed—formerly every eight or ten years was often deemed sufficient; if an ordinary is guilty of grave negligence in this matter now, the metropolitan is to inform the Holy See.

When a subject has attained the use of reason he should be instructed to receive confirmation; he must not neglect to receive it, even though it is not a necessary means of salvation, and his parish priest should see that he receives the sacrament in due time. Where several are to be confirmed all must be present at the first imposition or extension of hands, and none may depart until the rite has been completed. The sacrament may be administered at any time, but preferably in Pentecost week. Though it should be given in a church, any other suitable place may be selected for a reasonable cause; moreover, as far as the bishop's right to administer confirmation is concerned there are no exempt localities in his diocese. The chrism for confirming should be consecrated by a bishop—the Code neither affirms nor denies that a priest would be delegated by the pope for this function.

If possible there should be a sponsor at confirmation; unless the minister believes there is a reasonable excuse, each sponsor should stand for only one or two subjects. To act validly as sponsor, a person (a) must be confirmed, have attained the use of reason, and intend to assume the obligation; (b) must not belong to a heretical or schismatical sect or be excommunicated by condemnatory or declaratory sentence, or have incurred infamy of law, or be incapable of legal acts, or be a deposed or degraded cleric; (c) must not be the father, mother, or spouse of the subject; (d) must be chosen by the subject, parents, guardians, or if there are none or if they refuse, by the minister or parish priest; (e) must personally or by proxy, touch the subject physically at the act of confirmation. To act licity as sponsor, one (a) should be other than the baptismal sponsor, unless the minister decides there is a reasonable excuse, or unless the confirmation takes place lawfully immediately after baptism; (b) should be of the same sex as the subject, except for a just cause; (c) should possess the qualifications required for acting licitly as a baptismal sponsor. Spiritual relationship arises only between the sponsor and the subject, and is no longer an impediment to matrimony.

The parish priest is to record in a special book the names of the minister, recipients, parents and sponsor, and also the date and place of confirmation; he should record the fact also in the baptismal register. If he was not present at the ceremony the minister must personally or by proxy notify him as soon as possible that the sacrament has been conferred. To establish the fact of confirmation, if no one's interests are endangered, the testimony of one unexceptionable witness, or the oath of the recipient, unless he was confirmed as as infant, suffices.

Codex jur. can., 780-800; O'Donnell in *Irish Eccl. Rec.*, XI (1918); 206-16.

Confraternity (cf. C. E., IV–223).—Members of confraternities may not assist as such in sacred functions unless wearing their habit or insignia: Women can be enrolled as members, but only for the purpose of gaining the indulgence and spiritual favors granted to the associates. Local ordinaries are to see the confraternities of the Blessed Sacrament and of Christian Doctrine are erected in every parish; on being legitimately erected they are thereby aggregated to the corresponding archconfraternities in Rome erected by the cardinal vicar. Religious can and should communicate to confraternities erected by them the spiritual favors which are expressly mentioned as communicable in the faculties received from the Holy See; but confraternities erected by religious may not assume a habit or insignia to be worn at public processions or other sacred functions without special leave of the ordinary. No confraternity may change or abandon its habit or insignia without the local ordinary's consent. Confraternities must be present with their insignia and their own standards at the usual processions unless they have been excused by the ordinary. See Associations, Pious.

Codex jur. can., 701-25.

Congo, Belgian (cf. C. E., IV–228b).—The area is estimated at 909,654 square miles, with a population of Bantu origin officially estimated at eleven millions. The European population in January, 1920, numbered 6,971. Of these 3,588 were Belgians, 818 English, 239 Americans, 657 Portuguese, 298 Italians, 53 Russians, 87 Swedish, 153 French, 183 Dutch, 75 Swiss, 308 Greeks, 22 Luxemburgers, 21 Danish, 14 Norwegians, and 11 Spaniards.

Education.—So far comparatively little has been done for native education. The first schools founded by the state were charity schools in which orphans, children abandoned by their parents, and the children freed by the dispersal of slave convoys were cared for. These schools were situated at Boma and New Antwerp and their management was entrusted to Catholic priests, who prepared the pupils for the military or civil service of the colony. For other natives there are professional schools attached to the workshops which the State possesses at Boma, Leopoldville, and Stanleyville. These are open to youths from twelve to twenty years of age, who have the consent of their parents and have been recommended by their chiefs to the commissioner of their district. In addition there are primary schools taught by members of religious orders and a school for the sons of chiefs, which was opened at Stanleyville in 1913. Some of the mission schools are organized like state schools and are under the general control of the Governor General; some have obtained additional grants of land and are under partial control; others are completely free. The first two must follow the general program arranged by the heads of the missions, in consultation with the Governor General. The only scientific establishments of importance are the medical laboratory at Leopoldville and the botanic gardens of Eala. In 1920 the

Government grant to the missionaries for education amounted to 887,100 francs, while the total expenditure on education was 1,297,880 francs.

Economic Status.—The gold mines in 1919 employed some 8,000 natives, the output being 3,356 kilos. The copper mines produced 22,130 tons of copper. The exportation of diamonds in 1919 amounted to 215,532 carats. The chief exports in 1919 were: Palm nuts, 34,350,030 kilograms; rubber, 3,797,440 gr.; palm oil, 6,404,510 kilogs; copper, ore, and crude, 23,028,000 kilogs. Of the special imports in 1918, the value of 28,712,502 francs came from Great Britain; 1,224,856 francs from France; 2,056,017 francs from Angola; 1,824,238 francs from the United States. The rubber industry was revived in 1915, and the following year 2,232 tons of rubber were exported.

Communications.—The Congo is navigable for nearly 100 miles above its mouth, as far as Matadi, and again above the Stanley Pool for a distance of 1,600 miles. The railway mileage on 1 January, 1920, was 1,250, the longest lines being those from Bukama by way of Elizabethville to the frontier of Rhodesia (456 miles), the Kindu-Kongolo line (327 miles) and the Matadi-Leopoldville line (248 miles). Within the Congo system are included two sections of the Cape-to-Cairo Railway. The telegraph mileage is 2,065.

Government.—As a result of the international situation created by the charges of misgovernment against the Congo Free State, the Belgian Congo was annexed by Belgium in 1908, the annexation becoming more effective November 15 of that year. The government of the country is now carried on according to the Constitution finally approved by King Leopold on 18 October, 1908, modified to some extent by subsequent Acts of the Belgian Parliament, of which the more important are those of 29 March, 1911, 5 March, 1912, and 9 December, 1912.

By these enactments, Congo is placed under the legislative control of the King of the Belgians, but he must act on the advice of the Colonial Minister, who is responsible to Parliament. His legislative power he exercises by decree, and his executive power by regulations, subject, however, to any laws passed by the Belgian Parliament. The King is aided by a Colonial Council of fourteen members, eight of whom are nominated by the King, three by the Senate, and three by the Chamber. Parliament retains the control of the Colonial Budget. In addition to the Colonial Council there are two other bodies of a consulative character at Brussels, the *Conseil supérior du Congo,* which created in 1899, and acts as a court of appeal, and the *Commission des terres,* which was created in 1910, and consists of five members, government officials, who examine all questions relative to the concession or sale of land.

By a royal decree in 1912, the territorial divisions of the colony were reorganized, the number of districts being increased from twelve to twenty-two. Each district is administered by a commissioner who is in charge of the military and police. The twenty-two districts are: Lower Congo, Middle Congo, Kwango, Sankuru, Kassai, Lake Leopold II, Equator, Lulonga, Baugala, Ubangi, Lower Uele, Upper Uele, Ituri, Stanleyville, Aruwimi, Lowa, Kivu, Maniema, Lomami, Tanganika-Moero, Lulua, and Upper Luapula. By a royal decree of 1914, the last four districts form the Province of Katanga; the first five districts form the Province of Congo-Kassai, the next five form the Province of Equator, and the remaining eight districts form the Eastern Province, with Stanleyville as its capital. Each of the provinces is administered by a vice-governor general, to whom is entrusted the care of its internal affairs. The governor general has full executive authority in the colony, except in so far as he is restrained by laws and royal decrees.

Judicial Power.—For the administration of civil and criminal cases there are seven Courts of First Instance, each with a judge, *procureur d'Etat* to represent the people, and a *greffier;* there are two courts of appeal composed of a president, two judges, a *procureur général* and a *greffier.* Under the new regime (1913) the territorial administrator sits as a police court with power over minor offences. From this an appeal can be made to the Court of Public Prosecutor, which deals with all offenses by natives and consists of a judge, the royal prosecutor, and a registrar. A crime committed by a native is judged by the chief of the place where it is committed. An appeal can be made to the court of a superior chief, and to a European court only when the defendant is aggrieved and demands that the case be heard anew. In civil matters natives may always have recourse to European courts. Despite the defendant's reluctance the chief's judgment holds between non-matriculated natives. There are also military courts (*conseil de guerre, conseil de guerre d'appel*). At the head of this administration of justice is the *conseil supérior de Bruxelles,* which constitutes the *cour de cassation.*

Defense.—The colony possesses a force of native troops amounting to about 16,000 men, all infantry, organized into thirty companies and recruited by voluntary enlistment. The officers and non-commissioned officers (365) are Europeans, for the most part Belgians, and are enlisted for seven years. The territorial force numbers about 6,000 men.

Recent Changes.—In the Franco-German Convention of 1911, Germany promised not to oppose the establishment of a French protectorate over Morocco, and France agreed to maintain the open door in Morocco and to cede two strips of the French Congo to Germany. In 1918, however, the districts of Ruanda and Urundi, together with the territory around Lake Kivu (formerly in German East Africa) were ceded to Belgium as mandatory of the League of Nations. The total area is about 19,000 square miles. In order to obtain a practicable railway route to join the Tanganyika Territory to Uganda, the British acquired by transfer the eastern strip of the Province of Ruanda and a small part of Urundi.

Missions.—*Non-Catholic.*—The Episcopalian Methodists of the Northern States of America recently came from Rhodesia into this region where in the past two years the Pentecostal Mission and the Heart of Africa Mission have also opened stations. The African Mission, finding itself cramped in British East Africa, also moved into the Congo. In 1918 some members of the Brethren persuasion from America began the Ubangi-Shari Mission. In all there are fifteen Protestant societies with a staff of 400 missionaries in seventy-eight stations; five are British, one is Swedish, and the rest are American.

Catholic.—Ecclesiastically Belgian Congo is divided into five vicariates apostolic: Leopoldville, New Antwerp, Upper Kassai, Stanley Falls and Upper Congo; and seven prefectures apostolic: Katanga, Northern Katanga, Matadi, Belgian Ubanghi, Western Uele, Eastern Uele, and Kwango. For statistics see articles under these titles.

Congo, Lower or Portuguese, Vicariate Apostolic of. See Loango.

Congo, Upper, Vicariate Apostolic of (Congi Superioris), erected 10 December, 1895 (see C. E., XVI–82). This vicariate, entrusted to the White Fathers, is under the direction of its first vicar apostolic, Rt. Rev. Victor Roelens, titular Bishop of Girba, appointed 30 March, 1895. He resides at Beaudoinville and is assisted by an auxiliary, Rt. Rev. Auguste-Leopold Huys, titular Bishop of Rusicade, appointed 24 March, 1909. By the 1918 census the total population of this territory was 300,000, of whom 16,012 were Catholic and 5,419 catechumens. The vicariate comprises (1920), 11 principal stations, 27 chapel-schools, 52 missionaries, 1 upper seminary with 2 students, 1 lower seminary with 12 students, 8 Brothers, 19 White Sisters of Our Lady of Africa, 161 native catechists who are charged with 79 schools with a total attendance of 8,211 boys and 5,826 girls, thus carrying on the work of evangalizing 300 pagan villages; 14 orphanages with 540 children, 7 hospitals, 22 dispensaries, and 1 refuge for widows. In 1918 there were 2,590 baptisms of adults in this vicariate besides 3,514 at the hour of death.

Congregationalism (cf. C. E., IV–239c).—A movement toward organic union among the congregations, and toward union with other churches; a loss, of members in various localities, of ministers quite generally, and an intensive attempt to stay the adverse tide mark this sect during recent years. The triennial national council of 1913 (the last of the triennial councils, the body now meeting biennially) marked the definite recognition of the Congregational Churches as an organized religious body with specific purposes which are set forth in what may be called a Congregational platform, including a preamble, and statements of faith, probity and wider fellowship.

Along the line of union or co-operation with other sects the Congregationalists have been prominent workers. In April, 1911, as a result of preliminary work in preparation for the World Conference on Faith and Order, an agreement was entered into with the Church of the Disciples whereby consolidation of local churches of the two sects is allowed where deemed advisable. Several instances have been reported where such consolidation has taken place.

In Canada a movement has for some ten or fifteen years been under way having for its object the union of the Congregationalists, Methodists, and Presbyterians. In 1916 progress was reported, but final negotiations were deferred until the end of the war and since then complete arrangements have not been made. The Baptists were to have been included in the union but finally withdrew from the movement. As the Northern Baptist Convention of the United States in 1919 said, "There is no centralized body which could deliver the Baptist churches to any merger. If Baptist churches do not have unity among themselves they obviously cannot have organic unity with other denominations."

There has been also a movement toward union or rapprochement with the Protestant Episcopal Church. In 1918 the latter church reported unfavorably on a proposal by the Congregational and various other churches, suggesting joint ordination, as a war measure, of chaplains for the army and navy. In October, 1919, the General Convention of the Protestant Episcopal Church drew up a tentative concordant with the Congregational Church whereby ministers of the latter might under certain conditions, receive ordination in the Episcopal Church and yet continue to minister in their own churches. Already in 1915, during the General Council of the Congregational Churches held in New Haven, a number of the pulpits of the Protestant Episcopal Church in that city were, with the express approval of the bishop of the diocese, open to members of the Congregational Council.

In Massachusetts at a meeting of the Massachusetts General Convention of Congregational ministers a Unitarian minister urged that the Congregational and Unitarian churches be reunited, the name Unitarian to be dropped and the Congregationalists to relinquish their doctrinal and creedal statements. The proposal was welcomed by the Rev. Samuel Bushnell on the part of the Congregationalists, but it led to no actual results.

The Congregational Church also co-operated in the Pan-Protestant Panama conference of 1916, and is a member of the Federal Council of Churches of Christ in America, and after the Episcopalians, has been especially prominent in the preparation for the World Conference on Faith and Order.

There were about 2,000,000 Congregationalists in the world in 1922. In the United States there were 6,019 churches, 5,772 ministers, and 819,225 members. In 1920 there were in Great Britain 492,968 members, 13,000 in Canada, 18,000 in Japan, 21,000 in Australia, and 20,000 in South Africa. The number of ministers in the United States has decreased considerably since 1907 and in the General Council in 1917 the president of the Chicago seminary characterized the situation as the most critical since the Civil War. There was also a falling in membership in Great Britain. In Macedonia, in January, 1922, according to press despatches, the Congregational Church lost control of the twenty-five Protestant missionary churches which it had founded and maintained there. This loss is due to alleged leanings toward Unitarianism, and according to reports the Methodists have taken charge of these churches.

To rouse greater interest in Congregationalism and its works the "tercentenary plan" (Plymouth, 1620–1920) was devised, the aim being to seek new members, to add to the ministerial force, and especially to raise a fund of $50,000,000 principally for missions. Late reports indicate satisfactory progress in raising this fund.

The widespread movement of Congregationalism toward internal organic union, and toward union or at least co-operation with other sects, would seem to lead to the logical conclusion that in the future this sect should gradually lose its corporate identity and merge with some other sect, for hitherto its distinctive tenet (and theoretically it still retains it) has been that each congregation is a complete organization, independent of all others; by practically abandoning this tenet the sect seems to lose its *raison d'etre*.

Keeler, *The Reunion of Christendom*, in *America*, XXIV (1921), 303; Idem, *The Living Church in Controversy*, ibid. 571; *Religious Bodies, 1916* (Washington, 1919); *Year Book of the Churches* (New York, annual).

N. A. Weber.

Congresses, Catholic (cf. C. E., IV–242a).—The first International Eucharistic Congress held since the beginning of the World War, and the twenty-seventh of the series, opened in Rome on Ascension Thursday, 25 May, 1922, and continued in session until 29 May, when the Holy Father, Pius XI, carried the Blessed Sacrament in solemn procession from the Sistine Chapel to the Vatican Basilica. The Pope presided at the general opening meeting on 24 May, and responded to the addresses of Cardinal Vincenzo Vannutelli, honorary president of the Congress. The general theme

developed at the Congress was "The Peaceful Kingship of Our Lord Jesus Christ through the Eucharist." Addresses were delivered each day in Italian, the official language of the gathering, and in English, French, Spanish, and German. On the closing day solemn ceremonies were held in every diocese of the Catholic world in spiritual conjunction with those in Rome. The twenty-six preceding Congresses were held as follows: Lille, 1881; Avignon, September, 1882; Liège, June, 1883; Fribourg, September, 1885; Toulouse, June, 1886; Paris, July, 1888; Jerusalem, May, 1893; Reims, July, 1894; Paray-le-Monial, September, 1897; Brussels, July, 1898; Lourdes, August, 1907; Angers, September, 1900; Namur, September, 1902; Angoulême, July, 1904; Rome, June, 1905; Tournai, August, 1906; Metz, August, 1907; London, September, 1908; Cologne, August, 1909; Montreal, September, 1910; Madrid, June, 1911; Vienna, September, 1912; Malta, April, 1913; Lourdes, 1914. The Marian Congress, held in India 13–16 January, 1921, was attended by a papal delegate, 24 bishops, and 12,000 of the laity. At Paris, 4–11 December, 1921, the first International Democratic Congress, organized by Marc Sangnier, had for its purpose the promotion of international peace and was notable for the attendance of delegates from all the recently warring nations, who manifested the most harmonious and fraternal relations with each other. The Catholic Bible Congress, in which the leading biblical scholars took part, held its sessions at Cambridge, England, 16–19 July, 1921.

Connecticut (cf. C. E., IV–253c).—According to the federal census of 1920 the population of the State of Connecticut was 1,380,631.

Wealth and Resources.—Manufacturing had an early beginning in Connecticut. Iron products were manufactured in the eighteenth century; nails were made before 1716; and the cannon for the Continental troops made to block the channel of the Hudson River to British ships, was manufactured in Connecticut. Tinware was made in Berlin as early as 1770; Connecticut clocks were well known in the eighteenth century. In 1732 the London hatters complained of the competition of Connecticut hats in their trade. Brass works were in operation in Waterbury in 1749; paper mills at Norwich in 1768; in Hartford in 1776. In 1900 Connecticut led all the states in the manufacture of ammunition, bells, brass, and copper. According to the census of manufactures of 1919, there were in Connecticut 4,104 manufacturing establishments, with an aggregate capital amounting to $620,194,000, employing 25,112 salaried officials, and on the average of 226,264 wage earners. The cost of raw material used annually was $228,511,000, and the value of the output was $545,472,000.

The latest agricultural census shows a decrease in the number of farms from 26,815 in 1910, to 22,655 in 1920. Of the total land area of the state, 3,084,800 acres, 1,898,980 are in farms and of this, 701,086 acres are improved land. In 1920 the value of all farm property was $226,991,617; of live stock, $23,472,693. The crops in 1919 brought a total value of $44,492,385, of which $4,457,809 came from cereals, $13,711,567 from hay and forage, $7,218,194 from vegetables, and $15,189,551 from tobacco. The dairy products brought $14,923,971.

In 1919, Connecticut ranked forty-fourth of all the states in the Union in the total number of persons engaged in the mining and quarrying industries and in the average number of wage earners employed. The total value of products from all mines and quarries in 1919 was $1,649,003, 76.6% of which was derived from basalt or trap rock.

Educational Facilities.—The libraries of Yale University contain about 1,000,000 volumes. In 1919 its property and funds amounted to twenty-five millions of dollars in value, and it expended in that year one and a half million dollars in its operations. Upwards of 400 Catholics are numbered among its students. The total enrollment in 1920 was 3,896, and the faculty numbered 569. The endowment amounts to $24,049,730. Especially notable was the recent bequest of John Sterling, a New York lawyer amounting from $16,000,000 to $20,000,000. A beautiful memorial quadrangle of dormitories, containing six campuses and covering an entire city square has recently been completed, one of the finest groups of buildings of this sort in the world, the gift of Mrs. Stephen Harkness, in memory of her son. Wesleyan University has about 426 students, and forty-eight professors and instructors. The Connecticut Agricultural College has an enrollment of 354 students. The public schools have a total enrolment of 243,880 pupils with 5,987 teachers. The total expenditure for the maintenance of these schools for the year 1919 was $11,280,097. For statistics of Catholic schools see Hartford, Diocese of.

State laws relative to private and parochial schools are as follows: attendance of children at a school other than a public school shall not be regarded as compliance with the laws of the state, unless the teachers or persons having control of such school shall keep a register of attendance in the form and manner prescribed by the state board of education for the public schools, which register shall at all times during school hours be open to the inspection of the secretary and agents of the state board of education; compulsory education law requires that children in private schools be taught same subjects as in public schools; state board may examine incorporated or endowed secondary schools, and shall aprove them if course of studies and equipment are satisfactory. Bible reading is neither permitted nor excluded in the public schools of state.

Recent History.—The Constitution of 1918 was amended to permit an annual or biennial election of town selectmen, the use of voting machines, to allow the lieutenant-governor to exercise the authority of the governor in case of the death or disability of the latter, and to provide for the adjournment of the legislature, *sine die,* not later than the first Wednesday after the first Monday in June.

During the World War, Connecticut was given over to war work. Munition factories, metal working concerns in Hartford, New Haven, Bridgeport and Naugatuck Valley and textile manufactures brought an increase of population to the state. Connecticut was the first state in preparation for war, in the formation of its Home Guard and its Council of Defense, and was the first to have soldiers sent abroad.

Legislative Changes.—In 1913 the Sunday law was slightly relaxed to permit free concerts and athletic sports in public parks with the consent of the authorities, if no prizes were to be offered. The exemption of charitable bequests from a succession tax was repealed in 1917. In the same year a law was passed requiring the approval of the State Board of Charities before support for different religious and charitable causes could be solicited. Other legislative measures included the creation of a state Civil Service Commission, Workmen's Compensation Act, registration of voters, tax exemption of bonds of state, counties, and municipalities, a teachers' retirement Act, old age pension

law, and child labor laws. In 1919 the governor was authorized to suspend the child labor law in cases of emergency. In 1921 the marriage law was changed to stop the bigamous marriages that were permitted through a loop-hole in the statute.

PRISONS.—In 1911 all male prisoners under twenty-five years of age, sentenced to less than five years imprisonment were transferred from the state prison to the new reformatory at Cheshire.

CHURCH STATISTICS.—For Catholic statistics see HARTFORD, DIOCESE OF. The Congregationalists are the most numerous of the Protestant denominations, having according to the religious census of 1916 71,188 members. The same census disclosed 48,854 Protestant Episcopalians, 38,581 Methodists, and 26,243 Baptists and 3143 Presbyterians.

Consanguinity (cf. C. E., IV–264).—Consanguinity is a diriment impediment of marriage between persons related by blood in the direct line, and also between those who are related in a collateral line to the third degree inclusive. The impediment is multiplied only as often as the common stock is multiplied. Formerly it was multiplied when there was more than one line of descent from the common stock (e.g. two cousins whose grandparents were also cousins). The Congregation of the Sacraments grants dispensation from consanguinity; if it is in the third degree it is considered an impediment of minor rank from which the prosecretary of the Congregation can dispense. Formerly dispensaries were obtained through the Datary. Propaganda, of course, still deals with petitions in this matter forwarded by persons subject to its jurisdiction.

Codex jur. can., 1,076; AYRINHAC, *Marriage Legislation*, 164-70.

Consecration (cf. C. E., IV–280).—While the ordinary minister of consecration of a church is the diocesan bishop, a cardinal may consecrate the church or altar of his title or deaconate. The consecrator and those who asked for the consecration for themselves are bound to fast on the day before the ceremony. When a church or an altar is consecrated, the officiating bishop, even if he has no jurisdiction over the locality, is to grant an indulgence of one year to all those who visit the church or the altar on that day. At the same time another indulgence, to be gained on the same condition on each anniversary of the consecration, is to be published; this indulgence is for fifty, or a hundred, or two hundred days, according as it is granted by a bishop, an archbishop or a cardinal.

Regarding loss of consecration, under the Code a church loses its consecration only when it has been completely destroyed, or when the greater part of the walls have been demolished; of course the consecration or benediction disappears when the church is entirely unfitted for Divine worship and cannot be repaired and has been legitimately turned over to profane purposes by the local ordinary. A chalice or paten does not now lose its consecration on being regilt.

Codex jur. can., 1,147; 1,161-78.

Consolata, MISSIONARIES OF THE. See MISSIONARIES OF THE CONSOLATA.

Constantine, DIOCESE OF (CONSTANTINIENSIS; cf. C. E., IV–295a), in Algeria. The Catholic population is 121,000, made up of French, Italians, Spanish, and Maltese. Their spiritual needs are attended by 75 secular and 10 regular priests, assisted by 12 lay brothers. There are 18 parishes and 19 churches; 1 convent of the Sisters of the Good Shepherd; 1 seminary, recently built, with 30 seminarians; 1 college for boys with 4 teachers and 190 students; 2 high schools with 1,600 girl pupils; 3 elementary schools; 2 orphan asylums; 2 hospitals; 3 day nurseries. The Government contributes nothing toward support of the Catholic schools. The Jesuit Fathers have 2 missions and 2 stations established, and have under headway 5 missionary projects. For the clergy there is an association of reparation; and for the laity the Society of St. Vincent de Paul; the Third Order of St. Francis; Congregations of the Blessed Sacrament, and of St. John of the Cross. One Catholic weekly under episcopal auspices is published. Among the recently deceased is Rev. Ludovico Bozzo, who had charge of the Society of Saint Vincent de Paul and lived an exemplary life. The Government gave public acknowledgment of the meritorious work of the clergy during the World War.

Constantinople, PATRIARCHATE OF (CONSTANTINOPOLITANA; cf. C. E., IV–301c), in Turkey. The Patriarch of Constantinople resides in Rome, but the Catholics of the Latin Rite have a patriarchal vicar, who is also delegate apostolic for the Orientals, residing in the city of Constantinople. Until 1911 those Catholics of the Greek Rite who are united to Rome, were governed by an apostolic vicar, but in that year Pope Pius X gave a bishop to this community, Rt. Rev. Isias Papadopulos, with ordinary jurisdiction over the Greek Catholics within the limits of the Vicariate Apostolic, including Constantinople, Thrace, Macedonia, and the Asiatic litoral of the Black See and of the See of Marmora. After the Balkan war, Macedonia was attached to the Archdiocese of Athens. Before the World War there were three parishes in Constantinople, one at Para, conducted by the secular clergy, one at Kadi-Keui (Chalcedonia), and the third in Koum-Kapou (Stamboul), conducted by the Assumptionist Fathers of the Greek Rite. The parish of Constantinople had missions at Malgara and Daudeli in Thrace with flourishing schools; that of Koum-Kapou had missions at Gallipoli (Thrace), and at Cesarea in Capadocia. During the war the Assumptionist Fathers being French, were forced to abandon their missions, except the parish of Kadi-Keui which they still hold, while the native clergy remained in possession of all the missions. Upon the establishment of the new Congregation for the Oriental Churches in 1917, the late Pope Benedict XV called Bishop Papadopulos to Rome and appointed him Assessor of this Congregation, and in 1920 appointed the Rev. George Calavassy to succeed him. Born in Turkey, he made his studies in the Greek College in Rome, and was later given the direction of the Greek missions in Thrace, where he served until 1914, when he was sent to Rome by the Apostolic Delegate to plea the cause of the Greek missions. The Sacred Congregation of Propaganda later sent him to Belgium to seek funds for the necessary development of the missions, but upon the German invasion he was compelled to go back to Rome. Sent to the United States by the Holy See in behalf of the same missions he carried on a very successful campaign here, and upon his return to Rome in 1918 was appointed administrator of the Greek missions. On 13 July, 1920, he was elected bishop with ordinary jurisdiction over the Greek Catholics of the Vicariate of Constantinople and was consecrated titular Bishop of Theodoropolis in Rome. at the Greek Church of St. Athanasius on 15 August of the same year.

The organization of the Greek missions started by Bishop Papadopulos and interrupted by the war

in 1914, was resumed in 1918. Recent progress has proved the efficacy of native works in schismatical countries, if they are provided with sufficient means and with zealous missionaries. During the last three years the number of the Greek missionaries has been increased from eight to thirteen; the work has been provided with proper buildings for bishop's residence, presbytery, seminary, convent, and schools frequented by hundreds of Schismatic children to whom is given an entirely Catholic education. Conversions have averaged about one hundred a year and there is every reason to believe that this average is going to be much higher in the near future, if only this important work is provided with more schools and a greater number of Missionaries. Last year (1921) Bishop Calavassy founded a Congregation of Sisters of the Greek Rite, the first founded among the Greeks, and to whom he gave the name "Sisters of the Pammacaristos." This new congregation is under the direction of an Ursuline nun, Rev. Mother Magdalen Photiades, of a prominent family of Athens, who was requested by Pope Benedict XV to embrace the Greek Rite and take up this work. The seminary founded in 1919 is directed by the secular clergy of Bishop Calvassy; the building has a capacity of thirty seminarians. The Melchites, or Arabic-speaking Syrians of the Greek Rite, have a church with a priest subject to the jurisdiction of the Greek Catholic Patriarch of Antioch. As the Syrians and Chaldean patriarchs have no jurisdiction whatever in Constantinople, the Chaldean and Syrian priests in this territory, as well as the very few faithful of those rites are subject to the jurisdiction of the Greek Catholic Bishop. There is no church of either rite in Constantinople. During recent years several of the prominent clergy of this diocese have died. Father Polycarp Anastasiades, one of the founders of the Greek Catholic community of Constantinople in 1861, the year of his conversion, and for over forty years director of this work, died in 1911, at the age of seventy-two; Father Sophronios Petrides, Assumptionist of the Greek Rite, editor of "Echos d'Orient," and contributor to the CATHOLIC ENCYCLOPEDIA, died in 1911; Father Silvain Barthassat, Assumptionist of the Greek Rite, Rector of the Oriental Seminary of Koum-Kapou, now closed, died in 1917; Father Maximos Malatakis, author of the confutation of the encyclical letter written by the Orthodox Patriarch of Constantinople in answer to Leo XIII's invitation to re-unite with Rome, died in 1910; Father Christophore Papadopulos, Vicar General under Bishop Papadopulos, died in 1920.

Bishop Calavassy counts about 1500 Greek Catholics (1922) under his jurisdiction, and has 1 secondary school for boys with 220 students, 1 for girls with 100 students, and 2 elementary schools with 160 pupils. Two associations are formed among the laity, "Unio Græcorum Catholicorum Constantinopolus" and the sodality of the Immaculate Conception of the Blessed Virgin Mary.

Consultors, DIOCESAN (C. E., IV-323.—There must now be diocesan consultors in all dioceses, and likewise in all secular prelatures in which there are no cathedral chapters. The consultors have the same rights and duties as the cathedral chapter in the government of members of the diocese and at councils. They should number at least six, or four in dioceses where priests are few, and should live in or near the episcopal city. Before taking office they must swear to act faithfully and without favor. They are all appointed first by the bishop without consultation, but if during their three-year period of office one of them dies, the bishop is to consult the others concerning his substitute,—if this happen during an episcopal vacancy the vicar capitular with the consent of the other consultors appoints the substitute, who must be confirmed by the new bishop if he is to remain in office.

Codex jur. can., 423-28.

Consultors, PAROCHIAL.—The rules governing the appointment, number, duties and removal of parochial consultors are the same as those relating to synodal examiners. The two offices may be held by the same person, who cannot, however, act in both capacities in the same case.

Conventuals, ORDER OF FRIARS MINOR (cf. C. E., IV-344d).—A steady and solid growth of the order has set in since the eighties, so that there are almost 2000 members at present, with bright prospects of a more prosperous future. There are 20 provinces with about 200 convents. The instructions, both religious and educational, are imparted in the numerous colleges of the order, of which every province possesses, as a rule, one or more for the philosophical and theological formation of its clerics. There is one International College at Rome which supplies, to some extent, the lacuna caused by the suppression of the once famous St. Bonaventure College. Besides the assistance at choir and other spiritual practices, customary to religious, the members devote themselves to study, to giving missions, preaching, and hearing confessions. In some countries, as for instance in the United States, they have charge of numerous parishes, missions, and stations. They have also the honor to provide the penitentiaries in the Basilica of St. Peter, Rome, and in the Holy House of Loreto, and have besides 12 penitentiaries *ad instar* in the Basilica of Assisi, 3 in Padua, and 1 in Osimo. The order has also the right to have a Consultor of the Holy Office, who is *ipso facto* the dean of the consultors, and likewise a permanent Consultor on the Congregation of Sacred Rites. To its missions in Moldavia and the Orient the order added a house in Damascus in 1912. It also founded a convent in Spain, and increased its foundations in Denmark; its steady growth in the United States is evident from the fact that it has added 11 houses since 1910, of which the seminary at Rensselaer, N. Y., and the shrine at Carey, Ohio, are the most important. The order directs also the nuns of the "Giglio," founded in Assisi in 1702 with branches in the Orient. Aggregated to it, with the right of participation in its spiritual privileges, are numerous communities of nuns, of which nine are in the United States. Many thousands of secular tertiaries are under the direction of the order; over 5000 in the United States alone. A variety of institutions are in charge of the religious of the order, such as chaplaincies of prisons, orphanages, hospitals, homes for the aged, etc.

The order has produced many distinguished men in the various branches of learning. A few of the more recent literary authors are: Balthassar Lombardi (d. 1802), the famous commentator of Dante; Laurence Fusconi (d. 1814); Louis Pungileoni (d. 1844); Anthony Brandimarte (d. 1838), the librarian of Leo XII and hymnographer of the Congregation of Rites; William della Valle (d. 1805); Francis Villardi (d. 1833); Francis Detti (d. 1885); Alphonse Consoli (d. 1879). In a very special manner the order has cultivated the art of music, having produced more than 300 masters distinguished in this art. Those deceased since 1800 are: Louis Anthony

Sabatini (d. 1809); Stanislaus Mattei (d. 1825), who had such eminent disciples as Morlacchi, Rossini, and Donizetti; Alexander Borroni (d. 1896); and Emil Norsa (d. 1919). Louis Palomes (d. 1906) and Conrad Eubel, still living, are important names in Franciscan historical studies. In the field of pedagogy one of the most celebrated educators of the past century was Gregory Girard of Fribourg, Switzerland (d. 1850), to whom his native city erected a public monument. Of painters of recent note Paschal Sarullo (d. 1892) is worthy of special mention. The early centuries, especially, produced many theologians and philosophers; in the nineteenth century died Andrew Sgambati (1805), Gregory Girard (1850) and Angelus Bigoni of Corfu (1860). Recent generals of the orders are: Dominic Reuter, of Trenton, N. J. (1904–10), who reintroduced the order in Spain and England; Victor Sottaz of Fribourg, Switzerland (1910–13); and Dominic Tavani of Apulia, at first vicar general (1913–19), and now minister general since 1919.

Contemporary history of the order may be gleaned from its periodicals of which, for this purpose, the main ones are the "Commentarium Ordinis Minorum Conventualium" (SS. XII Apostoli, Rome), and the "Miscellanea Francescana" (Sacro Convento, Assisi).

PULIGNAMI, *Il B. Paolucci Trinci e i Minori Osservanti* (Assisi, 1920); SPARACIO, *Dalla leggenda alla Storia-Censura di una Nuova Storia dell' Ordine Franciscano* (Perugia, 1921).

Conversano, DIOCESE OF (CONVERSANENSIS; cf. C. E., IV–346c), in the province of Bari, Southern Italy, suffragan of Bari. Rt. Rev. Antonio Lamberti, appointed to this see, 1897, died 17 August, 1917, and was succeeded by the present incumbent, Rt. Rev. Domenico Lancelloti, b. at Montegallo, 1858, secretary of the camereria, 1904, prelate of the Holy See, 1908, appointed titular Bishop of Delcos, 29 April, 1909, transferred to Troja, 21 April, 1911, transferred to Conversano, 14 March, 1918. In July, 1911, the cathedral of the diocese was destroyed by fire, but its reconstruction was begun, with funds contributed chiefly by the government, and after being interrupted by the war, it was continued under the present bishop. During the World War 18 priests of this diocese were mobilized, and the clergy at home, as well as the laity, took an active part in patriotic and charitable works. The 1922 statistics credit this diocese with a population of 80,954; 7 parishes, 130 churches, 7 mission stations, 2 convents of men and 1 of women, 100 secular and 5 regular clergy, 5 brothers, 1 seminary, 30 seminarians, 1 college of men with 30 teachers and 400 students, 1 for girls with 10 teachers and 100 students, 7 elementary schools with about 60 teachers, 1 home for the poor, 7 asylums, and 5 hospitals.

Conza, ARCHDIOCESE OF (COMPSANA; cf. C. E., IV–350a), with the perpetual administration of Campagna, in Southern Italy. This see is at present (1922) under the administration of Most. Rev. Carmine Caesarano, b. at Pagani, 1869, appointed Bishop of Azieri 8 April, 1915, promoted 30 September, 1918, to succeed Most Rev. Nicolas Piccirilli, transferred to Lanciano 25 April, 1918. These united dioceses count a total population of 122,861, 37 parishes, 230 churches, 2 monasteries for men and 12 for women, 194 secular and 12 regular clergy, 1 interdiocesan seminary, 30 seminarians. All the elementary schools are supported by the government. The Sursum Corda Association is formed among the clergy, and the Unione popalare fra i Catholici among the laity. A decree separating the two dioceses of Campagna and Conza is expected at any time now; this decree will make the diocese of Campagna self-governing, and unite the diocese of Sant' Angelo dei Lombardi to Conza.

Cooktown, VICARIATE APOSTOLIC OF (COOKOPOLITANENSIS; cf. C. E., IV–350b), comprises North Queensland, Australia, from 18° 30′ south latitude to Cape York. It is entrusted to the Irish Augustinians. Rt. Rev. James D. Murray died 13 February, 1914, and was succeeded by the present vicar apostolic, Rt. Rev. John Hearey, born in Wicklow, Ireland, 1868, ordained in Rome 1891, served as Prior of New Ross and was appointed, 3 May, 1914, titular Bishop of Coracesium; he resides at Cairns. The Sisters of Mercy (50) and the Sisters of the Good Samaritan (6) are established here. By the latest statistics (1921) the vicariate is divided into 6 districts and comprises 40 stations, 9 regular clergy, 22 churches, 56 nuns, and 3 boarding schools. The total Catholic population numbers 7,000, and there are 1,200 children attending Sunday schools. Six primary schools, which are conducted in Cooktown proper, have an attendance of 900 children. All district and private hospitals permit the ministry of the priests, and although the Catholic schools do not receive any aid from the government, state scholarships may be worked out in the secondary schools.

Coppens, CHARLES, educationist and author, b. at Turnhout, Belgium, on 24 May, 1835; d. in Chicago on 14 December, 1920. He received his classical training in the Jesuit College of his native town, and, desiring to devote himself to the growing Church in America, he entered the society in 1853. After studying philosophy at St. Louis and theology at Fordham he was ordained by Cardinal McCloskey in 1865. Father Coppens spent close on sixty years in the cause of Catholic education, teaching rhetoric for seventeen years at Florissant and St. Louis, and philosophy for more than twenty years, principally in Detroit College and Creighton University. His "Practical Introduction to English Rhetoric" (1885), a pioneer work in Catholic schools, enjoyed immense popularity, as did his excellent "Act of Oratorical Composition" (1886); while his "Moral Principles and Medical Practice" (1898) was the first Catholic treatise in English on medical jurisprudence. In addition to numerous articles in Catholic magazines and reviews we are indebted to Father Coppens for several textbooks, "Logic and Metaphysics" (1892), "Moral Philosophy" (1896), a brief "History of Philosophy" (1909); and two important historical studies: "Who are the Jesuits?" (1911), and "Protestantism, How it was brought about" (1907). His "Mystic Treasures of the Holy Mass" (1904) and "Spiritual Instructions for Religious" reveal him as a ascetic writer of merit.

Copus, JOHN EDWIN, writer, b. at Guilford, England, on 24 January, 1854; d. at Milwaukee, Wis. on 19 June, 1915. He was born of Protestant parents and was educated at the Archbishop Abbot and Lydgate schools in Guilford. After teaching at Broughton-under-Blean, Kent, and Western College, Somersetshire, he became a Catholic in 1876. In days gone by some of his kinsmen had gained renown in the Church, among them being Father John Copus, who was imprisoned for the Faith by Queen Elizabeth, and Alan Copus, who wrote a "Syntaxis historiæ evangelicæ," and died in 1568 a canon of St. Peter's, Rome.

In 1877 Copus emigrated to Canada and later to the United States, where he engaged in journalism, becoming commercial editor of the "Detroit News" in 1882. Five years later he joined the Society of

Jesus, and after studying philosophy in St. Louis and theology at Woodstock, Maryland, he was ordained by Cardinal Gibbons in 1899. His work as a Jesuit did not diminish his enthusiasm for journalism, and he established the School of Journalism in Marquette University, Milwaukee, acting as its first director from 1910 till his death. Father Copus is well known as a writer of fiction for boys, his "Harry Russell" (1903), "St. Cuthbert's" (1903), "Shadows Lifted" (1904), "Tom Losely, Boy" (1906), and "The Making of Mortlake" (1909) is still enjoying great popularity. In addition he is the author of more serious fiction like "The Month of Nison," "Lydgate's Call," "Andros of Ephesus," "Sana Teipsum," and "The Son of Siro." As a playwright he revealed his skill in "The Chancellor," "Malagrida," and a dramatization of Longfellow's "Robert of Sicily."

Cordova, Diocese of (Cordubensis in America; cf. C. E., IV–360c), comprises the states of Cordova and Rioja in the Argentine Republic, and is suffragan of Buenos Aires. This see is filled by Rt. Rev. Zeno Bustos y Ferreyra, O. F. M., born in Cordova 1850, ordained 1874, served as Provincial of the Argentine Republic and was appointed 27 March, 1905. He is assisted by two auxiliaries, Rt. Rev. Innocent Davila y Matos, titular Bishop of Ostracine, and Rt. Rev. José Anselm Lugue, titular Bishop of Forni. In 1918 the bishop published a vigorous pastoral letter protesting against the violent manifestation and anti-clerical organizations which were spreading through the country under pretext of defending universal rights. This territory, which covers an area of 156,584 sq. miles, embraces a population of 780,000. The diocese is divided into 40 parishes and counts numerous churches and chapels.

Cordova, Diocese of (Cordubensis; cf. C. E., IV–359b), in Spain, comprises the province of Seville and some parishes in the provinces of Badajoz and Malaga. It covers an area of about 18,871 sq. miles, and is suffragan of Seville. Rt. Rev. Ramon Guillamet y Coma, born in San Esteban de Olof 1856, ordained 1878, served as secretary to the Bishop of Gerona, chancellor of Tarragone, vicar general and chancellor *maestrescuola,* appointed Bishop of Leon 29 April, 1909, was transferred to this see 18 July, 1913, to succeed Rt. Rev. José Pozuelo y Herrero, died 23 March, 1913. He was transferred to the diocese of Barcelona 22 April, 1920, and the present incumbent, Rt. Rev. Adolfo Perez y Munoz, succeeded him. Born in Soto de Campos 1864, made a prelate of the Holy See 1899, appointed Bishop of the Canaries 29 April, 1909, transferred to Badajoz 18 July, 1913, he was again transferred to Cordova 11 July, 1920. The 1920 statistics credit the diocese with a Catholic population of 525,000, 130 parishes divided among 17 archpriests, 447 priests, 269 chapels, and 110 convents with 107 religious and 1,256 Sisters.

Corea. See Seoul; Taiku; Wonsan.

Corfu, Zante, and Cephalonia, Archdiocese of (Corcyrensis, Zacynthiensis et Cephaloniensis; cf. C. E., IV–362d).—The archdiocese consists of several islands in the Ionian sea belonging to Greece. By Apostolic decree of 3 June, 1919, the suffragan sees of Zante and Cephalonia, formerly administered by Corfu, were united to the metropolitan see. The present archdiocese is made up of 5 parishes, 2 of which are in Corfu, as are 4 of the 8 churches. There is 1 convent for men in Cephalonia and 1 in Santa Maura, and 2 for women in Corfu, 1 in Zante, and 1 in Cephalonia. There are 1 college for men with about 100 students, 4 for women with about 600 students and a combined total of 36 teachers; also 1 orphan asylum, 7 confraternities for the laity, and 2 juvenile societies. In the public asylums, etc., the ministry of the priests is permitted. There are 12 secular and 3 regular priests and 1 lay brother for a Catholic population of 5,000, of whom 4,000 are in Corfu, and which is made up of 1,000 Greeks, 2,000 Italians, 1,500 Maltese, with the remainder English, French, etc.

Archbishop Teodore Antonio Polito (1901–11) was succeeded by Archbishop Dominic Darmanin, who died in 1919. The present archbishop is Most Rev. Leonardo Brindisi, formerly Bishop of Naxos, consecrated at Athens 2 May, 1909, succeeding to the see of Corfu 3 July, 1919.

Coria, Diocese of (Cauriensis; cf. C. E., IV–363c), in the province of Caceres, Spain, suffragan of Toledo. This see was filled by Rt. Rev. Ramon Peris y Mencheta, born in Valencia in 1851, and appointed to this see 21 May, 1894, until his death, 6 January, 1920. The present incumbent, Rt. Rev. Pedro Segura y Saenz was appointed to succeed him 10 July of the same year. Born in Darazo, Spain, 1880, he was ordained in 1906, became professor of canon law at the University of Burgos in 1909, and was appointed titular Bishop of Appolonia and auxiliary at Valladolid 14 March, 1916, where he served until his transfer. This diocese covers an area of about 8,091 sq. miles, and embraces a Catholic population of 193,000. The 1920 statistics credit the diocese with 135 parishes, 10 archpriests, 400 priests, 138 churches, 85 chapels and 25 convents with 40 religious and 250 Sisters.

Cork, Diocese of (Corcagiensis; cf. C. E., IV–370c), in the province of Munster, Ireland, suffragan of Cashel. The long administration of Rt. Rev. Thomas Alphonsus O'Callaghan over this diocese ended with his death, 14 June, 1916. Born in Cork in 1839 he entered the Dominican novitiate in 1857, studied in Rome and was ordained in 1863. He was made Prior of Saint Clement's in Rome in 1881, and was appointed titular Bishop of Lambese (a see since suppressed) 13 June, 1884, and made coadjutor at Cork, where he succeeded Bishop Delaney 13 November, 1886. In 1914 Bishop O'Callaghan, greatly handicapped by age and infirmity, was given an auxiliary in the person of Rt. Rev. Daniel Cohalan, appointed titular Bishop of Vaga 25 May, 1914. He was born in the diocese 1858, and studied at Maynooth, where he later served as professor of dogma, was ordained in 1882, and has since written a number of theological works. Upon the death of Bishop O'Callaghan he was transferred to succeed him, and now (1922) fills the see. From the time of his appointment as auxiliary, Bishop Cohalan has taken an active part in local social and administrative work, and it was largely due to his efforts, assisted by those of the Nationalist Lord Mayor of the city, that peace was preserved in Cork during the tragic Easter week of 1916. However, Cork has been the scene of some of the most violent demonstrations during the recent struggle, and in May, 1921, one of its priests, Rev. James O'Callaghan of the North Cathedral, was murdered by a band of armed men, who broke into the home of one of the aldermen where he had his lodgings.

By the latest census (1911) the diocese includes a total population of 192,313, of whom 169,335 are Catholic. It comprises 35 parishes, 33 parish priests, 2 administrators, and 86 curates and chaplains, 74

regular clergy, 70 churches, 7 monasteries, 12 houses of regulars, 25 convents of nuns, 4 schools under Christian Brothers, 7 under Presentation Brothers, 4 directed by Presentation Nuns, 6 by the Sisters of Mercy, and 1 by the Sisters of Charity, 1 French community and 1 French institute.

Corneto-Tarquinia, DIOCESE OF. See CIVITAVECCHI AND CORNETO.

Corpus Christi, DIOCESE OF (CORPUS CHRISTI; cf. C. E., XVI–35a), in Texas, was erected out of the Vicariate Apostolic of Brownsville, 23 March, 1912, the boundaries remaining the same. The first bishop of the new diocese was Rt. Rev. Paul Joseph Nussbaum, C.P., b. Philadelphia, 7 September, 1870, appointed Bishop of Corpus Christi 4 April, 1913, retired and made titular Bishop of Gerasa 22 April, 1920. He was succeeded by the present incumbent, Rt. Rev. Emmanuel B. Ledvina, D.D., appointed 30 April, 1921.

By present (1921) statistics the Catholic population of this diocese numbers about 98,000, of whom 92,000 are Mexican and the remainder chiefly American with a small percentage of German, Bohemian and Spanish. There are 31 parishes, 75 churches, 83 mission stations, 14 secular priests and 31 regulars, 189 Sisters, 1 college for boys with 6 teachers and 176 students, 4 academies, namely, Brownsville, Corpus Christi, Laredo and Rio Grande City, with 62 teachers and 1,617 pupils, 1 orphan asylum and 3 hospitals. The Knights of Columbus and Catholic Daughters of America are organized in the diocese.

Corrientes, DIOCESE OF (CORRIENTENSIS), in the Argentine Republic, suffragan of Buenos Aires. This see, erected 21 January, 1910 (see C. E., XVI–35), is filled by its first bishop, Rt. Rev. Louis Niella, born in this province 1854, ordained 1879, appointed 3 February, 1911. By a Decree of the Sacred Congregation of the Council, 13 November, 1920, the jurisdiction of the bishops of the Argentine over the female societies of St. Vincent de Paul, in all dioceses where they are organized, was established. Although not canonically erected confraternities or pious unions, the Decree nevertheless defines them as coming under the bishop's jurisdiction, as do all local societies and affiliations formed among the faithful. The diocese covers an area of 88,844 sq. miles and comprises 370,000 inhabitants. It is dedicated to the Holy Cross of Milagros, and includes 26 parishes, 48 chapels and 3 convents.

Cortona, DIOCESE OF (CORTONENSIS; cf. C. E., IV–401b), in the province of Arezzo, Central Italy, is directly subject to the Holy See. This see is filled (1922) by Rt. Rev. Michael Baldetti, born in the diocese in 1854, after ordination incorporated in the Diocese Perugia, and appointed to this see 16 December, 1901. The territory embraces a Catholic population of 30,200, scattered through 50 parishes, served by 81 secular and 36 regular clergy, 22 seminarians, 34 Brothers, 90 Sisters, and 60 churches or chapels.

Corumba, DIOCESE OF (CORUMBENSIS), in Brazil, suffragan of Cuyabà, was erected 10 March, 1910 (see C. E., XVI–35). The first bishop, Rt. Rev. Cyril de Paula Freitas, retired and was transferred to the titular see of Antipatris, 8 February, 1918. The present incumbent, Rt. Rev. Maurice Da Rocha, then serving as secretary to the Bishop of Maceio, was appointed to succeed him 10 March, 1919. The cathedral is dedicated to the Holy Cross. No statistics are yet published.

Cosenza, ARCHDIOCESE OF (CUSENTINENSIS; cf. C. E., IV–403a), in the province of Naples, southern Italy, directly subject to the Holy See. Rt. Rev. Camillo Sorgenti, who filled this see for thirty-seven years, died 2 October, 1911, and was succeeded by the present incumbent, Rt. Rev. Tommaso Trussoni, b. in Chiavenna 1856, papal chamberlain 13 June, 1911, appointed 14 December, 1912. In 1920 the diocese lost its vicar general, who had served in this capacity for thirty-five years, through the death of Mgr. Federico Piragino.

By latest statistics (1922) this diocese comprises 111 parishes, 164 secular and 37 regular clergy, 13 convents of men, 80 monks, 1 monastery of women, Dominicans of the second order, 1 seminary, 80 seminarians, 1 normal school for girls with 100 pupils. All the superior schools, lyceums, technical and industrial schools are under the control of the government. One periodical, "L'Unione," is published; 2 societies are organized among the clergy, and 4 among the laity, besides numerous rural federations.

Costa Rica, REPUBLIC OF (cf. C. E., IV–417d).—The area of the Republic is estimated at 23,000 English square miles, divided into seven provinces, San José, Alajuela, Heredia, Cartago, Guanacaste, Punta Arenas, and Limon. According to an estimate made on 31 December, 1918, the population was 459,423, of which approximately 300,000 were of the peon class with a small daily wage. There are some 18,000 colored British West Indians, mostly on the banana farms in the Limon Province. The largest cities are: San José (38,016), Alajuela (9,177), Cartago (14,398), Heredia (9,328), Liberia (2,639), Limon (7,790), Punta Arenas (5,283).

ECONOMIC STATUS.—The principal agricultural products are coffee (24,000,000 pounds estimated production in 1920-21) and bananas, 95,400 acres (7,129,655 bunches valued in 1918 at about $3,100,000). About 2,700 acres are under tobacco. The United States furnished more than half of the imports (59.9%) in 1918 and took a still larger share of the exports (90.46%). Coffee represented more than one-third of the total exports of Costa Rica, and bananas amounted to only a little less. Cocoa, hides and woods are also important items in the export trade. The total foreign trade in 1919 was 54,337,255 *colones* (1 *colone* equals $.4653 at par); imports, 16,167,718 *colones;* exports, $38,169,537.

COMMUNICATIONS.—Costa Rica has in actual operation 338 miles of railway, including branches and sidings, all of 3 ft. 6 in. gauge. Of this mileage 82 miles are the property of the Government, 67 miles belong to the Northern Railway Co., and 189 miles to the Costa Rica Railway. As a matter of fact, the Costa Rica Railway is leased to the Northern, so that the whole system of some 256 miles, having its local focal point at Port Limon, is under one general management. In 1919 there entered the ports of the Republic 479 vessels of 486,131 tons.

MANUFACTURES.—There are officially enumerated 3,296 factories in the Republic, including coffee drying establishments, starch, broom, and woodwork factories. In 1919 the first attempt was made at labor organization throughout the country. There is a pronounced opposition to the continuation of the national liquor business. Liquor manufacturing is a government monopoly, and its existence is temporarily prolonged by the fact that it stands as security to the loan of 35,000,000 francs made by France to Costa Rica in 1911, France having first mortgage on the revenues of the alcohol

and liquor manufacture. There is also an export tax which, in the opinion of many, tends to discourage agricultural development. The two per cent tax which was levied in 1918 on the monthly gross sales of all large business and commercial houses was abolished at the end of January, 1920.

The largest sources of income are the export taxes, customs, liquor, and direct taxes, including 2% on business and 6% on banks. The largest items of expenditures are finance, public instruction, and internal development. At the end of 1919 the internal debt was $7,440,000, and the foreign debt about $14,752,280.

EDUCATION.—In 1918 there were 315 elementary schools, the teachers numbered 950 and the enrolled pupils 25,857, the average attendance being 19,672. For secondary instruction there are at San José a lyceum for boys, with 357 pupils in 1918, and a college for girls with 350 pupils. A normal school, established in 1915 at Heredia, has 220 pupils. The towns of Cartago, Alajuela, and Heredia have each a college.

GOVERNMENT.—By the election law of 18 August, 1913, universal suffrage was adopted for all male citizens who are of age and able to support themselves, except those deprived of civil rights, criminals, bankrupts and the insane. The voting for president, deputies and municipal councilors is public, direct and free. According to the election law of 28 October, 1918, the election of president and vice-president of the Republic is made by an electoral college, composed of those who at any time of the election are senators and deputies, and by those, what at any time within a period of six months, may have been president of the Republic. The legislative power is vested in a chamber of representatives elected for four years, one-half retiring every two years. The presidents in the last decade were: Ricardo Jimenez, 1910–1914; Alfredo Gonzales, 1914–1918; Don Julio Acosta, 1918–1922.

A new penal code was adopted in 1918. Capital punishment cannot be inflicted. On 23 August, 1921, the right of suffrage was granted to all citizens of Costa Rica, including women. They must be able to read and write and be citizens by birth, naturalization or adoption.

RECENT HISTORY (1910–1921).—The boundary between Costa Rica and Panama, which had been in dispute for many years, was fixed by the arbitration of President Loubet of France in 1900. It begins at Monkey (Mona) Point on the Atlantic, follows a ridge of hills overlooking the valley of the Sixola River, westward to Mount Chirripo and Mount Pando. Thence the line strikes southeast along the crests of the Talamanca Mountains as far as nine degrees north latitude, where it turns sharply south to Burica Point, cutting Burica Peninsula in half. West of this peninsula is the Golfito River, near the mouth of which is Coto. This territory has been in possession of Panama ever since the Republic was founded, and of Colombia before that. The Golfito River empties into the Golfo Dulce about thirty miles west of Burica Point Ridge and the point where its headquarters rise is fifty miles inland. The river, the ridge, and the gulf coast form a triangle which is the territory in dispute.

It was awarded to Costa Rica by President Loubet in compensation for a considerable area of land given to Panama on the Atlantic side between the Sixola River and the ridge north of its valley extending west to Mount Chirripo. Nevertheless, Costa Rica, since 1881, has occupied the Sixola River Wedge, despite President Loubet's decision, asserting that the Loubet award was not clear. In 1914 Chief Justice White of the United States Supreme Court was asked to render a legal interpretation of it, but Panama declined to accept his interpretation; Costa Rica held the Sixola watershed and Panama retained the Coto triangle until the recent invasion. This occurred on 21 February, 1920, after which time the United States warships were ordered to Costa Rica to protect American lives and property. The dispute was finally given to the United States to arbitrate, as agreed in the treaty of 1915, whereby Panama and Costa Rica agreed to submit disputes to the United States as mediator.

In March, 1916, Costa Rica brought action against Nicaragua for violation of her rights under the Canal Treaty with the United States, and the Central Court of Justice gave a decision in her favor. A bloodless revolution occurred on 27 January, 1917, when President Gonzalés Flores was deposed by the military forces at the capital. After the overthrow a provisional chief executive was created in the person of the minister of war, Frederico Tinoco Granados, who on 11 April, 1917, was elected president. The United States Government, however, refused to recognize his government unless it proved that it had been elected by legal and constitutional means. In August, 1919, Tinoco left the country and Julio Acosta was elected president. During the presidency of Tinoco, Costa Rica was refused admittance to the League of Nations, but after his overthrow she was admitted, the fact in her favor being her declaration of war against Germany in 1917. Her activities included the placing of the waters and ports at the disposal of the United States for war purposes, the canceling of the letters patent of all Germans in the consular service, and the organization of a guard service along the coast and boundaries as a protection against German activities.

For ecclesiastical history see SAN JOSÉ DE COSTA RICA, DIOCESE OF.

Cotrone, DIOCESE OF (COTRONENSIS; cf. C. E., IV–422d), in the province of Catanzaro, Southern Italy, suffragan of Reggio di Calabria. Rt. Rev. Saturnino Peri, appointed to this see 22 October, 1908, was transferred to Iglesias 16 December, 1920, and as no successor has yet been appointed the diocese is now (1922) governed by an apostolic administrator in the person of Most Rev. Carmelo Pujia, Archbishop of Santa-Severina. By 1920 statistics this diocese is credited with 15,000 Catholics, 9 parishes, 1 vicariate, 30 secular priests, 30 Sisters, 3 seminarians, and 30 churches or chapels.

Cottolengo, JOSEPH BENEDICT. See JOSEPH BENEDICT COTTOLENGO, BLESSED.

Councils, GENERAL (cf. C. E., IV–423).—No council is œcumenical unless it has been convoked by the pope, who has the exclusive right of presiding over it personally or by proxy, of deciding what questions are to be debated, of transferring, suspending, or dissolving the council, and of confirming its decrees. If any of those who by law are to be called to an œcumenical council cannot come, they must send a deputy and give a satisfactory reason of their absence. The deputy can be present, as such, only at public sessions; he has no vote, but on the conclusion of the council he may sign the acts. None of those who should be present may leave before the end of the council, unless with the permission of the president, to whom he shall have made known the reason necessitating his departure. The decrees of a general council are not definitely binding until they have been confirmed by the pope and promulgated by his order. If a pope dies during a general council, it is interrupted

until his successor orders it to be continued.
Codex jur. can., 222-29.

Courts, Ecclesiastical (cf. C. E., IV–447).—Cases brought before the ecclesiastical courts for the infliction or declaration of a penalty are called criminal, otherwise they are termed contentious. The pope alone may deal judicially with all suits involving rulers, their children and the heirs apparent to the throne, cardinals, papal legates, and residential or titular bishops in criminal cases. The tribunals of the Holy See have exclusive jurisdiction over (a) residential bishops in contentious suits—but disputes concerning the rights or temporal property of a bishop, or the *mensa,* or diocesan curia, may with the bishop's consent be tried before a diocesan tribunal consisting of the official and two of the older synodal judges or by the judge immediately higher; (b) dioceses or moral ecclesiastical persons subject immediately to the pope, for instance, exempt religious orders. Only a judge appointed by the pope has jurisdiction in a case which the sovereign pontiff has taken up. The suit is to be decided in the defendant's forum, but if the defendant has several fora, the plaintiff may choose between them. A *peregrinus* in Rome may be cited to appear there, but he has the right of returning home and of asking that the case be remitted to his own ordinary; on the other hand a person who has been stopping a year in Rome may insist on being cited before a Roman tribunal.

Court of first instance.—Usually a case is first heard in the diocesan court, where the local ordinary is ex-officio the judge; he may act, personally or through others. Each bishop must appoint an official, other than the vicar general—unless owing to the small size of the diocese it is preferable that one priest should hold both offices—with ordinary power of deciding litigation. He and the bishop form one tribunal, and he may adjudicate in all cases except those that the bishop reserves to himself. The official, who may have vice-officials as assistants, should be a priest, not less than thirty years old and skilled in law; he may be removed by the bishop; during a vacancy he continues in office, and cannot be removed by the vicar capitular; but he requires confirmation by the new bishop. If the vicar general happens to be the official during a vacancy, he ceases to be vicar, but continues as official. If the official is chosen vicar capitular, he is to appoint a new official. In addition each diocese should have a number of priests, not more than twelve, to act as judges with power delegated by the bishop; they are appointed usually in the synod and are known as synodal judges; they hold office for ten years, and can be removed only for grave cause by the bishop after consulting the cathedral chapter. It is now laid down, all customs to the contrary being reprobated and all contrary privileges revoked, that (a) contentious cases concerning the bond of holy orders, matrimony, the rights or temporalities of the cathedral and all criminal cases entailing loss of permanent benefices or excommunications are to be tried before a collegiate tribunal of three judges; (b) crimes involving deposition, perpetual loss of the right to wear clerical dress, and degradation are reserved to a tribunal of five judges. The local ordinary may have any other case tried before three or five judges, and must do so in cases of serious moment. These collegiate tribunals decide by a majority vote. Though the bishop may preside over the diocesan tribunal, except in the instances mentioned above, he is strongly advised not to do so, particularly in criminal and grave contentious suits. The judge of first instance for disputes between exempt clerical religious or in a monastery *sui juris,* is usually the provincial or local abbot respectively; in suits between two provinces or two monasteries, the general or head of the monastic congregation respectively, or their delegate; but between different orders or between non-exempt or lay religious, or between a religious and secular cleric or layman, the local ordinary acts as judge.

Court of second instance.—An appeal is ordinarily taken from the court of a suffragan to the metropolitan (*see* Appeals). If the first decision was handed down by a collegiate tribunal, at least the same number of judges must hear the appeal.

Court of third instance.—From the two preceding courts an appeal may be taken, if the dispute has not become *res judicata,* to the Sacred Roman Rota for final decision (C. E., XIII–205). If a litigant is dissatisfied with the proceedings in the Rota on the grounds of violation of secrecy, or partiality of an auditor, or if he contests the validity of the judgment, he can address himself to the Apostolic Signature (C. E., XIII–149), which may examine his complaint and, if equitable, refer the matter back to the Rota for its consideration. The Apostolic Signature, moreover, can decide questions of competency, if the judges between whom the conflict of opinion has arisen are not subject to a higher tribunal, and further it is delegated to examine and answer petitions addressed to the sovereign pontiff asking to have a suit sent before the Rota. The Apostolic Signature is never bound to state the reason for its decision, but it may do so.

Delegated Courts.—A judge delegated by the Holy See may avail himself of the services of the curial officers of the diocese in which he is to adjudicate, or of any other persons (unless restricted by the rescript); but those delegated by a local ordinary must employ the officers of the diocesan curia, unless the bishop for grave cause decrees that special assistants should be engaged.

Procedure.—The judge proceeds with the case only at the request of the litigants if the dispute is merely personal, but in criminal suits or those involving the interests of the Church or the salvation of souls he proceeds in virtue of his office. Dilatory exceptions, particularly those regarding persons, must be taken before the pleading (*contestatio litis*), unless the grounds for objecting arise later or the party swears that they had not come to his notice earlier; the competency of the judge, however, may be questioned at any stage of the case, and an exception based on excommunication may be raised at any time before the definitive judgment. Peremptory exceptions known as *litis finitæ,* which would stop the suit entirely if upheld, are to be taken and decided before the pleading; they may be taken later, but the party objecting must pay the costs, unless he proves that he was not responsible for the omission; other peremptory objections are to be made during the course of the trial. Counterclaims may be made after the pleadings; they are to be tried ordinarily along with the original suit. The question of surety for costs and other similar matters are generally to be discussed before the pleadings. Extension of time may be granted to either party by the judge if it is requested before the customary period has elapsed, except when the law has laid down a limit after which it recognizes no legal claim to relief; if the last day is a feast-day, the period is extended to the morrow.

The diocesan court is as a rule to be held in a hall near the bishop's residence, which should con-

tain a crucifix prominently displayed and a copy of the Gospels; the bishop is to issue a public decree stating the day and the hour, when the court can ordinarily be approached. No one should be admitted to the trial unless the judges believe his presence to be necessary. The record of the proceedings is as far as possible to be drawn up in Latin, but the questions and answers of witnesses should be recorded in the vernacular. The actuary's signature and the seal of the court should appear on each leaf; when the signatures of the litigants or witnesses are required, if they cannot or will not sign, the fact should be recorded in the record and the judge and actuary should declare that the statements were read to the party or witness and that he could not or would not sign. In cases of appeal, indexed copies of the record, authenticated by the actuary or chancellor, are forwarded to the higher court; in case of necessity the original record could be sent. If they are sent to a place where the vernacular language is unknown the records should be translated into Latin; if they have not been properly prepared, they may be rejected by the higher court.

Parties.—The plaintiff and defendant may be compelled to appear personally; minors appear through their parents or guardians, but in suits involving spiritual interests they can act without leave of the parents or guardians, if they have attained the use of reason, and if they are fourteen years of age can appear personally, otherwise they are to be represented by a guardian chosen by the ordinary or a procurator named by them with the ordinary's permission. Religious can engage in lawsuits without their superior's consent only (a) in vindication of the rights they acquired against their order by profession; (b) when it is necessary in order to defend their rights while they are living with permission outside of the houses of their order; (c) when they wish to denounce their superior. A bishop can appear on behalf of the cathedral church or episcopal *mensa;* but to do so lawfully, he must listen to the cathedral chapter or council of administration or have their consent or advice, when such a sum of money as would necessitate their consent or advice for valid alienation is involved. Beneficiaries may prosecute or defend suits on behalf of their benefice, but to act licitly they should have the written consent of the ordinary or, if there is not time to obtain it, of the vicar forane. Prelates and superiors of chapters, sodalities, and colleges require the consent of these bodies; and the local ordinary may appear personally or by proxy in the name of a moral body whose administrator neglects to take action. Excommunicates *vitandi* or others after declaratory or condemnatory sentence cannot appear personally except to contest the justice or legitimacy of their excommunication; they may appear by a procurator to avert any other spiritual danger; otherwise they have no standing in court. Other excommunicates can generally appear in court.

In criminal cases the defendant must always have an advocate; and in contentious cases involving the public welfare or the interests of minors, the judge must appoint one to assist a litigant who has none, and may even provide a second advocate if the circumstances demand it.

The right of action in contentious suits, both real and personal, may be lost by prescription; but the question of personal status may always be raised. Criminal actions are terminated by the death of the defendant, by condonation by a lawful superior, and by delay in starting the suit; actions for affronts are barred in a year, trials for special crimes against the sixth and seventh commandments in five years; trials for simony or homicide in ten years; all other criminal actions in three years; suits, however, reserved to the Holy Office are governed by the special regulations of that body. Even if a criminal action has been barred by lapse of time, a suit may at times be brought to recover damages, and a legitimate superior may be obliged to refrain from promoting a cleric if a doubt remains as to his fitness, and even to prohibit him from exercising his ministry if scandal would result. In contentious suits the time for prescription begins to run from the moment the action could have been begun; in criminal cases it runs from the date of the offense, unless the crime is continuous in its nature or is one of a series, in which cases it begins after the last act.

For procedure followed in the court cf. C. E., IV–452. The witnesses should ordinarily testify under oath, but those who have not reached puberty, the feeble-minded, those declared or condemned as excommunicated, perjurers, or infamous, persons of depraved morals, and known bitter enemies of one of the litigants are usually not sworn, their testimony being accepted merely as corroborative. In private suits, however, the parties may allow a witness to testify without being sworn; the judge may oblige the witness by oath to observe secrecy till the proceedings are made public, or even never to make them known where there is danger of scandal or discord. Though the witnesses should ordinarily testify in court, cardinals, bishops, and distinguished persons who by civil law are exempt from appearing before a judge as witnesses, can select another place for giving their evidence, but they should notify the judge. Nuns professed with solemn vows and persons who are ill may testify at home. A witness who lives in a remote district and cannot reach the judge without grave inconvenience may testify before a commission; and those living in another diocese under similar circumstances may give their evidence before a local tribunal. The litigants may not be present at the examination of the witnesses without the judge's permission, nor may the witnesses be examined in one another's presence. However, when all the testimony has been taken, the judge may confront two witnesses or a witness and a litigant if the witnesses differ seriously and substantially from one another or from a litigant, and if, at the same time, this is the easiest way of getting at the truth and can be done without danger of scandal or discord.

The witness is questioned only by the judge; if the litigants, the promoter of justice, or the defender of the bond are present at the examination and wish to get his answer on any point, they must submit their questions to the judge to be asked by him. The questions asked of the witness should be short, candid, uncomplicated, pertinent, and should not suggest the answer; if any facts have slipped from his memory the judge may assist him in recalling the circumstances, if this can be fairly done. The witness may not read his testimony, except when there is question of complicated figures; his evidence is to be taken down verbatim by the actuary, unless the judge deems anything too trivial to be recorded; before leaving the courtroom the transcript of the testimony is to be read to the witness so that he may add, suppress, correct, or vary what is necessary; the transcript is then signed by the witness, the judge, and the notary. When the parties or the procurators have not been present at the examination, the judge

may order the publication of the evidence as soon as the testimony is complete. When this has been done exception cannot be taken to a witness, unless a party can prove or, at least, swears that he was not aware of the disqualification of the witness in time to object; he may, however, challenge the validity of the examination or of the evidence itself. The witness is entitled to be reimbursed for his traveling and hotel expenses and for loss of time, the judge fixing the amount. If the party who called him does not pay within the time fixed the evidence given on his behalf by the witness is considered stricken out. The testimony of one witness is not considered sufficient proof, except regarding matters done by him ex-officio; the concurrent testimony of two unexceptionable witnesses is necessary but sufficient to establish a point, though occasionally the judge may demand more ample proof on account of the gravity of the issue or if some doubt still remains.

An incidental suit sometimes occurs, as when after the citation a question arises which, though not contained expressly in the bill, is so connected with the main controversy that it should be settled first. It may be raised verbally or by writing and is decided by an interlocutory sentence of the judge, which for just cause may be corrected or revoked by him before the conclusion of the main case. These suits deal with contumacy, the intervention of a third party to protect his own interests, and attentates or attempts of either party or of the judge to do anything during the suit, against the interests of one of the litigants and without his consent.

The next step before the discussion of the case is the publication of the acts, by which is meant that each party and his advocate may inspect the acts which up to this point have been kept secret and may obtain copies of them. When the judge has ascertained that all necessary matters have been set forth or that the legal time for adducing proofs is over, he issues a decree declaring the case concluded, and fixes a date for the parties to bring forward their defense or claim. The defense is made in writing, copies being exchanged between the parties and also prepared for each of the judges, though the president of the court may order them to be printed. Each party is entitled to reply once in writing to the allegations of his adversary. If he thinks it advisable the judge may allow a brief address to be made, but only to clear up some obscure point. The judgment must be based on the acts and proofs; if the judge cannot attain moral certainty he should announce that the plaintiff has not proved his claim and uphold the defendant, except in a *causa favorabilis*—or when there is a doubt about the right of two claimants to possession, in which case he should leave both parties in undivided possession. Before a collegiate tribunal decides, its members meet and each reads his decision and the reasons therefor; a discussion takes place and any judge may change his opinion; if no agreement is reached another meeting may be called within a week for further discussion. The judgment must give the main details of the proceedings and decide for or against the defendant; prescribe what the loser is to do, and how, when, and where he must do it; give the reasons for the judgment, and settle the question of costs; and be dated and signed by the judge or judges and the notary. The sentence is to be published as soon as possible; this may be done by citing the parties to hear it read, or by informing them that they can obtain copies of it from the chancery, or by sending them a copy by registered mail.

Expenses.—In contentious suits the parties may be compelled to pay something towards the expenses of the court, unless they are excused by reason of their poverty. The usual costs are fixed by the provincial council or by a meeting of the bishops, and the judge may insist on security for the costs being lodged in the chancery. The loser usually pays all the costs, but in very intricate cases or in suits between relatives or for a just cause a pro rata payment may be ordered in the sentence. The decree of execution becomes operative when the suit has been definitively settled; in cases of necessity, however, a provisional execution may be ordered. The ordinary of the court of first instance, or if he refuses or neglects the appellate judge is the executor. The judgment in real actions is to be executed at once; in personal actions, however, a delay of not less than two, or more than six months is allowed.

Criminal cases.—Criminal courts deal only with public offenses; if the offense is a violation also of the civil law the ordinary usually does not institute proceedings if the accused is a lay person and the civil authorities have taken the case in hand. When the offense is certain, spiritual punishment such as penance, excommunication, suspension, and interdict can be imposed by precept irrespective of a trial. The right of action is reserved to the promoter of justice, but a private individual may and sometimes is obliged to denounce the offender to the bishop, chancellor, vicar forane, or parish priest, and must then aid the promoter. If the offense is not public and certain there must be a special inquisition to insure that an innocent party's reputation will not suffer by his being summoned to answer a criminal charge. If the accused when cited to appear confesses his guilt, the ordinary may confine himself to a judicial correction. This correction may be administered only twice, and never when the offense entails excommunication very specially or specially reserved to the Holy See, or infamy, deposition, degradation, or privation of a benefice, or when it is necessary to pronounce a vindicatory punishment or censure, or when it would not be sufficient to repair the scandal and the wrong done. When there may be no correction or if it has been administered in vain, the record of the inquisition is turned over to the promoter of justice, who at once draws up a bill and the case proceeds along the lines of contentious suits already described.

Matrimonial Suits.—Matrimonial suits of rulers, their children, and heirs apparent are to be tried only before the Sacred Congregation, tribunal, or special commission which the pope selects for the purpose; the Congregation of the Discipline of the Sacraments has exclusive jurisdiction over dispensations from ratified unconsummated marriages; the Holy Office decides all questions of the Pauline Privilege. In other cases the competent judge is the local judge where the marriage was celebrated or where the party lives, or where the Catholic party has a domicile or quasi-domicile, if the other party is not a Catholic

Ordination Suits.—To begin a suit on the validity of ordination or its obligations, a libellus should be forwarded to the Congregation of the Discipline of the Sacraments or if the question of a substantial defect of rite is involved, to the Holy Office; the congregation decides if the case is to be sent to the tribunal of the diocese of the cleric at the time of ordination, or to the diocese where he was ordained, if the suit is based on a defect of rite or if it may decide the question itself. The defender of the bond of ordination must intervene

in these suits, which, in general, follow a procedure similar to that of matrimonial cases, including appeals and the sentence of nullity.

Couserans, DIOCESE OF. See PAMIERS.

Coutances, DIOCESE OF (CONSTANTIENSIS; cf. C. E., IV–455c), suffragan of Rouen, comprises all of the department of La Manche, France, and carries the united title of Avranches (Abrincensis). Since 28 November, 1898, this see has been filled by Rt. Rev. Joseph Guérard, born in Loudéac 1846, ordained in 1869, and served as titular chancellor of Rennes, where he was later consecrated. The activity and generosity of Bishop Guérard during his long administration have been largely responsible for the complete restoration of the ancient cathedral. In 1903 the choir was repaired according to its original form, the high altar, stalls and episcopal throne were restored, a new floor was laid and the beautiful tower in the center took on its old beauty. Two years later the Chapel of St. John, abandoned since 1755, was opened and given the title of Chapel of the Sacred Heart, and 1916 saw the restoration of the chapel and the devotion of Notre Dame des Puits. An unused apartment in the south wing of the cathedral was converted into a chapel for relics, and new windows were added and blessed. In 1919 the restoration was completed with the repairing of the great organ, constructed in 1720 and originally belonging to the Abbey of Sarigny-le-Vieux. The same year, on 3 July, the Government gave permission for the practice of religion in the abbatial basilica, which had been denied this privilege for thirty years. On 29 January, 1917, upon the request of Mgr. Lemonnier, Bishop of Bayeux, the authenticity of the relics preserved in the episcopal chancellery was established. In 1913 the Upper Seminary was transferred to the Château of Coigny, generously placed at the disposal of the bishop by a noble English lady, Madame la Contesse de Beauchamps, of the family of the Dukes of Coigny. By 1920 statistics the diocese counts 476,119 Catholics, 16 first class parishes, 612 succursal parishes, and 284 vicariates formerly supported by the state.

Covington, DIOCESE OF (COVINGTONENSIS; cf. C. E., IV–462c), Kentucky, comprises an area of 17,286 sq. miles and a Catholic population of some 60,600, chiefly of German or Irish descent. Upon the death of Rt. Rev. Camillus P. Maes, third Bishop of Covington, 11 May, 1915, Rt. Rev. Ferdinand Brossart was consecrated his successor 25 January, 1916. Bishop Brossart was born in Bavaria, 19 October, 1849, but was brought to this country in his infancy and made all his studies here, spending all of his priestly career in the Diocese of Covington. Before his appointment as bishop he was vicar general of the diocese for twenty-eight years. During his administration he has liquidated the debt on the old cathedral and raised large sums for the erection of the present cathedral.

The diocese of Covington at present comprises: 64 parishes, 81 churches, 17 missions with 25 stations, 84 secular priests and 10 regulars, 4 lay brothers, 584 religious (women), 23 seminarians, 1 high school with 50 boys, 10 academies with attendance of 2,130, 2 normal schools for sisters with 10 teachers and an attendance of 46, a hospital training-school with an attendance of 24, 44 elementary schools with 226 teachers and an attendance of 8,413. Among the institutions are: 1 Good Shepherd home with 105 penitents and 59 children, 2 orphan asylums with 192 children and 2 hospitals with a yearly record of 6,887. The priests of the dioceses are permitted to minister in all the public institutions, but no support is received from the Government in supporting the Catholic institutions.

Cracow (POLISH, KRAKOW), DIOCESE OF (CRACOVIENSIS; cf. C. E., IV–464c), in Poland, directly subject to Rome. This see, founded in the tenth century, is now (1922) filled by Rt. Rev. Adam Stephen Sapieha, a member of the Polish nobility, born in Krasiczyn in 1867, studied at the Gregorian College in Rome, and ordained in 1893, served as vice-rector of the Seminary of Lemberg, made a private chamberlain in 1906 and appointed 27 November, 1911, to succeed Cardinal Puzyna (d. 8 September, 1911). He is assisted by an auxiliary, Rt. Rev. Anatolius Nowak, titular Bishop of Irenopolis, appointed 17 December, 1900. In 1920 the population of the diocese numbered 975,525 Catholics, about 3,489 Protestants and 64,811 Jews. The territory is divided into 18 deaneries, 184 parishes, and 34 fillial parishes, and comprises 557 secular and 313 regular clergy, an upper and a lower seminary at Cracow, 42 convents with 712 religious, and 1,499 Sisters distributed through 119 religious houses.

Crato, DIOCESE OF (CRATENSIS), erected by a Decree of 20 November, 1914, which divided the Diocese of Fortaleza, in the State of Ceara, Brazil, and took the southern portion to form the new diocese. It is bounded on the east by the boundary lines of the States of Ceara, Rio Grande, Norte, and Parahyba; on the south by the limits of the States of Ceara and Pernambuco; on the west by the boundary lines of the States of Ceara and Piauhy. These limits were slightly changed on 24 January, 1919. The diocese comprises 21 parishes and a cathedral dedicated to Our Lady of Penha. It is under the direction of its first bishop, Rt. Rev. Quintin-Rodrigues de Oliveira e Silva, born in Guixeramobim (now part of this diocese) in 1863, ordained 1887, professor and then rector of the Seminary of Crato, founder of the Catholic journal, "La Cruz," named an honorary private chamberlain *extra urbem*, 27 January, 1912, and appointed to the see of Piauhy, which he declined 17 February, 1913, and again appointed Bishop of Crato, 10 March, 1915. Statistics are not yet published for this diocese.

Creighton University (cf. C. E., IV–480b), a free institution located at Omaha, Nebraska, U. S. A., and conducted by the Society of Jesus. In 1913 a summer school was opened in connection with the university; in 1920, the College of Commerce was established and in 1921 two new buildings were completed, to be used for law and dentistry. The institution is steadily growing, the total registration for 1921 being 1,230; 707 men and 523 women, under a faculty of 161 members, 21 religious and 140 lay professors. A high school with a registration of 415 boys, is conducted in connection with the university. The president is Rev. John F. McCormack, S.J.

Crema, DIOCESE OF (CREMENSIS; cf. C. E., IV–481b), in the province of Cremona, Italy, suffragan of Milan. Rt. Rev. Bernardo Pizzorno, now titular Bishop of Flaviopolis, filled this see from 4 January, 1911, until he retired 6 December, 1915. He was succeeded by Rt. Rev. Dalmazio Minoretti, born in San Dalmazio in 1861, professor in the Seminaries of Monza and of Milan, appointed 6 December, 1915. The statistics of 1920 credit the diocese with 66,900 Catholics; 53 parishes, 70 secular and 4 regular clergy, 44 seminarians, 4 Brothers, 150 Sisters, and 78 churches or chapels.

Cremation (cf. C. E., IV–481).—The practice of cremation is reprobated by the Church, and no attention must be paid to any request for it. If a person has asked to be cremated he may not receive Christian burial, unless he repented before dying; unreserved excommunication is incurred *ipso facto* by those who order or compel the Christian burial of such persons, while those who give it voluntarily are interdicted from entering church, the censure being reserved to the ordinary.

Codex jur. can., 1,552-2,194; NOVAL, *Commentarium.*

Cremona, DIOCESE OF (CREMONENSIS; cf. C. E., IV–483b), in Lombardy, Northern Italy, suffragan of Milan. Mgr. Bonomelli, appointed to this see 27 October, 1871, although an active and zealous worker, merited the disapproval of the Church by his uncompromising attitude on the question of temporal power. He desired a union between the Church and State, but a union which would be to the advantage of the latter, and maintained very close relations with the Italian court. When the Pope condemned the separation of Church and State, Bishop Bonomelli published a pastoral letter directly opposed to the pronouncement of the Holy Father, causing a great scandal throughout the country. He afterwards went to Rome to justify himself, but Pius X refused to receive him. In 1889 he published a well known pamphlet, "Roma, l' Italia et la realtà della cose," setting forth the necessity of a reconciliation between the two; it was published annonomously, but was known to be the work of Bishop Bonomelli. He later declared himself to be its author and, to avoid direct condemnation, announced submission to the judgment of authority, thus gaining wider publicity for his book. He died in Nigoli[illegible] 3 August, 1914, after a long illness and was mo[illegible]d by all the Liberal press, which fact was in itself the bitterest criticism of the man and the prelate. However two accomplishments still stand to his credit; the reorganization of the Upper Seminary in new buildings which have a capacity of 300 students, but which so far have never housed more than 35, and the foundation of an aid association for Italian emigrants. This provides moral protection for Italians in foreign countries and enables them to procure material assistance as well.

He was succeeded by Rt. Rev. Giovanni Cazzani, transferred to Cremona, 22 January, 1915. Born in the diocese of Pavia in 18[illegible]e studied at the university, was ordained in 1889, became a professor, and then vice-rector of the seminary, and later secretary to the bishop whom he followed to Ravenna in 1901. He returned to Pavia the following yea[illegible]and became rector of the seminary, chancellor of the cathedral, apostolic visitor to the seminary of the province of Benevento, and private chamberlain, and was appointed Bishop of Cesena, 5 August, 1904. The diocese comprises a Catholic population of 377,790 and is credited by the 1920 statistics with 230 parishes, 541 secular and 40 regular clergy, 200 seminarians, 20 Brothers, 1,475 Sisters, and 530 churches or chapels.

Crime, IMPEDIMENT OF (cf. C. E., IV–489).—According to the Code of Canon Law a valid marriage cannot be contracted between two parties: (1) who, while one of them was legitimately married, have committed adultery together and promised to marry one another or have attempted to do so even civilly—this impediment is one of the minor grade; or (2) who while one was legitimately married have committed adultery together and in addition one of them has committed conjugicide; or (3) who by mutual co-operation, whether physical or moral, have caused the death of one of their spouses, even if no adultery has been committed. It may be noted that the Code in treating of cases (2) and (3) makes no mention of any intention to contract marriage. Before the Code apeared, such intention was not laid down expressly in the law as necessary, yet the necessity of it was emphasized by the standard moralists and canonists. Ignorance of the existence of this impediment prevents it from arising. One may note, however, that (a) when a dispensation is granted by the Holy See from a ratified but unconsummated marriage, or (b) when permission is given to contract a new marriage on account of the presumed death of a spouse, there is always implied, when necessary, a dispensation from the impediment of crime arising from adultery, but it is never implied in cases (2) or (3) that is, from adultery and conjugicide or from conjugicide alone.

Codex jur. can., 988; 1053.

Crime in Canon Law.—By the word *crime* is meant an external sinful violation of a law to which at least an indeterminate canonical sanction has been annexed; unless the contrary is apparent what the Code says about crimes applies also to the violation of a precept imposed with a penal sanction. Its quality depends on the object of the law; its gravity on the importance of the law violated, the degree of imputability, and the injury caused. It is (a) public, if it is commonly known or has taken place under such circumstances that a prudent person must easily know that the fact is about to become public; (b) notorious *notorietate juris,* after a lawful judgment or after confession in court; (c) notorious *notorietate facti,* if publicly known and committed under such circumstances that it cannot be explained away or legally excused; (d) hidden or occult, if it is not public; materially occult, if the crime is secret; formally occult, if the imputability is so.

The degree of imputability depends on the malice of the agent and his responsibility for being ignorant of the law or for not exercising proper diligence. If the law has been violated externally, deliberate ill-will is presumed in the external forum until the contrary is proved. Ignorance of the penalty annexed diminishes somewhat but does not prevent imputability; so, too, do inadvertence and error. If the law has been violated through lack of proper diligence, prudence will dictate to what extent imputability has decreased. In case of merely ecclesiastical laws, relatively grave fear, necessity, or great inconvenience will often prevent an act from being criminal. Crime is aggravated by the higher rank of the offender or of the party wronged, and also by abuse of authority in committing it. A recidivist is one who after condemnation commits a crime of the same nature under such circumstances and within such time as preclude one from judging prudently that his evil will was changed.

As a general rule all those who have concurred in a crime as conspirators, or necessary accomplices, or those but for whose influence the crime would not have been committed share equally in the guilt with the principal offender; those, however, who were superfluous accomplices, or who partially withdrew their influence, or who participated only by neglecting their duty are less guilty. Accessories after the fact, e.g., those who praise the evil done, or share in its fruits, or conceal the culprit do not share the guilt of the principal, if, before the commission of the crime, they had no agreement with him to act thus; their acts may, however,

constitute distinct crimes. These provisions about co-operation have a special importance inasmuch as certain co-operators mentioned expressly as censured in the Constitution "Apostolicæ Sedis" are passed by in silence in the provisions of the Code imposing excommunications and suspensions.

An attempted crime occurs when one does or omits something that would naturally result in an actual crime, which, however, does not happen either because the agent has changed his mind or has made use of insufficient means. If the means employed were sufficient but the crime was prevented by the intervention of a cause independent of the agent's will, we have what is called a frustrated crime. The nearer an attempted crime approaches to fruition the greater is its imputability; but other things being equal it is less blameworthy than a frustrated crime. Nothing, however, is to be imputed to one who, having set about committing a crime, voluntarily desists before its accomplishment, provided no injury or scandal was caused by the attempt.

Punishments.—The Church has an innate right, independent of any human authority, of controlling its delinquent subjects by both spiritual and temporal penalties. These penalties are: (a) medicinal, or censures; (b) vindicatory; (c) remedial. There should be a just proportion between the punishment and a crime; whatever excuses from grave guilt excuses from all penalty, and the milder view is to prevail in doubtful cases, except when there is question of the justice or injustice of a penalty inflicted by a competent superior. Only those who may enact laws or impose precepts can annex punishments for the violation of these; a vicar general, therefore, cannot inflict a penalty without a special mandate. Those who legislate may under certain circumstances annex or increase penalties to secure the observance in their own territory of existing laws, whether divine or enacted by a higher superior. When a law has no sanction annexed a lawful superior may impose a just punishment on a subject violating it, even without previous warning, in case of scandal or of an unusually grave infraction; otherwise the culprit must not be punished unless the offense took place after due warning of the impending penalty. A judge may not increase the penalty imposed by law, except where the crime was committed under extraordinarily aggravating circumstances, but he may often remit it, partially or entirely, especially where the culprit has sincerely repented and repaired the scandal given or has been or is to be sufficiently punished by the evil authorities. When the number of crimes is very great the number of penalties need not be increased proportionately; the judge might for instance, inflict the heaviest punishment annexed to any of the offenses, with or without any additional remedial penalty. If a penalty *latæ sententiæ or ferendæ sententiæ* is imposed as a deterrent in an individual case it should ordinarily be declared in writing or in presence of two witnesses, the reasons for the punishment being given, though these may be kept private if the superior so desires. If after a crime has been committed the penal law is changed, the milder law is to be applied in punishing; when a later law abolishes a penalty there is to be no punishment, except that censures already incurred continue. A penalty binds the offender everywhere, unless the contrary is clearly stated.

In regard to punishments *latæ sententiæ,* (a) affected ignorance, whether of law or the penalty alone, never excuses; (b) any diminution of responsibility, arising from the intellect or the will, excuses when the law employs the words "presume," "dare," "knowingly," "deliberately," "rashly," or similar terms implying full knowledge and deliberation; (c) when such expressions are not found in the law, crass or supine ignorance does not excuse; other degrees of ignorance excuse from medicinal but not from vindicatory punishments; drunkenness, want of care, mental weakness, passion, do not excuse from the penalty if the action is grievously sinful; nor does grave fear, if the offense involves public spiritual danger or contempt of the Faith or ecclesiastical authority. When not expressly mentioned, cardinals are not subject to penal laws, nor are bishops subject to suspension or interdict *latæ sententiæ.* Those who have not reached the age of puberty are excused from penalties *latæ sententiæ,* but they are to be corrected by the ordinary methods used in training the young rather than by censures or other more serious vindicatory penalties; their older accomplices or co-operators, however, incur the full punishment.

A medicinal or vindicatory punishment *latæ sententiæ* binds an offender conscious of his fault in both fora; before a declaratory sentence has been pronounced, however, he is excused from observing the censure as often as his reputation would suffer, and in the external forum he need not heed it unless the fault was notorious. No punishment can be imposed unless it is certain that the crime was committed and also that judgment has not been barred by lapse of time; furthermore, when there is question of inflicting a censure, the offender must first be reprimanded, warned to recede from his contumacy, and given suitable time to repent, should the case admit of delay; if he then remains contumacious, the censure may be imposed. A judge who in the exercise of his office has imposed a penalty laid down by a superior cannot remit it. An ordinary, however, has wide powers: (a) in public cases, he can remit all penalties *latæ sententiæ* laid down by common law, except in cases which are still in court, or if the censure is reserved to the Holy See, or in case of inability to hold ecclesiastical offices, benefices, dignities, or of loss of active and passive voice, perpetual suspension, infamy of law, loss of the right of patronage and Apostolic privileges or favors; (b) in occult cases, he can personally or by a delegate remit all censures laid down in the common law, except those reserved specially or very specially to the Holy See. See CENSURES; EXCOMMUNICATION; SUSPENSION.

Codex jur. can., 2195-2414; AYRINHAC, *Penal Legislation.*

Crimmins, JOHN DANIEL, contractor, patron of arts, and philanthropist, b. at New York on 18 May, 1844; d. there on 9 November, 1917. He was the son of Thomas and Joanna (O'Keefe) Crimmins, his father being a native of Limerick City, Ireland, who had emigrated to New York in 1837. After studying in the Jesuit College of St. Francis Xavier, New York, he joined his father in the contracting business, and in 1873 he succeeded as head of the firm, with his younger brother as partner. Among the notable city works he executed were the renovation of Broadway, the construction of the Broadway Cable road, the first subways for the telegraph and telephone, and the changing of the street railways into the present electric railway with its underground power apparatus. In 1868 he married Miss Lily Louise Lalor, and at the time of his death was survived by five sons and five daughters. He was buried by the side of his wife, who died in 1888, in a mortuary chapel erected by him in the convent of the Dominican Nuns of the Perpetual Adoration, Hunts Point, New York.

Crimmins' interest in national and civic affairs was recognized by his appointment as Democratic presidential elector on three occasions, as a member of the Special Panama Committee, as Commissioner of Parks of New York City from 1883 till 1888, and as a member of the New York Constitutional Convention of 1894. But it was for his zeal in promoting the welfare of the Church and of Catholic charities that he was best known—numerous colleges, schools, hospitals, homes, and refuges, both in America and abroad, being beneficiaries of his generosity. In recognition of this spirit he was created a Knight Commander of the Order of St. Gregory in 1901 by Leo XIII. He was a trustee of the Catholic University of America, and of St. Patrick's Cathedral, the Roman Catholic Orphan Asylum, and the Foundling Hospital of New York. He was a noted patron of art. His love for America and for the Irish race and tradition was unbounded, and he was one of the most active members of the Friendly Sons of St. Patrick, and of the American Irish Historical Society. He is the author of two works: "Irish American Historical Miscellany," and "St. Patrick's Day—Its Celebration in New York and other American Places, 1737–1845."

Crisium, Diocese of. See Križevačke.

Croatia. See Jugoslavia.

Crookston, Diocese of (Crookstoniensis), erected 31 December, 1909, by a division of the diocese of St. Paul (see C. E., XVI–35). It comprises 17,210 sq. miles in the State of Minnesota, and is under the administration of its first bishop, Rt. Rev. Timothy Corbett, appointed 9 April, 1910. Born in Mendota, Minnesota in 1858, he studied in France at the lower seminary of Meximieux, and was ordained in Boston in 1886 and served as vicar in Minneapolis, then chancellor to the Bishop of Duluth and pastor of the cathedral, and was consecrated in St. Paul 19 May following his appointment. The diocese is dedicated to the Immaculate Conception; the Benedictine Fathers, Sisters of St. Benedict, Sisters of St. Joseph, and Sisters of St. Francis are established here. Out of a total population of 27,621 this territory counts 24,103 Catholic whites and 3,518 Catholic Indians. The 1921 statistics credit the diocese with 41 secular and 13 regular clergy, 44 parishes, 35 missions, 20 mission stations, 2 academies for girls with 110 pupils, 8 parochial schools with 1,358 pupils, 2 Indian Industrial Schools with 244 pupils, a total of 1,602 children under Catholic care, and 3 hospitals.

Cross, Daughters of the (La Louvière, Belgium; cf. C. E., XVI–31a), a French institute first established in 1625 at Roy, Picardy, by Fr. Guérin, Françoise Wallet, and Marie Samier, to provide for the Christian education of girls. Charlotte and Anne de Lancy jointed the good work, and Françoise Wallet was named "First Sister." They were not bound by vows, and became known as Daughters of the Cross, meeting many misfortunes. In 1639 the capture of Roy by the Spaniards compelled the Sisters to seek refuge in Paris, where they were received by Madame de Villeneuve, and several foundations were started. St. Vincent de Paul gave them every encouragement to overcome all obstacles. Later on, two branches of the institute were established, when Mme. de Villeneuve introduced certain innovations which were accepted by some of the members, while the others adhered to their original purpose and under Fr. Guérin returned to the cradle of the institute. The Bishop of Noyon, Mgr. de Rochebonne, in 1728 drew up the Constitutions of the community who pledged themselves to religious life, taking simple vows and adopting religious enclosure.

The mother-house at St. Quentin was in a flourishing condition at the outbreak of the French Revolution in 1789 when the Sisters were expelled and their convent seized and converted into a prison. Sister Hunégonde Duplaquet refusing to leave the convent, hoping thus to prevent its sale, was locked up in her cell and made a prisoner. After the fall of Robespierre, though the convent continued to be a house of detention, Sister Hunégonde opened a school in her room and gradually gathered around her some of her former religious Sisters. In 1837 Mgr. Simony, Bishop of Soissons, reorganized the institute by obtaining from Mgr. de Bruillard, Bishop of Grenoble, five Sisters from his diocese, who agreed to be affiliated to the Daughters of the Cross. The Society received the final decree of papal approbation from Leo XIII, 12 June, 1899.

The first Mother General was Mother Mary Henrietta Rimey, the second, Mother Caroline Got, the third, Mother Marguerite de St. Preux, and the fourth and present Superior General is Mother Hélène Afchain who, with her council, resides at La Louvière, Belgium. Owing to the laws against religious teaching in France a few of the nuns were secularized for a time. Branch houses of the order are at Bar-le-Duc, Soissons, Paris, Ryde, Southsea, and Boscombe. An English novitiate has been begun at the Convent of the Cross, Boscombe, and it is the intention of the superior general to make further foundations when the number of members has sufficiently increased.

Cross, Daughters of the (Liège, Belgium; cf. C. E., XVI–30b).—At the outbreak of the World War, as early as 5 August, 1914, the Belgian Congregation of the Daughters of the Cross opened at Liège a temporary hospital for the wounded soldiers, in which about 700 were received. In nearly all the houses of England a very large number of Belgian refugees found hospitality until the end of the war. Four Daughters of the Cross met with tragic deaths while on their way to the Indian Missions on board the "Persia," which was torpedoed near the Island of Crete, 30 December, 1915. The congregation now has a Cardinal Protector, granted to them by Pope Pius X. The present and sixth Superior General is Mother Marie-Victorine, elected 8 April, 1920, to succeed Mother Marie-Augustine, who had governed the congregation for twenty years. The late Provincial of the English Province, Sister M. Théophile, died 26 June, 1921. New foundations of the order are: a dispensary at Kindu, Belgian Congo (1911); hospital for Europeans and natives, orphanage, and dispensary at Lubunda, North Kabanga, Belgian Congo (1912); Institution of St. Michael, for feeble-minded children, at Spa, Belgium (1912); sanatorium for consumptives at Haslemere, Surrey, England (1917); school for young ladies at Waltham-Cross, Herts, England (1919); Central School at Jarrow, Northumberland, England (1919); Donaghmore House, Tyrone, Ireland (1920), where a hospital will be opened. The present number of foundations is 86, and the number of members is 1,610. The religious have under their care: 77 schools with 14,152 children, 18 orphanages with 1,667 orphans, 2 foundling-homes, 7 homes for preservation with 1,301 refugee girls, 11 homes for the aged with 325 inmates, 11 hospitals with 6,042 patients, 5 sanatoriums, 6 seminaries, 3 homes for epileptics with 631 inmates, 1 prison.

Cross, Daughters of the (Shreveport, Louisiana.—The main object of this institution,

founded by Mme. Villeneuve under the direction of St. Francis de Sales, is the sanctification of its members whilst devoting themselves to Christian education. The time of probation is two years of novitiate and three years of temporary vows, after which the members take perpetual vows. The first house of the congregation was founded in Paris in 1640, and the institution spread rapidly through different parts of France. Among the bishops who asked the Sisters to establish schools in their dioceses was Bishop Balthazar Grangier of Tréguier. This convent in Tréguier, founded in 1666, was very prosperous till 1793, when the Reign of Terror compelled the community to disperse. The Sisters continued their work as religious teachers in their families and among their acquaintances, and when peace was restored to the Church of France, they reassembled in their former house at Tréguier, soon regaining their prosperity.

It was from this community that the first foundation of the Daughters of the Cross was made in America. In 1854 Bishop Martin of Natchitoches, while on a voyage to France in quest of missionary laborers, became acquainted with the community and requested their establishment in his diocese. A missionary band of ten Sisters from Tréguier, with Mother Mary Hyacinth as Superior, embarked at Havre, 24 October, 1855. Bishop Martin met them in New Orleans and they reached their destination at Cocoville, Avoyelles, Louisiana, 26 November. In spite of many hardships and difficulties, the Sisters opened their school 2 February, 1856. The population of Avoyelles parish were mostly of French descent and Catholic, though for lack of religious instruction an indifference to religious matters prevailed. The school, however, was well patronized and soon others were established: Ile Brevel (1857), Alexandria (1858), and Shreveport (1860).

The Civil War spread ruin and desolution throughout the South, and the new convent schools were closed. Other teaching congregations abandoned the field, but when peace was restored, the Daughters of the Cross reopened their schools with the exception of that at Alexandria, and in 1866 founded a new school at Monroe. In 1868 the mother-house was transferred from Cocoville, Avoyelles parish, to the suburbs of Shreveport. This is now known as St. Vincent's College and Academy. In the Dioceses of Alexandria and Sioux Falls the Sisters conduct eight academies with 1,285 pupils. The number of professed religious is 80; novices, 5; postulants, 2. In 1873 during the yellow fever epidemic in Shreveport the Sisters nursed the sick and the dying and three of them fell victims to the terrible disease, which was a great loss for the little community.

Crowley, MARY CATHERINE, author and lecturer, b. in Boston, U. S. A., d. in New York 4 May, 1920, granddaughter of Daniel Crowley, one of the first Catholics of Boston, and on the maternal side a direct descendant from Lochiel, the famous Catholic chieftain of Scotland. She was educated at the Academy of the Sacred Heart, Manhattanville, and began her literary work in 1877 as a contributor of poems and short stories to "Wide Awake," "St. Nicholas," "Ladies' Home Journal," the "Pilot," etc. In 1892 she went abroad and on her return lived for ten years in Detroit, where she was a collaborator on the Memorial History of the city. Miss Crowley was a recognized authority on the early history of Detroit, and a leader in its bicentennial celebration in 1901, the pageant being founded on descriptions in her book "A Daughter of New France." Her later years were spent in New York, where since 1907 she edited the "Catholic Missions Magazine" and the "Annals of the Propagation of the Faith." Miss Crowley lectured extensively on art and literature, and was the author of the following novels: "Merry Hearts and True" (1889), "Happy-Go-Lucky" (1890), "Apples Ripe and Rosy" (1893), "The City of Wonders" (1894), "The Sentinel of Metz" (1897), "An Every Day Girl" (1900), "Tilderee" (1900), "A Daughter of New France" (1901), "The Heroine of the Straits" (1902), "Love Thrives in War" (1903), "In Treaty with Honor" (1906).

Cruise, SIR FRANCIS, physician and scholar, b. in Dublin, 1834; d. there 26 February, 1912, was a descendant of an historic Meath family, which settled in Ireland in the twelfth century and lost lands and fortune for their open fidelity to the Faith. He was educated at Clongowes and Trinity College, Dublin, where he graduated in arts in 1856 and in medicine two years later. When the Mater Misericordiæ Hospital was opened in 1861 he was appointed junior physician, and the same year obtained his degree in medicine from the University of Dublin. He was a prolific writer on medical topics, among his subjects being the endoscope as a means of diagnosis, cholera, and the mode of propagation of that malady, and hypnotism. His investigations into the medicinal springs of Europe, especially those of Coutrexeville, are of great importance. From 1884 to 1886 he was president of the Royal College of Physicians of Ireland, and in 1896 was knighted. Five years later he was appointed Physician in Ordinary to the king in Ireland, and later was offered a baronetcy, which he declined. To the general reader he is best known by his critical work "Thomas à Kempis and the Authorship of the Imitation," a subject to which he devoted all his leisure time and in the preparation of which he visited all the foreign libraries wherein original manuscripts were to be found. The municipality of Kempen has named a street after this Irish doctor, who vindicated the claims of their famous townsman. His work in the great Catholic hospitals as well as his labors and writings in honor of à Kempis were recognized, in 1905, by Pope Pius X, who conferred on him the Knighthood of St. Gregory.

Crusade, BULL OF THE (cf. C. E., III-543).—On 31 December, 1914, Benedict XV withdrew the privilege and favors granted to the Portuguese in the Bulla Cruciatæ and the Labbatine and Lenten indults, replacing them by a new series of favors contained in indults which are to be published yearly, till 31 December, 1924. There are seven separate indults, summaries or schedules of which have to be obtained each year by those who wish to enjoy the favors; the price of each summary is fixed and the proceeds of the sales must be devoted to the clerical seminaries, poor churches, and other pious works. The summaries may be obtained by any one resident in Portuguese territory; and the indult regarding fast and abstinence may be used in any part of the world, provided there is no scandal. The Cardinal Patriarch of Lisbon is executor of the indults and can subdelegate to the different ordinaries the faculties granted to him. On 12 August, 1915, in practically the same terms the Bulla Cruciatæ were renewed for Spaniards and these living in Spanish territory for twelve years beginning from 28 November, 1915.

Csanád, DIOCESE OF (CSANADIENSIS; cf. C. E., IV-558b), suffragan of Kalocsa. According to the Treaty of Versailles in 1919, the diocesan area now lies within

three separate kingdoms—two-fourths in Rumania, one-fourth in Hungary, one-fourth in Jugoslavia. The episcopal seat remains in Temesvar, Rumania. In 1920 the Jesuits founded a house in Szeged with a novitiate attached, towards which work Mr. Joseph Varhelyi made a munificent gift. During the World War Bishop Julius Glattfelder converted the episcopal residence into a hospital, and for two years taught canon law in place of the former professor who was called to the army. Of the 50 priests assigned to the spiritual needs of the soldiers, some were wounded and one was taken captive. The seminarians to the number of about 100 fought in the army, many being wounded, while others were killed or taken prisoner. Among the recently deceased are the following persons of note: Canon Anthony Wittenberger (d. 1916), for sixteen years director of the diocesan chancery; Joseph Nemeth (b. 1831, d. 1916), titular Bishop of Isaura and formerly administrator of the diocese; Dr. Alexander Wekerle (d. 1921), Prime Minister of Hungary, who befriended the Church as governor of Zlapodia.

The Catholic population (1921) is 970,944, for the most part German; the minority are Hungarians, Bulgarians, Bohemians, Croatians, or Rumanians. The priests number 401 seculars and 673 regulars. There are 273 parishes, 13 monasteries for men and 38 for women; 1 university with 5 professors and 32 students; 5 colleges for boys and 15 for girls; 4 normal schools with 28 teachers; 19 training schools with 108 teachers; 135 elementary schools with 375 teachers; 2 orphan asylums, 1 in Temesvar and 1 in Nagybeeskerek; 3 day nurseries, in Szeged, Arad, and Temesvar, respectively. The asylums are in charge of the Government which contributes nothing towards the support of the Catholic institutions. For the clergy there is a congregation of Mary, and a sodality for the laity, the Congregation of Mary, Sodality of the Sacred Heart, Rosary Society, an apostleship for the men, a society for social welfare, Society of St. Vincent de Paul, a charitable organization of the women, and a social organization of the Catholic people. The Catholic publications are numerous, totalling 11, of which 5 are political, 1 religious, 2 social, 1 devoted to music, and 2 for youth.

Cuba (cf. C. E., IV-558d).—Latin American republic in the West Indies, comprising the island of Cuba, the Isle of Pines and small adjacent islands. The area is 44,215 square miles, and the population, according to an estimate of November, 1919, was 1,898,905. The area, population, and density of each of the six provinces were as follows:

Province	Area	Population in 1919	Population Per Square Mile
Havana	3,174	697,583	219.77
Pinar del Rio	5,212	266,198	51.07
Matanzas	3,260	312,704	95.09
Santa Clara	8,266	657,697	70.95
Camagüey	10,076	228,913	22.71
Oriente	14,227	735,810	51.31
	44,215	2,898,905	65.34

The population in 1919 increased 261,369 over that of 1916. The whites formed 74.3 per cent and the colored 25.7 per cent of the total population. The immigrants in 1919 numbered 80,485, of whom 39,573 were Spanish, 24,187 Jamaicans, 1,236 Chinese, and 745 English. The chief cities are Havana, 363,506; Cienfuegos, 95,865; Camagüey, 98,193; Santiago de Cuba, 70,232; Guántanamo, 68,883; Matanzas, 62,638; Santa Clara, 63,151; Manzanillo, 56,570.

Education.—Each municipality has a board of education, and government schools are being established in all towns and rural districts, as education is compulsory. In 1919 there were 334,671 children enrolled in the government schools, which had 6,151 teachers. In 1919, 223 new schools were established. In each province there is maintained a Government Institute for Advanced Education, to which are annexed the normal schools for training teachers. University instruction is given in the University of Havana, which is divided into the three Faculties of Liberal Arts and Sciences, of Medicine and Pharmacy, and of Law. According to the latest census statistics, illiteracy has been reduced to 31 per cent and is now rapidly disappearing.

Government.—The Provincial Government established by the United States in 1906 continued until 24 January, 1909, when the national government was resumed after the institution of electoral reforms. The present government is republican in form; the president is chosen by popular suffrage and serves four years. He appoints his own Cabinet. The National Congress consists of a Senate (24 members, 4 for each province) and a House of Representatives (118 members, 1 for every 25,000 inhabitants). A new electoral code was adopted in 1919.

Economic Conditions.—The total foreign commerce of Cuba during the fiscal year 1919–20 exceeded $1,290,000,000, which, compared with 1918–19, shows an increase of $504,000,000 or of 64%. This included imports, valued at $435,257,727, and exports, valued at $855,138,341. The chief articles of export were sugar and honey ($376,000,000) and tobacco ($13,500,000), most of which went to the United States and the United Kingdom. In 1918 the tobacco manufactured in Cuba consisted of 331,705,125 cigars, 341,803,669 boxes of cigarettes and 378,426 pounds of cut tobacco. In 1918 the production of tobacco amounted to 508,980 bales (81,436,240 pounds), and in 1919–20 the sugar crop was 3,735,425 tons, valued at $1,005,451,080. The total area of the sugar plantations was 1,384,812 acres. In 1918–19 there were 211 sugar mills. The State owns about 1,250,000 acres of forest lands. In 1919 there were 3,200 miles of railway, connecting the principal towns and seaports from Pinar del Rio in the west to Santiago de Cuba in the east. The question of nationalizing the railways is under consideration. There are 1,285 miles of cart roads open to traffic.

Ecclesiastical History.—In 1912 the dioceses of Camagüey and Matanzas were erected, each comprising the province of the same name. In 1921 Mgr. Pietro Benedetti was made Apostolic Delegate for Cuba and Porto Rico. For Catholic statistics see Santiago de Cuba, Archdiocese of and its suffragans.

Civil History.—Cuba's career as a republic has been successful, except on one occasion, 11 February, 1917, when two companies of soldiers outside the walls of Havana mutinied and the next day the entire force of government troops in Ciego de Avila, Santiago de Cuba and towns of the eastern part of the island revolted and forcibly took possession of those districts. The United States fleet was sent to Key West in readiness for any emergency, but found the Cuban Government able to control the situation. The revolution was suppressed in less than two months. Since 1909 the following have been presidents of Cuba: José Miguel Gómez (1909–13), General Mario Gracia Menocal (1913–21), and Alfredo Zayas (1921–25).

In 1919 Provost-Marshal Crowder was sent to Cuba to advise with the Government in regard to the revision of the electoral law. The law establishing obligatory military service, promulgated in 1918, was repealed in 1919.

Cubango in Angola, Prefecture Apostolic of (cf. C. E., III–772d), formerly known as Upper Cimbebasia, was given its present title by a decree of 10 January, 1921. It comprises a Portuguese colony in Southern Africa and is entrusted to the Holy Ghost Fathers, the present prefect being Mgr. Louis Keiling, appointed 30 November, 1909, who resides at Catoco. The 1921 statistics credit this territory with a population of about 4,000,000, of whom 9,200 are Catholics, 8,000 natives and 1,200 Europeans, and about 1,000 catechumens. Missionary work is carried on by twenty missionary priests, assisted by 5 Sisters of St. Joseph of Cluny. The mission comprises 12 churches or chapels, 7 stations, 8 schools, and 7 orphanages.

Cuenca, Diocese of (Conchensis in Indiis; cf. C. E., IV–562a), in the Republic of Ecuador, South America, suffragan of Quito. It embraces a territory of 18,305 sq. miles and has a population of 147,634, according to the last census of 1885. Rt. Rev. Manuel Maria Polit, appointed to this see 11 January, 1907, was promoted to the archdiocese of Quito 7 June, 1918, and Rt. Rev. Daniel Hermida was appointed to succeed him 10 March, 1919. No statistics are published for this diocese.

Cuenca, Diocese of (Conquensis or Conchensis; cf. C. E., IV–562c), in the province of New Castille, Spain, suffragan of Toledo. This diocese is now vacant. Rt. Rev. Wenceslas Sanguesa y Guia, b. at Madrid, 1840, ordained 1864, appointed 19 April, 1900, and consecrated 5 August following, died 15 February, 1922. On 13 April, 1902, the tower of the beautiful cathedral church of this diocese collapsed and it was only through the generosity of the citizens, who looked upon this work of the twelfth century as a national monument, that it was possible to rebuild it. In 1908 the centenary of St. Julian, second bishop of the diocese and its patron, was solemnly celebrated, with a triduum and civil ceremonies.

This diocese comprises a population of 400,000, 326 parishes and 79 sub-parishes, 654 churches and chapels, 44 monasteries, 86 monks and 580 religious women, 494 secular and 54 regular clergy, 32 brothers, 125 sisters, 2 seminaries, an upper and a lower seminary, 194 seminarians, 2 normal schools with 18 teachers and 160 students, 297 elementary schools with 1 teacher and 12,500 pupils. Various missionary works are organized, as well as 5 homes for the aged and infirm, 5 hospitals, 1 refuge, and 1 lay charitable center. Societies are formed among the clergy and laity and 4 periodicals, "El Centro," "Voz de Catecismo," "El Segrario" and "La Viva," are published.

Cuera, Diocese of. See Chur.

Cuernavaca, Diocese of (Cuernavacensis; cf. C. E., IV–562c), in the State of Morelos, Mexico, suffragan of the Archdiocese of Mexico. Rt. Rev. Francisco Plancarte y Navarrette filled this see from 1898 until his transfer to Linarès, 27 November, 1911, when he was succeeded by the present incumbent (1922), Rt. Rev. Manuel Fulcheri y Pietrasanta, born in the Archdiocese of Mexico 1874, studied at the Latin-American college, Rome, where he was ordained in 1898, and served as vice-rector and rector of the seminary in Mexico, and then chancellor of the diocese until his appointment, 6 May, 1912. The diocese comprises 150,000 Catholics, 42 secular priests, 40 seminarians, 34 parishes, 284 churches or chapels, and 10 Catholic schools with 2,500 pupils.

Cueta, Diocese of. See Cadiz.

Culm, Diocese of. See Chelmno.

Cuneo, Diocese of (Cuneensis; cf. C. E., IV–569b), in Piedmont, Northern Italy, suffragan of Turin. This see was filled by Rt. Rev. Andrea Fiore, from 1895 until his death, 20 January, 1914, when he was succeeded by the present incumbent, Rt. Rev. Gabriele Moriondo, b. in Turin, 1870, entered the Dominican Order 1888, ordained 1893, superior of the mission at Constantinople 1900, appointed 25 May, 1914. During the World War 2 priests, 1 deacon and 3 minor clerics were killed, 2 were wounded and 12 won medals of honor. The laity were well represented in the army, where they bravely did their duty. At home many associations were formed to aid the poor, the wounded and refugees. In 1917 the first centenary of the foundation of the diocese was celebrated, and in 1919 the diocese rejoiced upon the news that His Eminence Teodoro Valfré di Bonzo, bishop of this diocese (1885–95), had been created a cardinal.

The diocese comprises a Catholic population of 111,122; the entire population, with the exception of 250 Jews and Protestants. The 1922 statistics credit it with 67 parishes, 250 churches, 1 monastery of men, 4 convents of men and 32 of women, 210 secular and 22 regular clergy, 6 Brothers, 170 Sisters, 1 seminary, 80 seminarians, 1 secondary school for boys with 12 teachers and 130 pupils, 2 secondary schools for girls with 210 pupils, 1 state normal school with 22 teachers and 450 students, 1 state technical school with 16 teachers and 340 students, 6 homes, 24 infant asylums, and 10 hospitals. Homes for war orphans are maintained by the state, as well as all the elementary schools. Three organizations are formed among the clergy, and about 110 in different parishes among the laity. A weekly journal and seven monthly bulletins are published.

Curaçao, Vicariate Apostolic of (cf. C. E., IV–569d).—In 1920 the fiftieth anniversary of the coming of the Dominican Fathers to the vicariate was celebrated. In the same year a new congregation of teaching Sisters was established within the mission. J. J. A van Baars, O.P., former vicar Apostolic and a zealous defender of the faith, upon his death in 1910 was succeeded by M. A. M. Vuylsteke, created vicar Apostolic in the same year. Among the recently deceased especially deserving of note are: Rev. P. Poiesz, who died in 1919, for fifteen years noted Catholic editor, poet, man of letters and friend of the people, and Rev. T. J. A. van den Donk, who died in 1920, able Catholic editor and contributor, for ten years lay teacher in the schools, ordained priest in 1896.

The Catholic population of the vicariate is 50,000, the greater part of whom are negroes and Indians; about 5,000 are either Spanish, Dutch, or Jews. Their spiritual needs are attended by secular and 34 regular priests, principally Dominicans, 44 Brothers, and 205 Sisters, of whom 139 teach in the parochial schools and 66 attend the sick and infirm. In the schools taught by the Brothers there is a total of 1,026 pupils, and in those taught by the Sisters 5,462 made up of both sexes. There are 19 parishes and 19 churches, 5 convents for men and 10 for women, 2 training schools for girls with 14 teachers and 53 pupils, 1 industrial school with 7 teachers and 35 pupils, 3 hospitals or homes besides 1 leper hospital, 2 orphan asylums, 1 insane asylum, 5 day nurseries. The men and the women

of the vicariate have an association called the "Roman Catholic League of the People of Curaçao." There are 3 Catholic publications. The Catholic schools and institutions are supported by the Government.

Curates (cf. C. E., IV–570).—The right of selecting curates belongs not to the parish priest but to the local ordinary, who, however, should first consult the parish priest before making an appointment (cf. C E., XI–538). Curates may be appointed either in the entire parish or in a particular part of it. They must reside in the parish, and as a rule they should live with the parish priest, who is to assist in training them in the ministry and report their progress to the ordinary at least yearly. They may be removed at will by the bishop or vicar capitular, but not by the vicar general without a special mandate.

Codex jur. can., 471-78; VERMEERSCH-CREUSEN, *Epit. jur. can.*, 419-30.

Curityba do Parana, DIOCESE OF (CURYTIBENSIS DE PARANA; cf. C. E., IV–572d), in the State of Parana, Brazil, suffragan of São Paulo. This diocese, comprising a territory of 184,672 sq. miles, is under the administration of Rt. Rev. João Francisco Braga, born in Pelotas, Brazil, 1868, ordained 1900, served as secretary to the Bishop of Rio Grande do Sul, appointed Bishop of Petropolis 1 March, 1902, transferred 25 August, 1907. According to 1920 statistics the population of this territory comprises 496,538 Catholics, 36,638 Protestants, and 1000 infidels. The diocese is credited with 70 parishes, 58 secular and 30 regular clergy, and 302 churches and chapels.

Cusack, THOMAS F., Bishop of Albany, b. in New York City on February 22, 1862; d. at Albany on 12 July, 1918. He was educated at Saint Francis Xavier's College, and received his theological training at the archdiocesan seminary at Troy, New York.

He was ordained on 30 May, 1885, and before his appointment as auxiliary to Cardinal Farley, he acted as superior of the New York Apostolate, the archdiocesan mission band. He was consecrated titular Bishop of Theniscyra on 25 April, 1904, by Cardinal Farley and was transferred to the Diocese of Albany on 5 July, 1915.

CORRIGAN, *Episcopal Succession in The United States* in *The Cath. Hist. Rev.*, II, 141; *The Catholic News* (New York, July 20, 1918).

Custom (cf. C. E., IV–576).—If any customs, universal or particular, at present existing and conflicting with the canons of the Code, are expressly *reprobated* by the canons they are to be corrected, even if they be immemorial, and they must not be revived in future; others, if centennial and immemorial, may be tolerated if the ordinary judges thought under the circumstances it would not be prudent to abolish them; the remainder are abolished unless the Code provides otherwise. This canon refers expressly to customs *contra legem*, not to those *præter legem*. The period required to legalize any custom is forty years; but if the law contains a clause prohibiting future customs to the contrary, only a reasonable centennial or immemorial custom can become lawful. A law does not revoke centennial or immemorial customs nor does a general law abolish particular customs without express mention; but any legalized custom may be revoked by a contrary custom.

Among the regulations laid down in the Code which expressly reprobate customs to the contrary are the following: A bishop may select any two clerics he desires to accompany and assist him on visitation; neither he nor any of his suite may on account of the diocesan visitation ask or accept for themselves or friends any kind of gift; the right of option in connection with dignities in cathedral or collegiate chapters is prohibited unless where it is enjoined by the deed of foundation; when a see is vacant only one vicar capitular can be lawfully chosen; in a parish there should be only one parish priest having care of souls; each parish church must have its own baptismal font, however, the vested rights of other churches are to be respected; a priest celebrating Mass must observe the rubrics and beware of adding other ceremonies or prayers arbitrarily; no one, without special leave of the pope, may receive minor orders with the subdiaconate or two major orders on the same day; without express leave of the Holy See local ordinaries or their officials may not ask any payment, when dispensations are being sought, except a small fee to cover the expenses of the chancery; admission to church for the purposes of Divine service must be absolutely free; lay and clerical administrators of any church or canonically erected pious place or confraternity must give an account of their administration to the local ordinary yearly; finally, any custom introducing a new matrimonial impediment or contrary to the existing impediments is reprobated.

Codex jur. can., 25-30; VERMEERSCH-CREUSEN, *Epit. jur. can.*, 85-93.

Cuyaba, ARCHDIOCESE OF (CUYABENSIS; cf. C. E., IV–580c), in the State of Matto Grasso, Brazil. This see was raised to the dignity of a metropolitan 19 March, 1910, by a Decree which divided the diocese and created two new sees as its suffragans, San Luiz do Caceres and Corumba. Rt. Rev. Carlos Luiz d'Amour, born in São Luiz de Maranhao 1836, who made his studies in the diocesan seminary, and was ordained 30 November, 1860, filled this see from 21 September, 1877, until his death, 8 July, 1921. He was succeeded by Rt. Rev. Francisco Agnino Correa, a Salesian, appointed to this see 26 August, 1921. Born in Cuyaba 1885, he studied in Rome, was ordained in 1909, became editor of the review "Matto Grasso," and when only twenty-nine years of age was appointed titular Bishop of Prusiade and auxiliary at Cuyaba, 2 April, 1914. As a result of his efforts a civil war which threatened the state was prevented, and the president of the Republic named him civil governor of Matto Grasso in September, 1917. On 25 October, 1919, he was made an assistant at the pontifical throne. Before the division of this diocese it covered a territory of about 862,282 sq. miles and had a Catholic population of 199,559. There were 9 parishes, 3 secular and 17 regular clergy, 27 churches and chapels, 4 religious communities (Third Order Regular of St. Francis, Salesians, Sisters of the Immaculate Conception, and Daughters of Mary Auxiliatrice), 7 Catholic schools with 500 pupils, and a Catholic journal, "A Cruz," published since 1910.

Cuyo, DIOCESE OF. See SAN JUAN DE CUYO.

Cuypers, PETER J. H., architect and Catholic revivalist, b. in Roermond, Holland, 1827; d. 3 March, 1921. He graduated from the Academy of Antwerp in 1850 with highest honors, and returned to his native country to begin his battle for truth and fitness in architecture, for a Christian and national as against a pagan and foreign style. The definite establishment of an episcopal hierarchy in Holland in 1853, attendant upon the general Catholic revival, demanded more dignified centers of

public worship, and on these Cupyers impressed the seal of his art, drawn from the best medieval traditions. For years his conception of art was virulently opposed, but finally he won official recognition in his own country and abroad. In 1897 his seventieth birthday was celebrated with national honors, and at that time he had already built 64 churches and restored 570 others, besides designing many secular buildings, and his active work continued for many years later.

In 1870 Doctor Cuypers was entrusted with the restoration of the Mainz cathedral, and the Government placed him on the Advisory Board of Historical and Artistic Monuments. In 1876 he designed the National Museum of Amsterdam, his greatest achievement in secular architecture. Among the churches built or restored by him are St. Willibrod's and the Church of the Sacred Heart in Amsterdam, the church at Eindhoven, the cathedral of Breda, St. James' and Church of Our Lady at The Hague, the Church at Jutphass, the minster of Roermond, and his crowning work, the beautiful cathedral at Haarlem. Doctor Cuypers was an officer of the French Legion of Honor, associate member of the Institute of American Architecture, of the Institute of British Architecture, and of like bodies in Petrograd, Vienna, Stockholm, Madrid, etc. He presided at the International Congresses of Architects in Brussels in 1897, in Paris in 1900, in Madrid in 1904, in Liège in 1905, in Vienna in 1908, honors which he valued for the sake of his faith and his principles of art.

Cuzco, Diocese of (Cuschensis; cf. C. E., IV–580d), suffragan of Lima, Peru, South America. This see is filled by Rt. Rev. Pedro-Paschasio Farfan, born in Cuzco 1870, studied at the diocesan seminary, served as fiscal promoter and chancellor of the cathedral, and was appointed Bishop of Huarez 5 March, 1907, transferred 19 April, 1918, to succeed Rt. Rev. José Gregorio Castro, retired, and transferred to the titular see of Clazomenes 13 November, 1917. The 1920 statistics credit the diocese with 480,680 Catholics, 14 deaneries comprising 37 parishes, 90 secular priests, 313 churches, 833 public chapels, and 4 seminarians at the seminary of Lima.

Cyclades (cf. C. E., IV–581a).—The area of the Cyclades is about 1,050 square miles; 24 of the islands possess an area of more than 9 square miles. The latest census gives a population of 130,206, but the latest estimate gives 146,000, the densest population, 156 per square mile, being found in Tinos. In recent years there has been a good deal of emigration, mostly to the mainland or to America. After the Balkan Wars the Cyclades were included among the four general administrations set up by Greece in Macedonia, Epirus, Crete, and the islands of the archipelago, receiving general instructions from the central government in Athens, but otherwise enjoying a large measure of independence. Owing to the disturbances of the World War, this abnormal arrangement has held good up to the present.

Cyprus (cf. C. E., IV–589d), island in the Mediterranean formerly administered by Great Britain under a convention concluded with the Sultan of Turkey at Constantinople, 4 June, 1878. After the outbreak of hostilities with Turkey, the island was annexed by Great Britain, 5 November, 1914. The area is 3,584 square miles; the population (census of 1911), 274,108, including 144 military population. The estimated population in 1919 and 311,108. The principal towns are Nicosia (the capital), 18,461; Larnaca, 10,652; Limasol, 11,843; Famagusta and Varoshia, 6,127; Paphos and Ktema, 3,946; Kyrenia, 1,986. There are six administrative districts named after these towns.

Education.—In 1919–20 there were 741 schools open with 935 teachers and 41,887 scholars, an increase of 571 schools and 35,111 pupils since 1881. These schools were maintained at an expense of £40,829, which was raised by assessments on the villages supporting schools, and includes grants from religious bodies and private persons, as well as a grant of £12,000 from the Government. There are two secondary Moslem schools for boys and one for girls; the Greek Christian community supports seven secondary schools for boys and one for girls, on which a sum of £13,447 was expended, the Government grant being £670. The English school at Nicosia (undenominational), which is conducted on the lines of an English grammar school, and the American Academy at Larnaca (attached to the Reformed Presbyterian Mission) have continued their work, as have also a commercial school, founded at Lamythou in 1912 by Mr. D. Mtzis. The secondary schools are chiefly classical. The Moslem Idadi school's program is arranged to prepare boys for higher education at Constantinople, and the Greek Christian schools prepare their pupils for the university at Athens. The secondary school at Larnaca is a commercial lyceum.

Government.—The High Commission of Cyprus has the usual powers of a colonial governor. There is an executive council consisting of the chief secretary, the king's advocate, the treasurer, with three locally resident additional members. The Legislature consists of eighteen members, six being office holders, including the chief secretary, the king's advocate, and the treasurer, and twelve elected (for five years), three by Mohammedan and nine by non-Mohammedan voters.

Religion.—In the Archdiocese of Cyprus, a Maronite see, there were (1921) 30,300 Catholics, of whom 1,300 belonged to the island of Cyprus, 72 villages, 20 churches, 120 priests, 14 convents of Antonines with 140 monks, 5 convents of Aleppines with 100 monks, 1 convent of Antonine nuns with 20 religious, and 1 convent of missionaries of the Latin rite. A seminary with 30 students is annexed to the archiepiscopal palace, and every parish has a primary school. In 1911 Mgr. Paul Aouad succeeded Mgr. Pierre Zoghhe, deceased, as Archbishop of Cyprus. He is the author of several works in Arabic, amongst them the translation of the Summa of St. Thomas Aquinas.

The Blue Book of Cyprus gives the following statistics of other denominations represented on the island: Autocephalous Church of Cyprus (Greek Orthodox), 252,000 followers, 657 churches, 11 cenobitical monasteries, 84 non-cenobitical monasteries; Moslem, 62,000 members, 202 mosques, 15 *tekyes* or convents of dervishes, 8 seminaries; Armenian Gregorians, 640 members, 2 churches, 1 monastery under the Gregorian Patriarch of Jerusalem; Church of England, 400 members, 3 churches, 2 church rooms, under the Bishop in Jerusalem; Presbyterians, etc., 100 members, 1 church, chiefly attached to the Reformed Presbyterians at Larnaca; Jews, 200 members, 1 synagogue, 1 settlement at Margo and a few scattered communities. No denomination receives state aid.

Czaplicka, Marie Antoinette, scientist and author, b. near Warsaw, Poland; d. in England, June, 1921. In 1910 she came to London, with the Mianowski Research scholars from Warsaw, and studied at Somerville College, Oxford, specializing in anthropology and taking the Oxford diploma in

1912. Two years later the Oxford University Press published her "Aboriginal Siberia," with a preface by Doctor Marett. As the Mary Ewart Traveling Scholar of Somerville, she went with the anthropological expedition organized by Oxford University and the Philadelphia University Museum to the Yenisei Valley in Siberia, living for a year with the Samoyed and Tungus tribes within the arctic circle. In 1916 she published an account of her travels in her book "My Siberian Year," a serious contribution to the knowledge of the primitive tribes of Northern Asia. This was followed in 1919 by "The Turks of Central Asia in History and at the Present Day," a volume that is used as a reference book by the Foreign Office. Miss Czaplicka was an accomplished linguist, and her essays on Asiatic and anthropological subjects were written in English, Russian, and Polish. She was an honorary member of Lady Margaret Hall, Mary Ewart lecturer in Ethnology, and a Fellow of the Royal Geographical Society.

Czechoslovakia, new republic formed after the dissolution of the Austro-Hungarian empire, of Bohemia, Moravia, Silesia, Slovakia, and autonomous Ruthenia. It is bounded by Germany and Poland on the north, by Germany, Austria, Hungary and Rumania on the south, and by Germany on the west.

The area and population of the various provinces, according to the census of 1919, were:

	Area Square Miles	Population
Bohemia	20,065	6,768,548
Moravia	8,584	2,622,271
Silesia	1,596	608,128
Slovakia	19,173	2,952,846
Ruthenia	4,670	572,028
German and Austrian territories assigned to Czechoslovakia by the Peace Conference	359	111,569
Total	54,438	13,636,390

For the area and population of the various provinces comprising Czechoslovakia, no late statistics are available, except for Slovakia, which in November, 1919, showed a population of 2,940,374, including 2,141,000 Slovaks, 665,000 Magyars, and 140,322 Germans. The principal cities, with their estimated population on 30 June, 1914, are: Prague and environs, 550,000; Brno, 135,000; Pilsen, 85,000; Pressburg, 85,000; Kosice, 48,000; Ostrava, 42,000; Liberec, 40,000; Usti, 40,000; Budejovice, 40,000. In all Czechoslovakia there are about 6,700,000 Czechs, 2,000,000 Slovaks, 900,000 Magyars, 3,800,000 Germans, 400,000 Russians and Ruthenians, and 130,000 Poles.

Economic Situation.—Agriculture is highly developed in Czechoslovakia. The crop yield has almost come up to the pre-war standard. In the crownlands formerly Austrian, but now belonging to Czechoslovakia, about half the entire area is devoted to agriculture. Cattle raising is carried on on a large scale; in spite of this, however, the country is unable to supply all its own foodstuff requirements, as during the war the yield of the soil diminished, and the stocks of cattle suffered severely. The country contains both pit coal and lignite. The pit coal output comprises about five-sixths of the total output of what was once Austria. Before the war it averaged 12.2 million tons, during the war it fell off considerably, but in 1920 it increased again to 11.1 million tons. In the latter year 1.4 million tons of coke were produced. The lignite output, which before the war averaged 21 million tons, in 1920 amounted to 19.7 million tons. In consequence of the reduced activities of the industries induced by the world's economic crisis, Czechoslovakia has a surplus of lignite and has reduced the export duties to stimulate its exportation. In 1919 the number of coal mines was 366; of employees, 110,233. The iron ore deposits are not very rich and may well be exhausted in fifty years. The gold and silver output of old Austria has fallen almost exclusively to Czechoslovakia. The output of radium-containing ores is of great importance, and in Bohemia and Moravia there are large deposits of kaolin and clay. The kaolin is of great importance to the German porcelain industry, 68,000 tons of the entire output (91,000 tons) going to Germany.

Of the entire industries of the former Austria-Hungary four-fifths are now to be found in Czechoslovakia. On account of the large decrease in population, all branches are forced to rely to a large extent on export. The number of factories in 1920 was 8,833, of which 2,000 were textile mills, 1,755 glass works and precious stone factories, 1,358 for food production, 674 for furniture and bent wood manufacture, 595 machine factories, 592 for metal manufacture, 297 paper mills, 458 chemical factories. A considerable part of the industries are in the hands of the Germans; in Bohemia nearly 47% of the industrial workers and 45% of the home workers are found in German districts. For 1919 the imports amounted to 6,555,418,562 *kronen* and the exports to 5,323,621,196 *kronen*. The imports, which consisted chiefly of cereals, cottons, woolens, and leather, came principally from Italy, the United States, Jugoslavia, Germany, Austria, and Switzerland; the exports, consisting chiefly of sugar, timber, fruit, glass, and iron, went to Austria, France, Germany, Poland, Great Britain, and Norway.

There are 8,297 miles of railway line in Czechoslovakia, of which 4,928 miles are owned by the State and the remaining 3,369 miles are privately owned.

It was the policy of the Austrian and Hungarian governments to separate Slovakia from its kindred countries, Bohemia and Moravia, and to bind it by a net of railways to the center of Hungary. The old government therefore constructed railway lines extending from Budapest, from north to south; only here and there were tracks built in a different direction, but without any interconnection, the only aim being to increase the traffic towards the Magyar center. The new Czechoslovakian government has plans not only to change this system in order to bind Moravia, Slovakia, and Bohemia more closely, but to improve the bad condition of the rolling stock. The Peace Treaty gave the Czechoslovak state the right to use certain wharves in the ports of Hamburg and Stettin. The chief port on the Danube is Bratislava (Pressburg); on the Elbe, Usti (Aussig) and Decin Testchen).

The debts of Czechoslovakia fall into five categories: (1) debts resulting from the war; (2) the nation's share of Austria-Hungary's pre-war debts; (3) tax of liberation, i. e., contribution to the war expenses of the allies; (4) internal debt; (5) loans of the new republic, totaling on 31 December, 1919, 3,500,000,000 francs of foreign debt and 25,000,000,000 crowns of internal debt. A Board of Audit and Control was constituted in March, 1919, to take charge of state economy, state property, and the national debt. At the beginning of 1922 the *krone*

($0.202 at par of exchange) had emancipated itself from the German mark and its fluctuations and had risen to its normal value.

EDUCATION.—The first task of the new Czechoslovak government was to free over 50,000 Czech children from German schools and to give them the opportunity to acquire an education in their mother tongue. Though the Magyars formed only 22% of the population of Slovakia, 90% of the schools were Magyar, there being but 300 Slovak schools for 2,000,000 Slovaks, and not a single Slovak secondary school. In one year alone the new republic established about 500 new elementary schools in Bohemia, Moravia, and Silesia. In 1918–19 there were in Slovakia 3,931 elementary schools with 4,953 teachers and 390,764 pupils; of the total number of schools in the district, 756 were state institutions, the rest were denominational. In other parts of the republic the elementary schools are all state schools. Czechoslovakia has 74 gymnasia, 71 real gymnasia, 71 real schools, making a total of 216. Of the 178 secondary schools in Bohemia and Moravia, 114 were Czech and 64 German. In 1920 there were opened 2 gymnasia, 20 real gymnasia, 1 lyceum, 6 real schools, and 8 teacher's institutes. There are 4 universities in Czechoslovakia and 4 technical high schools. The law of 7 February, 1919, provided for the establishment of popular courses in civic education, and the law of 22 July, 1919, for the compulsory establishment of public libraries; another on 23 May, 1919, placed public school teachers on equality with governmental officials who possess a secondary school education.

MILITIA.—The system prevailing in the Austro-Hungarian army at the time of its collapse was adopted for a time, but the army was used primarily for defense and maintenance of internal order. On 20 March, 1920, Parliament adopted a bill to establish a militia and an army of 150,000 men.

GOVERNMENT.—The Provisional Constitution, promulgated as the Law of 13 November, 1918, was superseded on 29 February, 1920, by a new constitution passed by the National Assembly. According to its terms Czechoslovakia is a republic, with an elected president as its head. The National Parliament has two chambers, the House of Representatives with 300 members, and the Senate with 150 members, the former elected for six years, the latter for eight years, by a universal, equal, direct and secret suffrage according to the principles of proportional representation, the election to be on a Sunday chosen by the Ministry of the Interior. Voting is a civic duty which must be exercised personally, not by proxy. The Parliament meets in two regular sessions every year, and in electing the President both houses unite into a National Assembly. It has the legislative initiative, and when it is not in session a Permanent Committee, composed of sixteen members of the House of Representatives and eight of the Senate, is in office to make necessary provisions having the force of law, and to control the Executive. It cannot, however, change the constitutional laws, elect the President or impose a lasting financial burden, enlarge the military obligation, or alienate state property. The President, elected for seven years, is supreme commander of the armed forces and can declare war with the consent of Parliament, appoints the higher officers and officials, exercises the right of reprieve and is himself amenable to the laws only on a charge of high treason. All governmental and executive powers not explicitly given to the President are vested in the government, i. e., collective body of ministers (sixteen in all), which has the same responsibility as the British cabinet. There is a Constitutional Court modeled on the United States Supreme Court. Carpathian Russia, enjoying home rule, is an inseparable part of Czechoslovakia, which is divided for electoral purposes into 23 districts for the House of Representatives and 16 for the Senate. The official language is Czechoslovak, but the minority, numbering over 20%, may choose its official language and have its own schools. Freedom of speech and of the press, the protection of racial minorities, etc., are guaranteed.

RELIGION.—The population is 90% Catholic, the percentage of religious affiliations being divided approximately as follows: Catholics, 85.6%; Uniats, 4.3%; Lutherans, 4.5%; Calvinists, 2.5%; Jews, 2.7%. By the terms of the Treaty of Peace all inhabitants are entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order or public morals; the Czechoslovak nationals who belong to racial, religious, or linguistic minorities are to enjoy the same treatment and security in law and in fact as other Czechoslovak nationals, and in particular have an equal right to establish, manage and control at their own expense charitable, religious, and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely within them. The minorities shall be assured an equitable share of the public funds for educational, religious, or charitable purposes. Marriage, the family and motherhood are under the special protection of laws. Such are the chief provisions of the Constitution of Czechoslovakia in matters touching directly upon religion, which work out in an unexpected way. In the first election (1920) the principle of proportional representation gave rise to 16 parties, 8 Czechoslovak, 5 German, and 3 Magyar. The following results give a clear idea of the composition of the population:

Name of Party	Seats in Chamber	Seats in Senate
Czechoslovak Parties		
1. Social Democrats	74	41
2. Socialists	24	10
3. Progressive Socialists	3	0
4. National Democrats	19	10
5. Agrarians	28	14
6. Slovak National Peasants	12	6
7. Popular (Catholic)	33	18
8. Tradesmen's	6	3
German Parties		
9. Social Democrats	31	16
10. Bourgeois	15	8
11. Farmers	11	6
12. Christian Socialists (Catholic)	10	4
13. Freethinkers	5	3
Magyar Parties		
14. Socialists	4	0
15. Farmers	1	1
16. Christian Socialists	5	2
Total	281	142

Although the population is over 85% Catholic, the socialistic parties obtained over 50% of the available seats, while the Catholic parties obtained only 17%, to be increased, perhaps, when the remaining 19 deputies and 8 senators were up for election. This indicated that the vast majority of Catholics were affiliated with parties other than

the expressly designated Catholic parties. Moreover, the Catholics obtained only one representative in the first Cabinet, appointed by the National Assembly in 1918, and none at all in the second, appointed by President Masaryk, seven months later. The ministers of the two Governments, as they are called, were divided among the parties as follows:

Name of Party	First Gov't	Second Gov't
Social Democrats	3	4
National Democrats	3	0
Agrarians	4	4
Socialists	3	4
Slovaks	2	2
Popular (Catholic)	1	0
Non-party	1	1

With the National Assembly and Government frankly socialistic, it is not surprising that anti-Catholic measures should be the order of the day, such as the law passed 22 May, 1919, abolishing the indissolubility of marriage and providing for divorce for a number of reasons. A Bill for the separation of the Church and State was introduced, its main points being the elimination of all expense items in the budget for religious work, the declaration of all church property as State property, and the performance by civil authorities of all marriage ceremonies. The passage of such a Bill would be contrary to the stipulations of Article I of the Treaty of Peace, but its very introduction shows the trend of the present Government. President Masaryk, formerly a Catholic, now an agnostic, is subservient to the anti-clerical Jewish elements in the government, and only Archbishop Kordac's determined defense of his rights, the growing strength of the Catholic party and the realization of the weight of papal influence in the world have checked the campaign of Church spoliation at first inaugurated. In September, 1921, an agreement between the bishops and the Government was reached, whereby high schools and colleges were to remain under the jurisdiction of the former, subject to the inspection of the latter. In 1920 Mgr. Clement Micara, consecrated titular Archbishop of Apamea, presented his credentials as papal nuncio to Czechoslovakia to President Masaryk. Doctor Krofta, Minister from Czechoslovakia to the Vatican, was present at his consecration in Rome. In the new Cabinet (1921) Mgr. Francis Sramek, a papal chamberlain from the diocese of Olmutz, is minister of railways.

In 1918 after Czechoslovakia had gained its independence, and with every national instinct fanned to white heat, a small group of Catholic priests broke away from their allegiance to the Holy See and endeavored to found a national church. The use of the vernacular in their worship and the marriage of the clergy were the first distinctive changes. Many of those who, under the Austrian régime, when Catholicism was the established religion, had been nominal adherents for reasons of convention, tradition, facility, and personal advantage, and others to whom it was an appeal for Czech liberty, joined the new Church. In 1920 its members were excommunicated by the Pope, who appointed to such dioceses as were then vacant Slovakian priests who were at the same time loyal Republicans, and permitted the use of the Czech language in the administration of the Sacraments. The schism is rapidly disintegrating, its faith, liturgy, and discipline alike being in a state of flux and confusion, and it now seeks union with the Servian Orthodox Church. In the first national census taken in 1921 it was shown that the majority of the apostates profess no religion and are not now adherents of the National Church. The change from autocracy to democracy, from a friendly government to a hostile one, has been efficiently coped with by the Church, and in spite of a hostile government, a small schism, many apostasies, much indifference, a vigorous Servian propaganda, and a still more influential propaganda emanating from wealthy Protestants in America, the Church in Czechoslovakia has become better organized and far more active in the space of two years than she was for three centuries under the Austrian régime.

The Church in Czechoslovakia is divided into the following sees: the prince bishopric of Olomouc (Olmütz), with its suffragan Brnô (Brünn); the archdiocese of Prague with its suffragans Budejovice (Budweis), Hradec Kralove (Könniggratz), and Litomerice (Leitmeritz); the diocese of Kosice (Cassovia), dependent on Eger; Banska Bystrica (Neusohl), dependent on Esztergom; Nitra, dependent on Eger; Roznava (Rosenau), dependent on Eger; Spisz (Zips), dependent on Eger. The diocese of Munkács and Prjasev (Eperies) follow the Greek Ruthenian Rite and are dependent on Esztergom.

History.—The history of Czechoslovakia as a republic dates from 28 October, 1918, when the Narodni Vybor (National Council) took over the government of the Czechoslovak countries, including Bohemia, Moravia, Silesia, and Slovakia, which had hitherto belonged to the Austro-Hungarian monarchy. This, however, was the culmination of a movement which dated back to 1848, when the European upheaval strengthened the Czech movement, which assumed a political shape with the establishment of the Czech language press. The outbreak of the World War found the Czechs united and ready for liberty. The bulk of them had fought for autonomy within a federalized empire, but the reign of terror with which the people's reluctance to take part in the war was met, strengthened those who demanded complete independence. The thousands of military executions, the numberless confiscations and arbitrary imprisonments, angered the people, whose soldiers were going over to the Russians and Servians in great numbers. Finally in Paris in November, 1915, a committee of exiles demanded complete independence and unity of race. Formal action severing Bohemia from Austria-Hungary was taken by the provisional government on 18 October, 1918, when it adopted a declaration of independence. On the same day the Czechs seized control of Prague, the capital of Bohemia, and the Czech flag was raised over Hradschin Castle. A general strike was proclaimed throughout the country. The Austrians made little attempt at resistance and after a few days fighting the Czechslovak National Council gained full control. The Czech Nationalists took over the functions of the local government in Prague on 28 October. The Austrian Government fled to Vienna and the imperial military authorities handed over their power to the local head of the National Council. The republic was immediately proclaimed. Two delegations of Czech leaders, one from Prague and another from the Provisional Government at Paris, met in Geneva, Switzerland, to formulate a new constitution for the republic. On 14 November, 1918, the Czechoslovak National Assembly met in Prague and formally declared the Czechoslovak state to be a republic with Professor

Thomas G. Masaryk as the first president. The Constitution was passed by the National Assembly on 29 February, 1920. In the general elections following, Masaryk was elected president (28 May, 1920).

In the meantime the Czechoslovak army was fighting gallantly in Siberia. It had been organized in Russia from the Czech and Slovak prisoners of war and fought side by side with the Russian army, keeping up the advance even after the Russian débacle. When the Bolshevist Soviet Government signed the peace treaty at the beginning of March, 1918, the Czechoslovak army of 50,000 men was in Ukrainia near Kiev. With the advance of the Austrian and German armies into Ukrainia and the continual surrender of the Ukrainians into their hands, there was nothing for the Czechs to do but to retreat, despite their lack of lines of communication, of stores of materials, and of reserves. They decided to transport the army over Siberia and America to France, and with this purpose began the difficult retreat from Kiev. As proof of their loyalty to the Bolshevik government they surrendered all their arms, and in return the Bolsheviks guaranteed them unmolested passage through Siberia. Soon, however, came the order countermanding the permission and in May, 1918, Trotzsky of Russia declared war on Czechoslovakia. By this time the soldiers were strung out in a thin line from the Volga to Vladivostok. Assisted by Cossacks and Czechs, Colonel Kadlets, then commander of the Czech forces west of Irkutsk, fought his way west to Omsk, taking towns en route. Owing to the keen hostility of the Bolsheviki, the situation of the Czechoslovak forces became desperate, as they were hard pressed and near to the end of their resources. A frantic appeal to the allies was made. Japanese and American Expeditionary Forces landed at Vladiovostok and fought their way far into the region of the Amur and the Trans-Baikal Provinces to protect the railway lines, which afforded the sole means of transportation of the Czechoslovak troops from the interior of Siberia to the Port of Vladiovostok. In January, 1920, the United States decided to terminate its military undertaking in Siberia and ordered the withdrawal of its forces. The last of the Czechoslovak troops safely embarked from Vladiovostok in September, 1920, returning home via the United States.

Under the terms of the Treaty of Versailles, a plebiscite was to be held in the district of Austrian Silesia surrounding the town of Teschen, in order to decide whether that district should be united with Poland or with Czechoslovakia. The Czechs claimed the Teschen district in the first instance on historical grounds, since the province had been part of the Kingdom of Bohemia, which they claimed to be indivisible. On the other hand there was a large Polish majority in the northeastern part of the district. In 1919 actual hostilities broke out. The controversy was settled at the Spa Peace Conference in July, 1920, where it was decided to partition the Teschen province forthwith instead of holding a plebiscite. The agreement gave a large moiety of territory, including the city of Teschen, to Poland, but Czechoslovakia had the better of the bargain in the matter of coal fields, receiving as its share valuable mines and railways.

D

Dacca, Diocese of (Dacchensis; cf. C. E., IV–601b), in Bengal, India, suffragan of Calcutta. The population (1921) of this diocese numbers 18,123,300, of whom 11,730 are Catholics, exclusive of Catholics under the jurisdiction of the Bishop of Mylapore. Rt. Rev. Francis Frederick Linneborn, C.S.C., D.D., died 21 July, 1915, and was succeeded by Rt. Rev. Joseph Legrand, C.S.C., D.D., born at Laigle, France, 1853, elected 16 August, 1916, consecrated 5 November, 1916. There are in the diocese 18 priests and 13 Brothers of the Congregation of the Holy Cross, 2 secular priests, and 40 Sisters of Our Lady of the Mission of Lyons. The educational institutions under the care of the religious orders established in the diocese are St. Gregory's School, a higher elementary boarding and day school for European boys, and St. Francis Xavier's convent, a higher elementary boarding and day school for girls. The charitable institutions consist of 2 orphanages for boys and girls. Dispensaries and day nurseries are under the care of the Sisters of Our Lady of the Mission; there also are hostels for Catholic boys and girls, and St. John the Baptist's Training School for Catechists.

The statistics of the diocese (1921) gives 13 head stations, 30 churches and chapels, and the Cathedral of the Holy Cross in Dacca. The stations between Dacca and Bahadurabad and Jagannathgunj, and jute stations on the Brahmaputra are attended from Dacca. The Holy Cross Bengali Booklet Series and the "Dharma Joyoti," a Bengali monthly, are published in this diocese.

Dahomey, Vicariate Apostolic of (Dahomensis; cf C. E., IV–603d), a French colony in West Africa. The Faith was first preached here by the Franciscans in 1660, but with little success. Subsequently the attempts made by the Dominicans and the Augustinians also met with failure. It was not until 1861, when Fathers Borghero and Fernandez of the newly founded Society of African Missions of Lyons arrived, that the mission began to flourish. Porto Novo, the principal mission station, is now an active and prosperous parish with a flourishing school for boys and girls with 1400 students. More than 40,000 communions were given here in 1920. Wydah is the second most important mission and the seat of the Vicar Apostolic. It contains 12,000 inhabitants. Formerly a notorious center of Fetishism, it has now become a thriving mission. The negro chieftains have been won over by the Catholics and frequent the church and even the idolatrous priests are becoming reconciled to the Catholic religion. The station at Agmé is less important than formerly, as two new posts have been established in the vicinity, those of Grand-Popo and Koutonou, the latter of which is particularly prosperous and will soon rival Wydah.

The population numbers more than a million inhabitants, of whom 15,000 are Catholics and belong to the Fons, the Gorubas and Minas tribes. There are 11 principal stations with resident pastors, 32 missionary stations, 32 churches and chapels, 25 priests, 2 lay brothers, 5 communities of European nuns, 1 community of native Sisters with 11 members. The religious orders represented are the Sisters of the Queen of the Apostles (19), Sisters of the Family of the Sacred Heart (5). There is a seminary in the Vicariate with 9 students, also 1 normal school for teachers and catechists (12 students), 18 elementary schools (3,000 students of both sexes), 9 workshops (619 children), 91 catechists. Instruction was given to 362 children in the mission; there were 1,160 baptisms in a year, 51,758 confessions, 137,190 communions, and 62 marriages.

The following important events have taken place in the vicariate since 1918: the Cathedral of the Immaculate Conception was consecrated in 1909; a seminary for the training of a native priesthood was opened in 1914; a normal school in 1918; a Congregation of native Sisters was founded in 1912.

Since 1920 there has been a widespread movement in favor of Catholicism.

Soon after the declaration of the World War the majority of the missionaries offered themselves for ambulance service and by their tact, self-sacrifice and earnestness rendered invaluable services to their country. Those who remained at home took up the work of the absent priests and continued the institutions which had previously been established and which signally helped to maintain order throughout the country. It is noteworthy that throughout the war not a single tribe revolted in any place where there was a residential priest. During these years of misery and distress, the Catholics were among the first who generously and willingly gave their services to their country. The teachers and catechists spontaneously gave a part of their monthly salary to the bishop to compensate for the decrease in his revenues, while a great number of Catholics voluntarily joined the army. When the Government issued the first war loan, the natives, prominent among whom were the Catholics, clearly understood their duty and were among the first to subscribe.

The present Vicar Apostolic is Rt. Rev. Francis Steinmetz, of the Lyons Society of African Missions, b. at Morschwiller in the diocese of Strasburg, 10 January, 1868, ordained 13 July, 1890, and named missionary to Dahomey, elected bishop 20 June, 1906, and consecrated at Lyons 21 October following.

Dail Eireann. See Ireland.

Dallas, Diocese of (Dallasensis), Texas, U. S. A., suffragan of New Orleans, created 16 July, 1890, subdivided through the erection of the diocese El Paso, January, 1915, comprises North Texas, embracing an area of approximately 96,000 sq. miles. In 1915 Bishop Lynch, the present (1922) incumbent, petitioned the Holy See to be relieved of the western portion of the diocese, a request which resulted in the formation of the Diocese of El Paso, composed of parts of the dioceses of Dallas, San Antonio, and Tucson.

The city of Dallas has a population of 159,960 (of whom 40,000 are Catholics), and is surrounded within a radius of fifty miles by two-fifths of the population of Texas. In forming the new diocese, Dallas contributed thirty-six churches and a Catholic population of 42,000. It is an important distributing center, rich in mineral resources, products of the soil, and has recently become an oil center. Rt Rev. Joseph P. Lynch, the present (1922) and

the third bishop of the diocese, was appointed as successor of Rt. Rev. Edward Joseph Dunne (b. 23 April, 1848; d. 5 August, 1910). Born 16 November, 1872, in the Diocese of Detroit, ordained 9 June, 1900, appointed vicar general of the diocese by Bishop Dunne, he was appointed Bishop of Dallas by Pope Pius X, and consecrated 12 July, 1911.

The latest statistics of the diocese give 60 parishes, 120 churches, 60 missions with churches, 62 stations, 61 secular and 39 regular priests, 2 convents for men, 14 for women, 483 Sisters in the various communities, 1 university with 27 professors and 186 students, 14 seminarians, 1 college for men with 72 boys, 12 academies with an attendance of 4253 in parish schools, 1 industrial school with 8 teachers and 50 pupils. The charitable institutions number: 1 home for business women, 2 Orphanages, 6 hospitals, free clinic and care is given to the sick in 5 hospitals, 1 refuge, Good Shepherd Home, and 1 medical mission. All institutions receive no compensation from the government.

Societies organized in the diocese, among the clergy: Priests' Eucharistic League; among the laity: Sacred Heart League, Confraternity of Blessed Sacrament, Catholic Daughters of America, Holy Family Sodality, Holy Name Society, Sodality of the B. V. M., St. Aloysius Sodality, and Knights of Columbus. .Two Catholic periodicals are published in the diocese, "Cathedral Parish Monthly" and "St. Mary's Parish Monthly," Fort Worth.

During the World War the clergy and laity co-operated in all war activities, especially at Dallas and Forth Worth. Under the auspices of the clergy, the laity co-operating, considerable sums were expended for recreating the soldiers and assisting them in the matter of religious helpfulness. Since 1900 the diocese lost three zealous workers by the deaths of Rt. Rev. Msgr. J. Martinière, pioneer priest of the district, ministering in the early days to all the territory of 96,000 sq. miles, d. 10 April, 1910; Rt. Rev. Mgr. Louis Granger, d. 12 Jan., 1918, and Rt. Rev. Mgr. Joseph Blum, d. 1 October, 1918, both of whom labored zealously in the missions of Texas.

Dalmatia. See JUGOSLAVIA.

Damão (DAMAN, DAMAUN), DIOCESE OF (cf. C. E., IV–610a), is suffragan to Goa, in Portuguese India. This territory comprises four districts with a Catholic population of 87,842, of whom 39,966 are in the city of Bombay, 26,814 in the vicariate forane of Thana, 19,527 in the vicariate forane of Bassein, 926 in Damão, and 609 in Diu. Rt. Rev. Anthony Peter da Costa, the first Bishop of Damão, was succeeded by Most Rev. Sebastião José Pereira, b. 4 October, 1857, appointed titular Bishop of Epiphania and prelate nullius of Mozambique 7 November, 1897, proclaimed 24 March, 1898, transferred 17 July, 1900. He is the Bishop of Damão and Archbishop *ad honorem* of Cranganore. There are 5 European and 89 Indian priests aided by Franciscan Missionary Brothers and the Franciscan nuns. The educational institutions under the care of the missionaries consist of primary schools for boys and girls under the management of the parish priests, 2 high schools, 3 schools for boys and girls, a Catholic institute, and a diocesan seminary. The charitable institutions of the diocese consist of 3 homes for the poor, conducted by the Society of Nossa Senhora da Piedade, 2 orphanages with 120 orphans, a widows' home with a school for girls, a confraternity of O. L. of Piety for the benefit of old and invalid priests of the diocese. By 1921 statistics there are 50 churches, 21 chapels, and 71 head-stations.

Damaraland (cf. C. E., IV–610d), the middle part of the protectorate of Southwest Africa, formerly a German colony, now administered by the Union of South Africa, under a mandate from the League of Nations, dated 17 December, 1920. The country was captured from the Germans in July, 1915. Up to 1920 the German law was in force; new legislation has been effected by proclamations under martial law. In January, 1920, Roman Dutch was made the common law of the country and a number of Union Acts have since been applied by proclamations. Civil Courts have been established and all troops withdrawn, and although martial law has not been repealed, the government has been conducted on a civil basis for some time. For Catholic statistics see CIMBEBASIA, PREFECTURE APOSTOLIC OF.

Damascus, ARCHDIOCESE OF (DAMASCENSIS; cf. C. E., IV–611d), in Syria, was founded by the Apostles. The diocese comprises three rites, namely, the Greek Melchite (Damascensis Melchitarum), the Maronite (Damascensis Maronitarum), and the Syrian Rite (Damascensis Syrorum).

Damascus is the Patriarchal Diocese of the Greek Melchite Rite, and the episcopal residence of the Patriarch of Antioch, and has jurisdiction over the sees of Alexandria and Jerusalem, whose titulars are still schismatic. As the result of an indult it carries the title of these patriarchates and has three patriarchal vicars at Damascus, Alexandria, and Jerusalem. Since 1895 it also has jurisdiction over the Greek Catholics of Constantinople.

The Most Rev. Joseph-Demetri Cadi, b. 18 January, 1861, studied in Paris, entered the seminary of Issy in 1883, was ordained priest in 1888, professed, made prefect of the patriarchal College of Damascus, patriarchal vicar of Jerusalem, rector of St. Julien le Pauvre in Paris, 1898, appointed bishop 27 October, 1903, enthroned in Aleppo 22 December of the following year, elected patriarch and confirmed 3 July, 1919. He resides at Damascus and governs his diocese through the Patriarchal Vicar, Mgr. Homsi, titular Bishop of Tarsus.

According to the 1921 census the population numbers 200,000 Mussulmans, 10,835 Greek Catholics, 19,000 Greek Orthodox, 11 secular and 15 regular priests, 14 churches or chapels.

The Maronite Rite with the episcopal residence at Reyfoun, in ancient Lebanon, is administered by Rt. Rev. Richard Scemaly, appointed bishop 1920, succeeding Rt. Rev. Bishop Massad (b. 6 January, 1859; d. March, 1919). This diocese comprises 85,000 Maronite Catholics, about 15,000 Schismatics and 200,000 Mussulmans, 52 parishes, 95 secular and 27 regular clergy, 89 churches or chapels.

The Syrian Rite, administered by Most Rev. Clement Michael Baccasce, born 6 October, 1865, in Aleppo, student of the College of the Propaganda in Rome, appointed bishop 3 June, 1900, consecrated 24 September following. According to 1921 statistics the diocese numbers 3,000 Catholics; 9 secular priests, 4 churches or chapels, 4 schools with 68 pupils.

For the Latin Rite Damascus is a titular see, the title being held by Mgr. Carlo Sica, former bishop of Foligno, now resident in Rome.

Dan (or GIAN), Cochin-Chinese martyr, b. at Biuho Cang, eastern Cochin-China, about 1845; d. at Cho-moi, about 1860. The child of honest Christian parents, she was remarkable for her filial obedience, respect, and love, not less than for her sweetness and strength of character. When only

thirteen years of age she was imprisoned during the persecution by which Tu-duc, King of Annam devastated the province from 1858–1862. For two years she underwent excruciating tortures rather than renounce her faith, her sufferings finally causing her death. It was not until several years later that she was given proper burial, when her remains, together with those of eight other martyrs, were collected and buried in the cemetery at Chomoi by Van, a native priest. The cause of her canonization was introduced and signed by Pope Benedict XV, 25 May, 1921.

Daniel, ANTHONY (cf. C. E., IV–621c).—The cause of his beatification was introduced at Rome, 9 August, 1916.

Danzig, formerly an important commercial city of Germany, now a free state by the terms of the Treaty of Versailles (1919). The area is about 709 square miles, and the population on 8 October, 1919, was 351,380, of which about 7 per cent are Poles. To the west, five miles distant, is the nearest Polish district. Danzig's importance as a port is shown in the latest register of shipping: in 1918, 1,237 vessels of 455,127 tons with a total cargo of 76,436 tons entered, and 1,223 vessels of 439,473 tons, with a total cargo of 109,785 tons cleared the port. The city is connected with Poland by three main railway lines: Danzig to Warsaw, 204 miles; Danzig to Lodz, 263 miles; and Danzig to Posen, 192 miles. The educational system of the city in 1919 included 38 common schools with 517 classes, 322 male and 218 female teachers, and 24,288 pupils; 3 intermediate schools with 44 classes, 46 teachers and 1,858 pupils; 5 higher schools with 81 classes and 2,464 pupils; and a technical high school with 65 teachers and 864 students. The government of the city is laid out in the new Constitution, approved by the League of Nations on 17 November, 1920, which provides for a *Volkstag* or Diet of 120 members elected for four years, and a Senate, consisting of a president, vice-president and twenty senators. The president and nine senators are elected by the *Volkstag* for six years; the vice-president and the other eleven senators for the duration of the *Volkstag*. The sittings of the Senate are not public. The President is the chief administrative officer. The elections are universal, direct, and secret on the basis of proportional representation, suffrage being granted to those of both sexes over twenty years of age. The official language is German, but the Polish-speaking element is to have freedom to develop its own nationality, and to use its mother-tongue in the schools, law courts, and government offices. Danzig is not to serve as a naval or military base, and in case of attack is to be defended by Poland. The public school system is to be "organically developed on the principles of undenominationalism." The proclamation of the freedom of the city and adjacent territory as well as the announcement of the Danzig-Polish treaty took place on 20 November, 1920.

Dar-es-Salaam, VICARIATE APOSTOLIC OF. See ZANZIBAR, SOUTHERN.

Dark Ages. See MIDDLE AGES.

Davenport, DIOCESE OF (DAVENPORTENSIS; cf. C. E., IV–640b), Iowa, comprises an area of 12,000 sq. miles, and has a Catholic population of 51,253. Rt. Rev. James Davis, D.D., is still the bishop of the diocese. According to 1921 statistics the diocese numbers 135 secular and 8 regular clergy, 92 churches with resident priests, 31 missions with churches, 13 chapels, 23 seminarians, 1 college for boys (300 students), 1 college for young ladies, 6 academies for girls, 49 parishes and missions with schools, 1 orphanage (101 orphans), 12 hospitals. The clergy are aided by the various religious communities of men and women established in the diocese.

Dax, DIOCESE OF. See AIRE.

Dayton Uuiversity, in the State of Ohio, formerly known as St. Mary College, was incorporated under that name in 1878, and in July, 1920, an amendment was made to the original articles of incorporation and the name changed to "University of Dayton." It is a boarding and day college for young men under the direction of the Society of Mary, and comprises three distinct departments; the collegiate, the pre-medical, and the preparatory or high school. The collegiate department comprises the schools of arts, letters, science, education, commerce and finance, and engineering. The school of engineering was organized in September, 1910. The pre-medical department comprises a two-year course for high school graduates desiring to prepare for medical college.

In 1920 the university organized an extension course to be given evenings in any of the usual college subjects, whenever the number of registrants is sufficient to warrant it. Since 1907 a number of scholarships have been founded in the university. The total registration of students in the collegiate and pre-medical departments for 1920–21 was 131, and the faculty numbered 49. The Rev. Joseph A. Fetzlaff, S.M., is president of the university.

Deacons (cf. C. E., IV–647b).—No one may receive the diaconate unless he has begun his fourth year's theological studies. Deacons may as a matter of course be authorized to preach, but can administer solemn baptism only by permission and in exceptional cases; they can expose the Blessed Sacrament at Benediction, but may not bless with the Sacred Host, except when in case of necessity they bring the Viaticum to the sick.

Defender of the Matrimonial Tie (cf. C. E., IV–675.)—Every diocese must have a priest to act as defender of the matrimonial tie. If he is not appointed merely for a special case he continues in office during an episcopal vacancy, but he requires confirmation by the new bishop. He is usually charged with defending the validity of ordinations and frequently acts as diocesan promoter of justice. *Codex jur. can.*, 1,586.

Delaware (cf. C. E., IV–692a).—The population of the State of Delaware according to the United States census of 1920 was 223,003, an increase of 10.2% over that of 1910. The population of the city of Wilmington was 110,168. Of the total population, 192,615 were whites, 30,335 were negroes, and the rest (53) included Indians, Chinese, and Japanese. Of the native whites, there were 172,805 (native parentage, 139,876) and of the foreign-born white, 19,810. The urban population was 120,767; the rural population, 102,236. The number of illiterates over ten years of age was 10,508, or 5.9 per cent. Of the negroes, over ten years of age, 19 per cent were illiterate.

AGRICULTURE AND INDUSTRY.—Delaware is mainly an agricultural state, 85 per cent of the land being in farms, which in 1920 numbered 10,140 and had a total area of 944,511 acres, 653,052 acres being improved land. The total value of farm property was $80,137,614. The chief crops are maize and wheat, but fruit and tomato growing are important. The state has oyster and other fisheries which are receiving

increasing attention. The capital invested in manufacturing industries in the state in 1919 was $148,207,598, an increase of 113 per cent over that in 1914. The number of establishments was 668, of persons engaged in manufacture, 32,972; of the value of the products, $165,073,009. The tanning, currying, and finishing of leather is the most important manufacturing industry. During the war, Wilmington experienced the greatest boom of its history, on account of the powder works situated there. There is an important coastwise trade, particularly with New York, which is connected with Wilmington by a line of steamers. Chesapeake Bay and Delaware Bay are connected by a canal.

EDUCATION.—The present school law was passed in 1919 and provides for a minimum school tax of $100 yearly in each district to support the schools therein, and grants $250,000 derived each year from the income tax to the elementary schools (from first to seventh grade). The State Board of Education consists of five members appointed by the governor for five years. Six months continuous school attendance in each year is compulsory for all children between the ages of seven and fourteen. In 1920 the total attendance in the free schools of the state was 37,135; the total expenditure for school purposes was $1,738,884. In 1914 the Women's College of Delaware was established by the state. The laws relative to private and parochial schools are as follows: in every elementary school, both public and private, of and in the state, there shall be taught at least reading, writing, arithmetic, spelling, oral and written English, history of the United States and Delaware, civics, elementary science, hygiene, sanitation, and physical training. All of these subjects shall be taught in the English language; no public money shall be appropriated in aid of any denominational school (X–3); all real or personal property used for school purposes, where the tuition is free, shall be exempt from taxation and assessment for public purposes (X–3); session of private schools must be the same as that of public schools; private schools must annually report to State Board regarding enrollment and attendance. They must also submit a monthly attendance record, and furnish such records as required by laws regulating child labor.

RECENT HISTORY.—During the European War Delaware contributed 7,487 soldiers or .2 per cent of the United States Army. In the expeditionary force, 7 officers and 80 men died; 12 officers and 200 men were wounded; 4 were taken prisoners. Delaware ratified the Federal prohibition amendment on 18 March, 1918, the ninth state to do so; the woman suffrage amendment was defeated in the state, 2 June, 1920.

CATHOLIC PROGRESS.—The Catholic population of the state in 1920 was 30,000. There are 50 churches in the diocese of Wilmington, of which 25 are in Delaware. The number of priests in the diocese is 57, and the number in the state is 42; of the latter 15 belong to religious orders. There are 13 parochial schools in the state, with 4,635 pupils. The active church membership of the leading Protestant denominations are (1916): Methodist Episcopal, 28,004; Protestant Episcopal, 4,656; Baptist, 3,651; Presbyterian, 6,197. In 1919 Dr. Frederic Joseph Kinsman, the Protestant Episcopal bishop of Delaware, resigned his see to become a Catholic.

RECENT LEGISLATION.—Recent legislation includes the regulation of child labor by means of a commission (1913), change in administration of the state government by the consolidation of several departments, a budget system, a provision for the commitment and care of the feeble-minded or criminally inclined persons, and a new school code.

Delta of the Nile, VICARIATE APOSTOLIC (DELTA NILI; cf. C. E., IV–701d), Egypt, was raised to the rank of a vicariate 17 September, 1909, with residence at Choubra. It is entrusted to the African Missions of Lyons, Mgr. Auguste Duret, titular bishop of Bubastis, being appointed first Vicar Apostolic 24 February, 1910. In 1911, Baron Empain, promoter of the Company of the Oasis of Heliopolis, offered the Society two pieces of land and the building of a church and residence gratuitously, with the condition of making Heliopolis the residential see. It was partially agreed, and Mgr. Duret with two Fathers of the African Missions took his residence there as simple occupant.

The vicariate comprises (with the four provinces under its jurisdiction and a part of the government at Cairo), a total population of, by the (1920) statistics, 3,500,000 inhabitants; Catholics of the Latin Rite, 12,000; Oriental Catholics, 12,000; heretics and schismatics, 20,000; and the rest Mohammedans. At the start of the Delta Mission, there were hardly a thousand Catholics of all the rites, attended by the Franciscan Fathers, who had only two stations. In 1920 there were 7 important stations with 7 parochial churches, 35 public chapels of the Latin Rite, 10 schools for boys, directed by the three Congregations of men in the Vicariate; African Mission Fathers, Jesuit Fathers, and Christian Brothers with 2,211 pupils; 13 schools for girls directed by the Religious of N. D. des Apotres, Good Shepherd, Sacred Heart, Charity of Bescançon, and St. Vincent de Paul, with an attendance of 4,046 pupils. A comparison of the statistics between 1915 and 1920 show a steady growth in the attendance of Catholic schools, which numbered 3,360 in 1915 and 6,256 in 1920. The charitable institutions comprise 7 dispensaries, 1 home for the aged with 100 inmates kept by the Religious of N. D. des Apotres, 3 workshops for the poor, 1 refuge, 2 orphanages for girls, 1 for boys, 1 nursery, 2 hospitals, and 1 house of the Religious de Marie Reparatrice, a contemplative order of women who conduct several pious works for ladies and young people. The vicariate is administered by 40 priests of the African Missions, 3 brothers; 29 Jesuit Fathers, 13 brothers, 3 auxiliary priests and 33 Christian Brothers, aided by 372 religious of the various congregations.

The present (1922) vicar apostolic is Rt. Rev. Jules Girard of the African Missions, titular Bishop of Bulla, b. 25 May, 1863, in the diocese of Puy, ordained priest 19 September, 1886, founder of St. Mark's parish in Cairo, administrator of the Vicariate Apostolic of Delta of the Nile, 1916, appointed Vicar Apostolic, 28 June, 1921, succeeding Rt. Rev. Auguste Duret (b. 2 January, 1846; d. 29 August, 1920).

Deluil-Martiny, MARY OF JESUS, foundress of the Congregation of the Daughters of the Sacred Heart, b. in Marseilles, France, 28 May, 1841; d. there 27 February, 1884. She was educated at the Visitation Convent in her native city and at the convent of the Sisters of the Sacred Heart in Lyons. For several years she remained at home and devoted herself to the spread of the devotion of the "Guard of Honor of the Sacred Heart of Jesus." In 1867 with the permission of her director she took a vow of perpetual chastity, and soon after set about the foundation of a congregation of women to be devoted to the reparation of the faults of the faithful and of priests. She put herself under obedience to the Archbishop of Malines,

who, on 9 December, 1872, approved the new institute to be known as the Congregation of the Daughters of the Sacred Heart of Jesus.

Sister Mary of Jesus built the first house of the Society at Berchem near Antwerp, and adjoining it erected the Basilica of the Sacred Heart. She then established her religious in Aix-en-Provence and at La Servianne, near Marseilles. Many houses were founded after her death, amongst them the mother-house in Rome. The constitutions were finally approved by the Holy See 2 February, 1902. The foundress was assassinated by the gardener of La Servianne, as she walked in the grounds with her community. On the expulsion of the Congregation from France, her body was removed to the Basilica of the Sacred Heart at Berchem. She had ruled her institute with great prudence and charity and given an example of the highest virtue to the perfection of her life. The introduction of her cause of canonization was signed by Pope Benedict XV, 25 May, 1921.

Denmark (cf. C. E., IV-722d).—The census held on 1 February, 1921, gives the area of Denmark as 16,566 square miles and the population as 3,268,807, including 184,133 in North Schleswig. In 1916 the population, excluding the Faroes, consisted of 1,415,833 males and 1,505,540 females. The largest cities with their population in 1916 are: Copenhagen 506,390 (with suburbs, 605,772), Aarhuus 65,858, Odense 45,303, Aalborg 38,102, Horsens 25,149, Randers 24,428.

Economic Conditions.—Of the total area of Denmark 80 per cent is productive; about one-sixth of the unproductive area is peat bogs. Of the productive area 6 per cent is forest and of the remainder less than one-half is arable, and the residue pasture and meadows. The acreage and production of the chief crops in 1920 were as follows: wheat 156,405 acres, 189,000 tons; rye 525,-512 acres, 319,700 tons; barley 596,292 acres, 512,-700 tons; oats 1,012,787 acres, 684,100 tons. During the first three years of the World War, Denmark was called upon to furnish food supplies in greater quantities than ever before in her history, but the submarine campaign in 1917 cut off the supply of raw materials from abroad and the lack of fertilizers resulted in decreased production of the land. On 15 July, 1920, there were in Denmark proper 563,467 horses, 2,286,408 head of cattle, 504,241 sheep, 1,007,861 swine, and 13,997,015 hens. Denmark owes her prominent position in dairying and agriculture chiefly to the Co-operative System. The divisions of land are so small and stocks of animals are so great—nearly 60 per cent of the Danish farms consist of less than thirteen acres each—that, without an organization to combine scientifically the productive capacity of the different farms, the country could hardly have gained the rank that is now holds. The Central Co-operative Committee has general powers of supervision over the entire country. The total value of the fisheries in 1919 was £3,006,222. The fleet in 1919 consisted of 15,422 boats. In 1920 the value of the exports was about $430,000,000; of the imports, $800,000,000. In 1918 most of Denmark's trade was with Germany, Sweden, Great Britain, and Norway. The country proper (excluding Copenhagen) had in 1919, 4197 miles of road, besides 23,654 miles of by-ways. In 1918 there were 2635 miles of railway, of which 1283 miles belong to the State. In 1920 the state debt was £51,458,894, divided into an internal and a foreign debt. The latter amounted to £14,130,282. The public debt was incurred in part by large annual deficits of former years before the establishment of parliamentary government, and in part by railway undertakings and construction of public works. The total expenditure for old-age pensions was 33,711,000 kroner, of which one-half was expended by the State. An important feature in the administration of the finances of Denmark is the maintenance of a large reserve fund. In weights and measures the country has now adapted itself to the decimal system of Central and Southern Europe.

Education.—There are 3466 public elementary schools of which 63 are in Copenhagen, 158 in other towns and 3245 in the rural districts. The total number of pupils in 1918 was 406,000. Besides the elementary schools, there were 13 government schools and 150 private schools and certain unclassified private schools, which had in 1918 an attendance of 60,000. For higher instruction there are furthermore (1919): a veterinary and agricultural college at Copenhagen with 58 professors and teachers and about 600 pupils; 203 technical school with 23,000 pupils; 21 training colleges for teachers with 1600 pupils; 81 commercial schools with 12,500 pupils; 21 agricultural or horticultural schools, and 58 popular high schools (adult schools of about 9000 pupils); a college of pharmacy with 80 students; a dental school, an art school, and a polytechnical institute. The adult schools are all private, but to them and the agricultural schools the State makes an annual grant of about 706,000 kroner. Grants are made to the grammar and middle-class schools amounting annually to about 4,000,000 kroner. The University of Copenhagen has about 100 on the faculty and a total attendance of about 3200 students.

Recent History.—In 1916, a plebiscite in Denmark favoring the step, the Virgin Islands were sold to the United States for $25,000,000. At the same time the United States agreed to recognize Danish sovereignty over the whole of Greenland. In 1918 Iceland became a sovereign state of Denmark; this new status is the culmination of long agitation on the part of Iceland for greater equality between the two countries. The Bill granting autonomy was first submitted to the Legislature of Iceland, ratified by a plebiscite among the people of the island, and finally passed by the Danish Parliament. During the World War Denmark maintained a position of impartial neutrality, although the war had adverse economic effects on the people, as the British Government, in their policy of blockading Germany, restricted imports into contiguous neutral states. At the Peace Conference at Versailles in 1919 it was decided that the portions of Schleswig which had been taken away from Denmark by Germany as a result of the war of 1864, should decide by a plebiscite whether or not they should be attached to Denmark, and provision for this was made by the Treaty of Versailles. Schleswig was accordingly divided into three zones; the first, including the territory to the north of the line reaching from the south of Tondern to the north of Flensburg; the second comprising the center of the German population, namely the city of Flensburg; the third, including both banks of the Kiel Canal. The first voted for union with Denmark; the second to remain with Germany; and the third, being completely German, was excluded from the plebiscite. Denmark in turn was to recompense Germany for railroad property and all state buildings, also make restitution to Danish citizens for loss sustained in exchange in crowns; and to assume responsibility for the pensioning of widows and orphans, and

disabled soldiers. In 1922 the Danish Parliament discussed the living apart of married couples for a year and a half as sufficient ground for divorce.

The present Constitution of Denmark is founded on the *Grundlov* (charter) of 5 June, 1915, as amended on 10 September, 1920. It provides for a Diet (*Rigsdag*), composed of two houses: the *Folketing* (House of Commons) and the *Landsting* (Senate). The King must be a member of the Evangelical-Lutheran Church, the official Church of the state; he has not the right to declare war or to sign peace without the consent of the *Rigsdag*. The present ruler is Christian X, who succeeded to the throne at the death of his father on 14 May, 1912. The new election law was passed on 11 April, 1920, to secure fair representation in this small country of many political parties. The old Danish law was based upon the absolute majority principle and single member-district method. The method was revised in 1915, when another electoral law retained the single-member seats, but added for distribution 23 supplementary seats among the parties which did not obtain a representation in proportion to the number of votes cast. Under the new law the principle of proportional representation is introduced. All single-member districts are replaced by large constituencies which elect members by the list ballot (*scrutin de liste*) method according to the proportional representation system. To make the representation of the different parties conform to their voting strength, supplementary seats are retained. Copenhagen is divided into three constituencies, each of which elects six members by proportional representation. To the 18 members thus elected are added six supplementary seats distributed to parties which may not have obtained a representative in proportion to the number of votes cast for them. The country outside Copenhagen is divided into 20 constituencies which elect 93 representatives by the proportional system. In addition there are 23 supplementary seats, 13 of which go to Jutland and 10 to the Islands of Seeland, Funen, etc., for distribution to parties which have not obtained a proportional representation.

Denmark, Vicariate Apostolic of (Danioenensis), with residential seat at Copenhagen, comprises a Catholic population of 27,000, of whom 7000 are Poles, and about 100 Germans, the rest being Danes. In 1921 the northern part of the prefecture apostolic of Schleswig-Holstein was annexed to the vicariate Apostolic of Denmark and the southern part left to the care of the Diocese of Osnabruck.

According to statistics for 1922 there are in the vicariate 29 parishes, 20 secular and 55 regular priests, 25 Brothers, 4 seminarians, 33 churches or chapels, 16 stations, 1 high school and 1 training school aided by the Government, 11 religious congregations of men, 11 of women with 600 sisters, 1 home, 8 asylums, and 20 hospitals. In the city of Copenhagen there are 6000 Catholics; 5 parishes and 6 chapels; a new church was consecrated in June, 1917. The Jesuit College of St. Andrew at Odrupshoi has been closed and its buildings are now occupied by the Sisters of the Assumption. The Cistercians of Bohemia have recently made a foundation in the vicariate.

The Sodality of the Blessed Virgin and the St. Vincent de Paul Society are established among the laity. New missions have been opened at Aakirkeby, Holbak, Haderslev, Hörsholm, Allerslev, Naestved, Nykobing, Maribo, Nakskoo, and Svendborg. Catholic journals include, "Nordisk Ugeblad," "Katolsk Ungdom," and "Jesu Hjertes Budbringer." The Church in Denmark continues to advance and there are many yearly conversions, chiefly amongst the wealthier tradespeople. A genuine respect for Catholicism is prevalent everywhere, and the recent canonization of Joan of Arc was celebrated by a public ceremony and her statue placed in a central square of the city, the first time a saint was publicly honored in Denmark since the Reformation. Among the recent prominent converts are Har Scavenius, Minister of Foreign Affairs, and his wife, and Count Knuth-Knuthenborg. In 1919 Mgr. Dieppen, Bishop of Bois-le-Duc, was appointed Apostolic Visitor to the Scandinavian countries by Pope Benedict XV, in order to study their condition and report on the most efficacious means for the spread of the Faith. King Christian visited the Pope in 1921, and on his return reported his visit to the vicar apostolic, a thing unprecedented in Denmark.

The first vicar apostolic Mgr. Johannes Von Euch, the apostle of Denmark, died in March, 1922. He was born at Meppen, Hanover, in 1834, studied at Mainz, and in 1860 was sent as vicar to the church of St. Anschaire, Copenhagen. Two years later he went to Fredericia in Jutland, where he created one of the most flourishing parishes in the country; on the death of Mgr. Gruder he returned to Copenhagen to succeed him as prefect apostolic. When Denmark was made a vicariate (1892) he became vicar with the title of Bishop of Anastasiopolis, and the steady progress of the Church .in this country where he was universally loved is due to his tireless labor. The Holy See bestowed upon him the dignity of assistant to the pontifical throne, domestic prelate and Roman count, while King Christian X made him a Commander of the Order of "Dannebrog," the Danish Legion of Honor.

Denunciation (cf. C. E., IV–733b).—Clerics and religious joining the Freemasons or other like societies are to be denounced to the Congregation of the Holy Office (Codex jur. can., 2336).

Denver, Diocese of (Denveriensis; cf. C. E., IV–733d), comprises the entire State of Colorado, an area of 103,645 sq. miles. The second bishop of this diocese, the Rt. Rev. Nicholas C. Matz, who had filled the see since 1889, died on 9 August, 1917, and was succeeded by the present bishop, Rt. Rev. J. Henry Tihen, D.D. Bishop Tihen was born in Oldenburg, Ind., in 1861 and ordained in 1886, after which he accompanied the Rt. Rev. John J. Hennessy to Wichita when he took charge of that see, and acted as chancellor of the diocese and rector of the cathedral until his promotion to the episcopacy. He was consecrated Bishop of Lincoln, Neb., on 6 July, 1911, and filled that see until his transfer to Denver, 21 December, 1917.

The Cathedral of the Immaculate Conception, erected at a cost of over half a million dollars, was consecrated by Bishop Tihen on 23 October of the present year (1921). The liquidation of the debt which had remained on the cathedral as well as the erection of a home for the aged, completed in 1918, and entrusted to the Little Sisters of the Poor, was due to the generosity of Mr. and Mrs. John K. Mullen. Mr. Mullen was appointed a Knight of St. Gregory by Pontifical Brief dated 10 August, 1921. This honor was also conferred on Captain John J. Lambert of Pueblo, who was largely responsible for the erection of the Sacred Heart Orphanage in that city, and who died 5 January, 1916, at the age of 79. In 1907 St. Thomas Theological Seminary was erected by the priests of the Congregation of the Mission and opened the following year. During the war, however, the Benedictine

College at Pueblo was forced to close because of lack of funds to support it, and where formerly there were 10 academies in the diocese there are now 5, the others having given way to, or been transformed into parochial schools.

At present the religious orders established in the diocese are: Men: Jesuits, Benedictines, Franciscans, Dominicans, Redemptorists, Servites, Theatines, and Augustinians. Women: Sisters of Loretto, Charity, St. Joseph, Mercy, the Good Shepherd, Third Order of St. Dominic, St. Francis, St. Benedict, Charity of the B. V. M., St. Francis of the Perpetual Adoration, Missionary Sisters of the Sacred Heart, St. Benedict, St. Joseph, St. Francis of Assisi, Little Sisters of the Poor, Servants of Mary, Holy Cross, Presentation, Capuchin, Third Order of St. Francis, School Sisters of St. Francis, and School Sisters of Charity. There are 119 secular and 78 regular priests in the diocese, 101 churches with resident pastors and 148 missions with chapels. The various educational and charitable institutions include, 5 academies with 855 pupils, 36 parochial schools with 8,778 children, a theological seminary with 29 students, 19 of whom are from this diocese, a Jesuit college for boys with 281 students, 5 orphan asylums with 873 children, an industrial and reform school with 248 inmates, a home for the aged with 120 inmates, a home for girls and business women, and 13 hospitals with 22,189 patients annually. The Catholic population numbers 113,722.

De Roaldès, Arthur Washington, surgeon, b. at Opelousas, Louisiana, 25 January, 1849; d. in New Orleans, 12 June, 1918. He was educated in France by the Jesuits and graduated from the University of France in letters in 1865 and in arts in 1866. Three years later he received his degree in medicine from the University of Louisiana and in 1870 from that of Paris. During the Franco-German war he was assistant surgeon with the 6th International Ambulance Corps, was mentioned for bravery and subsequently decorated with the Cross of the Legion of Honor. He served as surgeon with the Red Cross during the French Commune, and in 1872 returned to New Orleans, where from 1880 to 1883 he was in charge of the Charity Hospital of Louisiana. In 1889 Dr. De Roaldès founded the Eye, Ear, Nose, and Throat Hospital of New Orleans, of which he was trustee and surgeon-in-chief until his death. He was emeritus professor of diseases of the ear, nose and throat at the Post Graduate Department of Tulane University, Louisiana, a member of many medical congresses and an officer of numerous medical societies. In 1905 the Progressive Union of New Orleans awarded Dr. De Roaldès the "Picayune Loving Cup" for the most meritorious services rendered the community during that year, the French Government offering at the same time a magnificent Sèvres vase to his foundation, which subsequently received like gifts from Italy, Spain, Germany, and Russia for gratuitous services rendered their indigent sick. In 1906 he was promoted to be a commander of the Legion of Honor, and Pope Pius X conferred on him the title of Commander of the Order of St. Gregory the Great. Three years later the King of Italy made him a knight of the Order of Saints Maurice and Lazarus. Before his death Dr. De Roaldès lost his sight as the immediate result of his work for the blind. He wrote much on surgical topics. In 1921 the enlargement and renovation of the hospital established by him was begun as a memorial to him.

Déroulède, Paul, poet and politician, b. in Paris 2 September, 1846; d. in Nice, 30 January, 1914. He was educated in the Lycée Louis-le-Grand, Bonaparte, and Versailles, studied law and was called to the bar in 1870. Shortly afterwards he enlisted in a regiment of zouaves, was taken prisoner at Sedan, escaped and returning to France was made a chevalier of the Legion of Honor. After devoting a number of years to literary persuits, he entered politics and founded the League of Patriots, an association noted for its hostility to Germany. In 1883 he went to Russia to further a Franco-Russian alliance, and later supported General Boulanger during his temporary rise to power. His anti-Semitism was marked during the Dreyfus case. In 1890 he was a member of the Chamber of Deputies, and ten years later was banished for having tried to substitute the Republican Plebiscite for the Parliamentary Constitution. He was pardoned in 1905. During the last years of his life M. Déroulède was a fervent Catholic, and died fortified by the rites of the Church. His literary productions include the popular "Songs of the Soldier" (1872), "More Songs of the Soldier" (1875), "Marches and Alarms" (1881), "The Tower of Auvergne," "Military Songs" (1888), a patriotic drama "L'Hetman" (1877); other dramas, "The Moabites" (1880) prohibited by the censor, "Messire Duguesclin" (1895), and "The Death of Hoche" (1897), "Sons of the Peasant" (1894), "The Most Beautiful Girl in the World" (1897), "Writings by the Way" (1907), "More Writings by the Way" (1907), etc.

Derry, Diocese of (Derriensis; cf. C. E., IV–742d), in Ireland, suffragan of Armagh, is at present (1922) administered by Rt. Rev. Charles MacHugh, b. 12 August, 1852, in the diocese, rector of the seminary vicar general, prelate of the Holy See, 2 December, 1906, consecrated bishop, 29 September, 1907, succeeding Rt. Rev. John Keys O'Doherty, b. 25 September, 1833, d. February, 1907.

The population according to 1911 census was 213,878, of whom 122,528 were Catholics. There are at present (1922) 39 parishes, 82 churches, 120 secular priests, 8 convents, 200 nuns of various communities, 1 seminary, high class boarding-schools. National and primary schools are under clerical management. The charitable institutions include, 3 homes, 2 of which are for young girls and old women, and the other for boys and old men, are kept by the Sisters of Nazareth, 1 home kept by the Sisters of the Good Shepherd, for penitents and a preservation shelter. In county hospitals and all the institutions supported by public votes, the ministry of priests is unrestricted.

The events of special importance in the diocese are: the erection of the Church of St. Columcille; a church at Maghera, the laying of the cornerstone of the church of Our Lady of Lourdes, and the purchase of extensive grounds for charitable purposes, the foundation of a diocesan society for the support of sick priests and the promotion of various diocesan interests.

Desecration (cf. C. E., IV–749).—A fixed altar loses its consecration if the table is separated from the support even momentarily; in this case the ordinary can permit a priest to reconsecrate it by the short formula; hitherto an ordinary required a papal indult to authorize this. Both fixed and movable altars lose their consecration (a) if a large portion or an anointed part is broken off; (b) if the relics are removed or the sepulchre cover is broken or removed, unless when the cover is removed by the bishop or his delegate in order to repair it or to examine the relics—this exception being an innova-

tion; a slight fracture of the cover, however, does not destroy the consecration, and any priest may repair it with cement. The desecration of a church does not affect an altar, and vice versa. (Code juris canonici, 1,170 sqq.)

Des Moines, DIOCESE OF (DESMOINENSIS; cf. C. E., XVI–35c), of which was erected August 12, 1911, comprises 12,446 sq. miles of the State of Iowa and is under the administration of Rt. Rev. Thomas W. Drumm, D.D., consecrated bishop of this diocese 21 May, 1919. He is the second bishop of the diocese, his predecessor having been the Rt. Rev. Austin Dowling, D.D., who was consecrated the first Bishop of Des Moines on 25 April, 1912, and later promoted to the See of St. Paul, January, 1919.. The present (1921) statistics of the diocese show the following record: secular priests, 76; regulars, 7; parishes, 57; missions, 32 and stations, 6; 1 college for boys; 2 academies for girls; 22 parochial schools with an attendance of 2,918. Various institutions included in the diocese are: 1 monastery (Passionist Fathers); 2 homes for working women; and 3 hospitals. Three religious orders are represented: the Passionists, the Benedictine, and the Sisters of Mercy. The number of Catholics is 37,977.

Detroit, DIOCESE OF (DETROITENSIS; cf. C. E., IV–758b), established 8 March, 1833, comprises a part of the lower peninsula of the State of Michigan, U. S. A. Rt. Rev. John S. Foley, D.D., the third bishop of this diocese, who had filled the see since 1888, died 5 January, 1918, and was succeeded by the present incumbent, Rt. Rev. Michael James Gallagher, transferred to this diocese 18 July, 1918. Bishop Gallagher was ordained a priest 19 March, 1893, appointed titular Bishop of Tipasa and coadjutor to the Bishop of Grand Rapids, 5 July, 1915, and on 17 November, 1918, he arrived in Detroit and was escorted to the episcopal residence by a parade of 50,000 men, while 100,000 more lined the streets to welcome him. In May, 1920, the bishop called upon the people of the diocese to contribute four million dollars to found and endow Sacred Heart Preparatory Seminary, and within three months over nine million had been subscribed and the seminary is now opened in temporary quarters with an enrollment of more than two hundred students. The faculty is composed of secular priests, but the Congregation of the Holy Cross and the Trappist Fathers have arranged to open houses of study for their candidates, in connection with the seminary. The vigorous leadership and fearless attitude of Bishop Gallagher in fighting the anti-parochial school bill, which came up at the fall elections of 1920, was responsible for its defeat and the state records show that within his diocese the issue was defeated two to one. Since the elections an act of the Legislature was passed undertaking a certain amount of state supérvision of parochial schools and the diocesan authorities are co-operating, the bishop having appointed a diocesan superintendent of schools.

During the World War the diocese supplied 10 chaplains, and over 18,000 men went into the service, of whom about 1,000 gave up their lives.

Since Bishop Gallagher's incumbency 30 new parishes have been established and 12 new schools opened and the statistics now (1921) show: 202 parishes, 274 churches, 72 missions, 1 monastery for men and 1 for women, 13 convents for men and 4 for women, 336 secular and 70 regular clergy, 34 lay brothers, 1,103 Sisters, 2 seminaries with 345 seminarians. Among the educational institutions are: 1 university with 90 professors and 1,343 students, 2 colleges for women with 15 teachers and 75 students, 51 high schools with 127 teachers and an attendance of 1,143 boys and 1,796 girls, 6 academies with 68 teachers and attendance of 480 boys and 904 girls, 4 normal schools with 180 students, 131 elementary schools with 1,140 teachers and 65,887 pupils. The charitable institutions comprise homes for the aged poor, the aged and the feeble minded, 5 orphan asylums, 1 insane asylum, 2 infant asylums, 9 hospitals, 2 refuges, and 3 settlement houses. The Eucharistic League and "Pactum Sacerdotum," are established among the clergy, and the Holy Name and St. Vincent de Paul societies, National Catholic Welfare Council of men, National Catholic Council of women, League of Catholic women, Association of Holy Childhood, Catholic Study Club and Salve Regina are organized among the laity. A periodical, "The Michigan Catholic," is published. The Catholic population numbers 492,767.

Detroit, UNIVERSITY OF.—This institution, under the care of the Fathers of the Society of Jesus, was founded in 1877 and incorporated 27 April, 1881, according to the general law of the State of Michigan, under the corporate title of "Detroit College," with power to grant such literary honors and confer such degrees as are usually conferred by similar colleges in the United States. The growth of the institution and the advancing prominence of its alumni, and most of all the almost unprecedented progress of the city in population and extent and diversity of industrial and commercial enterprise, constituted at once a warrant and a demand for new development in its educational work. For this reason, on the expiration of the original charter in 1911, the authorities effected a new organization on a broader basis, and incorporated under the title of "The University of Detroit." At present (1922) the different departments of the university, along literary, philosophical, Family Sodality, Holy Name Society, Sodality of

The School of Law was established in 1912, carries on instructions in two courses: a day course and an evening course. Total registration (1921–22) 275 students.

The School of Engineering offers a five-year cooperative course in civil, chemical, electrical, mechanical, and æronautical engineering. It includes alternate bi-weekly periods at the university and in actual engineering practice in the shops. This practice is made possible by an arrangement of the university with the engineering, manufacturing and public service establishments of the city. The employment is under the united control of the university and the employer. Total registration, 236.

The School of Commerce and Finance was organized in 1916 to meet the demand for supplementary training along commercial and industrial lines. The course covers a four-year period. Studies and lectures in economics, law, business administration, accounting, cost accounting, sociology, advertising, salesmanship, ethics, languages, etc., are arranged to develop careers as certified public accountants, business analists, advisors or executives. Total registration, 679.

The College of Arts and Sciences extends through four years and embraces instruction in the departments of religion, philosophy, economics, political science, sociology, education, language, literature, history, science, and mathematics. The aim of the course is to give the student a complete liberal education, which will train and develop all the powers of the mind, and will cultivate no one faculty to an

exaggerated degree at the expense of the others. Total registration, 115.

The university also maintains a standard high school. The law department has a very complete library, numbering about 15,000 volumes, the School of Commerce and Finance about 10,000 volumes, and the high school library about 30,000. The "Law Review" and "Varsity News" are published in the university, and "The Cub" in the high school. The faculty comprises: the president, Rev. William T. Doran, S.J., 70 professors, 63 lecturers, 7 instructors, 18 associate professors, 3 assistant professors and 4 laboratory assistants.

Devine, ARTHUR, theologian and devotional writer, b. at Kilmactiege, Sligo, Ireland, 1 December, 1849; d. at St. Paul's Retreat, Mount Argus, Dublin, 20 April, 1919. He was educated at home, entered the Passionist Order in 1865 and made his ecclesiastical studies at St. Paul's Retreat, Mount Argus. He was professed in 1866, and was professor of theology at Mount Argus for two years preceding his ordination in 1872. The greater part of his priestly life was spent in England and Scotland, principally at St. Joseph's, Highgate Hill, London, where he was lector of theology for nearly thirty years. From 1884 to 1887 he was consultor to the Provincial of his Order. The last twelve years of his life were spent as professor of theology, Scripture, and canon law at Mount Argus.

Father Devine was greatly interested in the revival of the Irish language, preached many sermons in Irish, and instituted a course of Sunday instructions for Irish speakers at Mount Argus. During intervals of parish and literary work he gave many missions and retreats to religious. He was the author of "Convent Life," "The History of the Passion," "The Creed Explained," "The Sacraments Explained," "The Commandments Explained," "A Manual of Ascetical Theology," "A Manual of Mystical Theology," "The Ordinary of the Mass Explained," "Frequent and Daily Communion," "The Law of Christian Marriage," and "Pentecostal Sermons," several articles in the CATHOLIC ENCYCLOPEDIA and various contributions to the "Homiletic Monthly," "The Passionist Record," and other Catholic magazines.

De Waal, ANTON MARIA, archæologist, b. at Emmerich-am-Rhein, Prussia, 4 May, 1837; d. in Rome, 23 February, 1917. He was educated at the gymnasium of his native town and at the Academy of Münster and was ordained in 1862. The following six years were spent as professor in the seminary at Gaesdonk; he then went to Rome where he was successively curate at Santa Maria dell'Anima, chaplain at the German College, Santa Maria dell'Anima; assistant rector and rector of Campo Santo de'Tedeschi (C. E., III–224d), which he organized in its present form in 1876; and consultor of the Commission for Historical Studies. During the siege of Rome (1870) he served as chaplain with the Papal army. For over seventy years Father de Waal was president of the German Reading Association in Rome and presided at the First Archæological Congress at Salona, Dalmatia. He was magister of the Collegium Cultorum Martyrum and a member of the French Archæological Society. In 1896 Pope Leo XIII made him a prelate of the Holy See, and in 1900 conferred on him the dignity of prothonatary Apostolic, to which was added later the decoration Pro ecclesia et pontifice. The civil honors accorded him include those of Commander of the Austrian Order of Franz Joseph, Knight of the Prussian Order of the Eagle (2nd class), of the Saxon Order of Albertus (2nd class), of the Prussian Order of the Crown (2nd class).

Mgr. de Waal was a contributor to the CATHOLIC ENCYCLOPEDIA, editor of the archæological section of "Romische Quartaschrift" and the author of "Valeria," a novel (5 eds.), "Die Blinde vom Aventin," "Konigin Serena," "Die Swanzigste September," "Die alten frommen Stiftungen bei Sankt Peter," "Rompilgor," a guide for pilgrims to Rome (9 eds.); "Katakombenbilder," a novel (3 eds.), "Judas Ende," a novel (3 eds.), "Der Campe Santo der Deutschen zu Rom," "Roma sacra" (2 eds.), etc., etc.; several short plays and novels.

The excavations of St. Sebastian on the Appian Way in Rome begun in 1915 by the Commission of Sacred Archæology at the request and with the help of Mgr. de Waal, and continued by the excavation office have led to the most important discoveries. It was in the hope of settling the controversies concerning "La Platonia" that Mgr. de Waal inaugurated this work. Ancient liturgical, hagiographical and historical documents attest the existence in Rome of a triple *memoria* of the Apostles Sts. Peter and Paul. The first two are their lambs under the altars of the basilicas respectively dedicated to them. The third is on the Appian Way *ad Catacumbas,* on the spot where today the basilica of St. Sebastian, originally a basilica of the Apostles, stands. Opinions differ about the foundation of this third liturgical commemoration, but the one finally adopted by the majority of archælogists is that the bodies of the saints were translated there by the Christians of Rome to save them from profanation during the persecution of Valerian. Since the Middle Ages scientists believed that the exact spot where the bodies reposed was in a subterranean chapel called "La Platonia" under the basilica of St. Sebastian. In 1894 the discovery of an inscription revealed the fact that this chapel had served as the tomb of St. Quirinus, Bishop of Siscia, whose remains had been transferred to Rome. Whence arose bitter disputes, Mgr. de Waal holding in opposition to those who believed the chapel had held the three bodies, that the bodies of the Apostles were elsewhre, probably under an altar called "the altar of relics." Further discoveries complicated matters and it was in the hope of finding something conclusive on the subject that Mgr. de Waal inaugurated the excavations of St. Sebastian. On this precise point they did not realize his hopes, but they led to many other most important discoveries, uncovering the oldest of Christian tombs yet known in Rome, and the ruins of "la Triclia," the walls of which are covered with inscriptions in the names of St. Peter and St. Paul. They give a new and valuable proof of the sojourn and death of the two apostles in Rome. The construction in 1919 of a large garage in the *Viale Mazoni,* between the Lateran and the Porta Tiburtina led to the discovery of one of the most curious funeral monuments ever found in Rome, of very ancient origin, containing many paintings, seemingly Christian in origin. The excavation office which conducted the works has decided to give over the monument to the Commission of Sacred Archæology. In 1920 building operations northeast of the Villa borghese led to the discovery of the cemetery of St. Pamphilius, of the clearance of which the Commission took charge. From day to day new monuments of great archælogical value are being unearthed.

EDITH DONOVAN.

Diakovu, DIOCESE OF (DIAKOVARENSIS; cf. C. E., IV–769d), suffragan to the see of Zagrab. After

the long administration of Bishop Strossmayer (1849–1905) the see of Diakovu was left vacant until 1911, when Rt. Rev. John Baptist Krapac was elected bishop. After Bishop Krapac's death (16 July, 1916), the see was again left vacant until 1920, when Rt. Rev. Antonius Aksamovic was appointed (22 April) to succeed him. Since 1918 the diocese has belonged to the kingdom of the Croats, Serbs, and Slovenes. In 1913 a new seminary was erected; in 1920 the diocese lost one of its most prominent clergy by the death of Canon Michael Cepelic; and in 1921 (23 August) occurred the death of Rt. Rev. Engelbertus Vorsak, titular Bishop of Zenopolis, who resided at Diakovu.

The present (1921) records of the diocese show a Catholic population of 310,600 classified as follows: Croats, 87%; Germans, 8%; Hungarians, 2%; Slovenes and others, 3%. There are: 98 parishes, 98 parish churches and 115 missionary churches, 8 monasteries for men and 1 for women, 12 convents for women, 171 secular priests and 25 regulars, 21 lay brothers, 1 seminary with 5 professors and 16 seminarians, 1 college for men with 4 teachers and an attendance of 50, 1 college for women with 17 teachers and 120 students. The diocese maintains: 1 home for the destitute in Osjek, 10 orphanages and 6 day nurseries; 7 of the public institutions permit the ministry of priests. Among the clergy two societies are organized, one for Perpetual Adoration and the other, the "Urajamnost." Among the laity there is also a society for Perpetual Adoration as well as the League of the Sacred Heart, the Society of the Holy Rosary, the Third Order of St. Francis, the Congregation of Mary, societies for young girls and associations for young men. Four periodicals are published in the diocese: "Hrvatska Obzana," published at Osjek; "Djakovaeke Pucke Slovine," published at Diakovu; "Glasnik," published at Diakovu, and "Christliche Volkszeitung," published at Osjek.

Diamantina, Diocese of (Adamantina; cf. C. E., IV–772b), in the State of Minas Geraes, Brazil. This diocese was erected in 1854 as a suffragan of Marianna and included the northern part of the State, but on 10 December, 1910, the Diocese of Montes Claros was created from its northern section, and on 25 August, 1913, the Diocese of Arassuahy was cut off on the east, while on 28 June, 1917, Diamantina became an archdiocese, with Montes Claros and Arassuahy as suffragans.

The archdiocese has about 440,000 inhabitants, mostly Catholic, and is divided into 7 ecclesiastical districts, 59 parishes, and 1 *curato* with 66 secular and 17 regular priests, 6 lay brothers, and 13 nuns. There are two missionary orders of men, the Lazarists and Redemptorists. The Lazarists have charge of the archiepiscopal seminary and college, which has 79 seminarians and 60 students, and their church of the Sacred Heart is renowned throughout Brazil, being magnificently constructed and decorated and having a large congregation. In connection with it Leo XIII erected an archconfraternity and established there a guard of honor of the Sacred Heart, and Benedict XV accorded it the rights of a minor basilica. The Redemptorists have a convent attached to their beautiful church of São Geraldo in Curvello. The orders of women are the Sisters of Charity of St. Vincent de Paul, and the Poor Clares. There are 3 colleges for girls with 21 instructors and 240 students. The most important of these is the College of Our Lady of Sorrows at Diamantina, in charge of Sisters of Charity, and the other schools are at Serro, one under Sisters of Charity and the other in charge of the Franciscans. These schools prepare girls for the state normal schools. There are 2 orphan asylums attached to colleges of Sisters of Charity, and 1 asylum for the poor; 3 hospitals (2 Charity; 1 Franciscan), 2 in Diamantina, 1 in Serro.

The Archbishop of Diamantina is Most Rev. Joachim Silverio de Sousa, born in San Miguel, Diocese of Marianna, 20 July, 1859, ordained 4 March, 1889, elected titular bishop of Bagi 16 November, 1901, and coadjutor at Diamantina, succeeded Mgr. Dos Santos 5 May, 1905, promoted 29 January, 1909, titular archbishop of Axum and auxiliary of Rio de Janeiro; transferred to Diamantina 25 January, 1910, succeeding himself and retaining his titular archbishopric; then made archbishop 27 June, 1917. Archbishop de Sousa received the pallium 18 October, 1919, from hands of Archbishop Pimenta of Marianna. The archbishop is the author of many well known books published in Brazil. On 13 December, 1918, José Antonio dos Santos, C.M., born at Cacheira, Diocese of Marianna, was elected titular bishop of Croia and auxiliary of Diamantina.

Diano (or Teggiano), Diocese of (Dianensis; cf. C. E., IV–773b), province of Salerno, Southern Italy, has a population of 100,000 Catholics. The bishop is Rt. Rev. Orazio Caldarolo, born 12 November, 1871, in Bitonto, appointed bishop 8 May, 1916, proclaimed 4 December following, succeeding Rt. Rev. Tiberio (b. 24 October, 1850; d. suddenly 26 April, 1915). According to the census of 1922 the diocese numbers 44 parishes, 171 secular priests, 73 churches or chapels.

Diego Suarez, Vicariate Apostolic of (cf. C. E., XVI–83a), Madagascar. Erected in 1896 under the name of Madagascar, it was changed to the present name 20 May, 1913, and is confided to the Fathers of the Holy Ghost. It covers an area of 77,220 sq. miles, with a total population of 430,000, of whom 21,000 are Catholics, 1,500 catechumens, 3,000 Protestants. The diocese at present (1922) is administered by Rt. Rev. August Fortineau, C.S.Sp., titular Bishop of Chytri. He was born in 1873 in Machecoul, France, where he studied and left for Madagascar, 1898; chaplain of the military hospital of Diego Suarez, founder of the missions in Fenerive, later in Merimandrado, rector of the cathedral and coadjutor to the vicar apostolic 17 July, 1914, proclaimed 8 September following, succeeding as vicar apostolic 26 April, 1914, Mgr. Corbet (b. 9 November, 1836; d. 26 July, 1914). According to (1920) statistics the diocese includes 11 stations with chapels, 17 schools, 5 orphanages, 21 Fathers of the Holy Ghost, 5 Brothers, 4 Premonstratensians, 35 Sisters of St. Joseph of Cluny, 6 Franciscan missionaries of Mary, 24 Daughters of Mary.

Digby, Mabel, Superior General of the Society of the Sacred Heart of Jesus, b. at Ashford House, near Staines, Middlesex, 7 April, 1835; d. at Ixelles, Brussels, 21 May, 1911. She was the daughter of Simon Digby of Osbertstown, Kildare, Ireland, and Elizabeth Anne Morse, only daughter of Mr. John Morse of Sprowston Hall, Norfolk. She belonged to the Protestant branch of the Digby family, but in 1852 her mother and elder sister were received into the Church at Montpellier, France, where the family resided for several years. Her conversion followed two years later under circumstances that seemed to foreshadow the call to some special mission, and worked an extraordinary change in her character. In 1857 she was admitted into the Society of the Sacred Heart by its foundress, Blessed Madeleine Sophie Barat,

and two years later made her vows at the novitiate in Conflans. She was then sent to Marmoutiers, Tours, where she worked for thirteen years, the last eight of which were spent in the position of superior. In 1872 Mother Digby went as superior vicar to Roehampton, the house of her order in England, a post which she filled for twenty-two years. The Society flourished under her wise guidance and six new houses were opened in England; she also made the first foundation in Australia, where the Society now has many houses.

In 1894 on the death of the superior general Mother Digby became one of the assistants general and took up her work at the mother-house in Paris. The newly elected superior general died the following year, and Mother Digby was unanimously chosen to succeed her. One of her first works in this new position was to visit the houses of the Order in Canada, the United States and Mexico, where no superior general had ever been. The great work of her generalate, however, was the conducting of the retreat of her order from France, where by the nefarious Laws of Suppression forty-six houses were closed in rapid succession. The crisis found her prepared, for with characteristic insight she seemed to have realized from the beginning what the outcome would be. For every house closed in France a new one was opened elsewhere, so that when the work of destruction had been completed the Society as a whole counted a larger number of centers than it has possessed in the days of peace. Every member of the Society found another home in other lands alike in spirit and rule to the one from which she had been expelled. In 1909 Rev. Mother Digby transferred the mother-house of the Society to Ixelles, Brussels, and it was there that she died. Her body was taken to Roehampton where she had worked for so many years.

Digne, Diocese of (Diniensis; cf. C. E., IV–793b), Basses-Alpes, France, includes the titles of the suppressed dioceses of Riez and Listeron in the department of Aix. The present (1922) incumbent of the see, Rt. Rev. Jean Joseph Martel, was born 21 September, 1860, at St. Benoit in the diocese, studied at Aix and Digne, was ordained priest 29 June, 1885, was professor at the Lower Seminary, went to Paris in 1885, made preceptor, general secretary of the bishopric and the director of the "Semaine religieuse" in 1891; honorary canon in 1893; superior of the Institute of the Immaculate Conception and vicar general, appointed bishop 27 November, 1917; proclaimed 10 March, 1919, succeeding Mgr. Lenfant (b. 6 January, 1858; d. 6 August, 1917). According to the (1922) statistics the diocese comprises a population of 107,231; 292 parishes, of which 94 have no resident priests, 367 priests in the parishes and 75 others, 12 convents, diocesan missionaries established in 1918. In 1917 the late Bishop Lenfant restored the public daily prayer in the chapter.

Dignities, Ecclesiastical (cf. C. E., IV–794).—A capitular dignity is a canonry, which not merely is entitled to precedence but confers, or formerly at least conferred, jurisdiction in the internal forum, e. g. the archdiaconate, or archipresbyterate. Though the erection of the office of capitular dignity and appointments thereto are reserved to the Holy See, a bishop may, with the consent of the chapter, restore the office if it has fallen into abeyance.

Dijon, Diocese of (Divionensis; cf. C. E., IV–794c), comprises the entire department of Côte d'Or in France, and is suffragan of Lyons. This see is filled by Rt. Rev. J. R. Maurice Landrieux, born in Triquy, France, 1857, ordained 1883, served as secretary to Cardinal Langéuieux, made an honorary canon in 1888, vicar general in 1894, titular canon in 1901, archpriest of the cathedral 1912, appointed bishop 6 December, 1916, to succeed Rt. Rev. Jacques-Louis Monestes, who was appointed 11 August, 1911, d. 31 March, 1915. During the World War 211 priests and 65 seminarians were mobilized from this diocese, and of this number 15 priests and 11 seminarians gave up their lives, 3 were decorated with the *légion d'honneur,* 2 with the *médaille militaire,* and 81 with the *croix de guerre.* By latest statistics the diocese is divided into 37 deaneries comprising 520 parishes and counts a Catholic population of 350,044. A former bishop of this see, Bishop Dadolle, was honored by Cardinal Maurin in 1919, when he placed a bust in the church of Villemontais, the bishop's native town, in the diocese of Lyons.

Dimissorial Letters (cf. C. E., IV–797b) can be granted for the ordination of a secular by his "proper" bishop, provided he have taken possession of his see, even if he be not yet consecrated. By the term "proper," so far as seculars are here concerned, is meant only the bishop of the diocese in which the candidate has a domicile together with origin or a simple domicile without origin; in the latter case the candidate must swear that he intends to remain perpetually in the diocese, unless he is a cleric already incardinated in another diocese by first tonsure, or is a student for the service of another diocese, or is a professed religious. Letters may be granted by a vicar general, authorized by his bishop. A vicar capitular with the consent of the chapter can grant letters if the bishop has been dead a year; before that time they can be granted only to those who have received or are about to receive a benefice, or to one who is to occupy an office which the needs of the diocese require to be filled without delay. A vicar capitular granting dimissorial letters in violation of these provisions incurs *ipso facto* suspension *a divinis;* he is forbidden moreover to grant the letters to one who had been rejected by the bishop. Anyone who had himself ordained without letters or with forged dimissorial letters would be *ipso facto* suspended from the order received. Vicars and prefects apostolic, abbots or prelates nullius, even non-episcopal, can grant letters for minor and major orders to seculars under their jurisdiction. Letters are not to be granted until the prescribed canonical examination into the candidate's antecedents has been made. Letters for exempt religious are granted by the major superiors, but only for tonsure and minor orders in the case of those who are professed of simple vows; non-exempt religious are treated like seculars. The regular superior must address his letters to the bishop of the diocese in which the religious house is situated, except when that bishop grants permission, or belongs to another rite, or is absent, or is not holding ordinations at the prescribed time, or is dead and has left no one with episcopal orders to take his place. On the other hand, a bishop in granting letters may direct them to any bishop in communion with the Holy See who is of the same rite as the candidate, the restrictions placed formerly on the suburbicarian cardinals and clerics who had remained more than four months in Rome having been removed.

Diocesan Chancery (cf. C. E., IV–799).—In each curia a priest is to be appointed by the bishop as chancellor; his chief duty is to take charge of

the diocesan archives, arranging them in chronological order and compiling an index of their contents. He is by the very fact a notary, and if necessary should have an assistant or vice-chancellor. He can be removed or suspended by the bishop, his successors or superior, but not by the vicar capitular without the consent of the chapter.

Codex juris canonici, 372-84.

Diocese (cf. C. E., V–1).—In canon law the word diocese includes abbeys and prelatures *nullius*, and the word bishop includes abbots and prelates *nullius* unless the context shows otherwise. Without a partitular apostolic indult special parishes for the faithful of different races or speech living in the same city or territory may not be created in future; no change is to be made, however, in those already existing without consulting the Holy See. The bishop is to group the parishes of his diocese into larger units known as vicariates forane, deaneries, archpresbyterates, etc. If this seems impossible or inopportune, he is to consult the Holy See, unless it has already provided for the difficulty. If the bishop's rule is entirely impeded by captivity, exile, or legal disability, ordinarily the vicar general or an ecclesiastic delegated by the bishop takes his place; if the delegate is similarly impeded the cathedral chapter is to nominate its vicar to act with the powers of a vicar capitular; if the bishop should become excommunicated, interdicted, or suspended the metropolitan, or if he is unable or is the bishop in question, the oldest of the suffragan bishops is to notify the Holy See.

Codex juris canonici, 215-17; 429.

Disciples of Christ (cf. C. E., IV–29c).—I. Since the death of the founder, Alexander Campbell (1866), in the expansion of this Church, disagreement arose on the two points of ecclesiastical organization and the use of instrumental music in the churches, the two parties being termed the "Progressives" and the "Conservatives." In the United States report for 1890 all were included under one head, but in 1906 and 1916 the objections of the "Conservatives" led to their classification as a separate denomination known as Churches of Christ. The "Progressives" (Disciples of Christ) reported in 1916, 1,226,028 members, 6,815 church edifices and 5,938 ministers. It is especially flourishing in the middle-western states. Although the Disciples of Christ are known also as "Christians" they are not to be confused with the "Christian Church" (American Church Convention).

II. Churches of Christ.—As noted above this sect is listed separately now in the United States reports. In 1916 it reported 317,937 members, 4,342 church edifices and 2,507 elders (ministers). H. K. Carroll's statistics for 1921 listed for the two bodies 8,506 ministers, 14,416 church edifices and 1,493,515 members in the United States ("Christian Herald," 7 March, 1921).

Religious Bodies, 1906 (Washington, D. C., 1909); *Religious Bodies, 1916* (Washington, D. C., 1919); *Year Book of the Churches* (New York, 1920).

N. A. Weber.

Discussions, Religious (cf. C. E., V–34).—Catholics are warned not to engage in religious or moral discussions or conferences, especially public, with non-Catholics, without leave of the Holy See, or, in urgent cases, of the local ordinary.

Codex juris canonici, 1,325.

Disparity of Worship (cf. C. E., V–37).—The Church grants no dispensation from the impediment of disparity of worship unless (1) there are just and grave causes; (2) the non-Catholic party gives guarantees that the danger of perversion for the Catholic party will be removed, and both parties promise that all the children will be baptized and brought up only in the Catholic faith; (3) there is a moral certainty that the promises will be fulfilled. Regularly the promises should be in writing. The impediment now arises only between an unbaptized person and a person baptized in the Catholic Church or converted to the Catholic Church from heresy or schism. Formerly it arose also if the baptized person had received baptism in a heretical or schismatical Church and had never embraced Catholicism. If at the time of marriage one of the parties was commonly reputed to have been baptized or if his baptism was doubtful, the marriage is to be considered valid until it is proved with certainty that one of the parties had been baptized and the other had not. If a parish priest is certain that a Catholic who has received a dispensation from this impediment has either personally or by proxy gone before a non-Catholic minister to be married, or is about to do so later, he may not assist at the marriage, unless for very grave reasons, and then only after the removal of the danger of scandal and after consulting the ordinary. If a dispensation for the marriage has been granted it is forbidden to observe any sacred rites, unless very serious evils would result, in which case the ordinary may allow some ceremony but never the celebration of Mass.

Codex juris canonici, 1070-71; Ayrinhac, *Marriage Legislation*, s. v.; for a discussion of the question of guarantees cf. Harrington *in Eccl. Review*, LXV (1921), 257-62, and O'Donnell in *Irish Eccl. Rec.*, XVIII (1921), 411-18.

Dispensation (cf. C. E., V–41).—Though the pope can dispense from all ecclesiastical laws, he rarely does so personally, as he usually acts through the Roman Congregations. Applications are to be made therefore to the Congregation of the Council for dispensations from the disciplinary laws governing the clergy and laity; to the Congregation of the Sacraments in matters regarding the disciplinary laws of the sacraments; to the Holy Office in questions of the Pauline privilege, mixed marriages, disparity of worship, or the Eucharistic fast of priests celebrating Mass; and to the Sacred Penitentiary for all dispensations regarding the internal forum, both sacramental and extra-sacramental.

No one except the pope personally or through the Congregations can dispense from the general laws of the Church, even in a single case, unless he is explicitly or implicitly authorized to do so; thus ordinaries are empowered to dispense when it is difficult to have recourse to the Holy See and at the same time delay would likely result in serious evil, but this is permitted only in cases in which the Holy See is wont to grant a dispensation. The power of the bishops, parish priests, and vicars-general are now of ordinary jurisdiction. The inclusion of the vicars-general among the ordinaries involves an important change, as their power of dispensing now arises from a general mandate, whereas heretofore it was conferred only by special mandate. The power of dispensation granted in the Code belonging generally as it does to ordinary jurisdiction can be delegated in accordance with the general rules governing delegation.

Local ordinaries may dispense from diocesan laws, and also from the laws of national and provincial synods, in particular cases and for just cause, but not from pontifical laws especially passed for their dioceses, except when it is difficult to communicate with the Holy See and at the same time there is danger of serious evil in delay. Where a doubt of fact arises they may dispense from laws imposing nullity or incapacity, provided the

pope is wont to dispense from them. A dispensation granted by an inferior without a cause that is, considering the circumstances, just and reasonable, is neither licit nor valid.

In canon 4 of the Code is stated that "acquired rights, privileges and indults which have been hitherto granted to physical or moral persons by the Apostolic See and which are still in use and unrecalled, remain in vigor, unless they are expressly revoked by the canons of this Code." On 25 April, 1918, a decree was issued by the Consistorial Congregation. After pointing out that many of the powers of ordinaries formerly acquired only by special concession were now granted by the general law, the decree provided among other things that except in places subject to the Sacred Congregation for the Propagation of the Faith—for which suitable regulations will be issued at an opportune time—in all dioceses subject to the common law, all faculties granted to ordinaries for the external forum, and contained in twenty-five-year briefs, and ten-year, five-year, three-year formulæ, will cease from 18 May, 1918. However, local ordinaries in America, the Philippine Islands, the East Indies, Africa—except the territories along the coast of the Mediterranean Sea—and Russia, may, for a period of five years from 18 May, 1918, dispense from the minor impediments to marriage; they may also grant *sanationes in radice* for marriages contracted invalidly on account of one of these minor impediments, but the party who is aware of the impediment is to be warned of the effect of the *sanatio*. Moreover, they can dispense for the same period from the major impediments of the ecclesiastical law, whether public or occult, even when multiple (except impediments arising from priesthood or affinity in the direct line when the marriage has been consummated) and also from the prohibitory impediment of mixed religion, if the petition for the dispensation has been sent to the Holy See, and in the meanwhile an urgent necessity for the dispensation arises.

Irregularities (cf. C. E., VIII–173).—Any ordinary may personally or by another dispense his subjects from all irregularities arising from occult crimes, except those arising from crimes brought into the judicial forum and those arising from voluntary homicide or the efficacious abortion of a human fœtus or from co-operation in these crimes. No mention is made of the power of dispensing from the irregularity of illegitimacy for the reception of tonsure and minor orders, hitherto enjoyed. Confessors have the same power in urgent secret cases in which it is impossible to reach the ordinary and there is danger of serious evil or scandal, but this power is granted to them only to enable the penitent to exercise licitly the orders he has already received. In asking for a dispensation from irregularities or impediments, all must be mentioned; a general dispensation, however, removes all those that have been omitted bona fide (with the exceptions just mentioned), but not those omitted mala fide. In the case of voluntary homicide, the number of offenses must be given, under penalty of nullity. A general dispensation to receive orders is valid for major orders, and those who have been dispensed can obtain non-consistorial benefices, even with the cure of souls annexed; but for appointment as cardinal, bishop, abbot or prelate *nullius,* or higher superior in an exempt clerical religious order a special concession is required. Dispensations granted in the extra-sacramental internal forum are to be in writing and an entry concerning them should be made in the secret archives of the curia.

Ordination.—Ordinaries can dispense for a just cause: from the publication of the names of secular candidates for orders which is to be made in their parochial churches; also from the intervals of time that should elapse between the reception of different orders, not, however, so that two sacred orders, or minor orders and the subdiaconate should be received on one day, or the four minor orders, or tonsure and minor orders together.

Parishes.—With the consent of the synodal examiners ordinaries may dispense candidates of known ability from an examination in theology, etc., before giving him a parish.

Vows and Oaths.—Local ordinaries can dispense their own subjects and even *peregrini* from unreserved vows or oaths, provided the rights of a third party are not injured thereby.

Index.—In urgent cases the ordinary can allow one of his subjects to read a book forbidden by the Holy See.

Feasts, fasting, and abstinence.—Local ordinaries, and even parish priests, in particular cases and for just cause, can dispense their subjects, even when away from their territory, and *peregrini* in their territory from the common law regarding feasts, fasting and abstinence. Superiors in exempt clerical religious orders have the same power over their subjects and those who live in their houses by day and night, such as guests, servants, students. Ordinaries, moreover, can dispense a whole diocese or a place from the laws of fast and abstinence for reasons of health or on an occasion of a great gathering of the faithful.

Penalties.—Ordinaries can remit the penalties *latæ sententiæ* imposed by the general law, in public cases, except: (a) when the case has come into the judicial forum; (b) censures reserved to the Holy See; (c) incapacity to receive benefices, offices, dignities, or positions of trust in the Church, or privation of active and passive voice, perpetual suspension, infamy of law, privation of the right of patronage and of privilege or favor granted by the Holy See. In occult cases, the ordinary can, personally or by another, remit all penalties *latæ sententiæ* of common law, except censures reserved very specially or specially to the Holy See. Hitherto he could dispense only in the case of light crimes and of suspension for certain occult offenses. In more urgent occult cases if by the observance of a vindicatory punishment *latæ sententiæ* a culprit would betray himself and thus incur infamy and give scandal, a confessor can suspend in the sacramental forum the obligation of undergoing the penalty, but he must impose on the culprit the obligation of having recourse, at least within a month, by letter and by his confessor, to the Sacred Penitentiary or to a bishop having power to deal with the case, if this can be done without grave inconvenience, and of submitting to the orders he receives. If in any extraordinary case this recourse is impossible the confessor himself may dispense, but subject to those conditions under which he may absolve from censures in similar circumstances. This is a notable change in the extent of powers granted to confessors.

Cause for granting dispensations (cf. C. E., V–45).—There must be a sufficient just cause for the licit granting of a dispensation. If a person alleged a false cause or concealed part of the truth, it would not invalidate a dispensation granted from a minor matrimonial impediment, even if the sole motive for granting it were false; but in any other case at least one true motive cause is necessary, but

sufficient, for validity, even when the rescript contains the words "motu proprio."

Codex jurid canonici, 80-86; VERMEERSCH-CREUSENS, *Epitome jur. can.*, 136-56.

Dispensations, MATRIMONIAL (cf. C. E., V–44a).—A local ordinary may dispense from the publication of the banns of marriage of his subjects for a just cause anywhere; if the parties have different local ordinaries the right belongs to the ordinary in whose territory the marriage is to take place; if it is to be celebrated in a third territory, either of the ordinaries mentioned may dispense. When there is imminent danger of death local ordinaries, in order to secure peace of conscience of the party or parties concerned and to legitimize their offspring where necessary, should that be necessary, may dispense their own subjects in any place and all others residing at the moment in their territory from the formalities to be observed in contracting marriage (presence of a priest and two witnesses), and from each and every impediment, public or occult, whether simple or multiple, of ecclesiastical origin, except those arising from the priesthood or from affinity in the direct line if the marriage has been consummated; scandal must be avoided; and if there is question of disparity of worship or of mixed religion the usual guarantees must be given. When a case of this kind arises and it is impossible to go to the ordinary, the same dispensing power is enjoyed by the parish priest or any priest lawfully assisting at the marriage; or by the confessor, but the latter's power is only for the internal forum in sacramental confession. A local ordinary can dispense from any of the impediments just mentioned if it is discovered (that is, made known to the priest or ordinary, Acta A. S., 1921, 178) when everything is ready for the marriage and the ceremony cannot be deferred until a dispensation is obtained from the Holy See, without probable danger of grave evil; he is empowered likewise to use these faculties to validate a marriage already contracted, if there is the same danger in delay and time does not allow an application to the Holy See. Under the same circumstances a like power is enjoyed by the parish priest, assistant priest and confessor, as mentioned above, but only for occult cases, when it is not possible to reach the local ordinary or at least not without danger of violating secrecy. The parish or assistant priest in this case should, however, notify the local ordinary at once about the dispensation granted in the external forum, and the fact should be recorded in the marriage register.

Unless it is ordered otherwise by the sacred penitentiary a dispensation from an occult impediment granted in the extra-sacramental internal forum is to be recorded in the secret archives of the curia; no other dispensation is necessary for the external forum, even if the occult impediment should ever become public, though another would be required if the dispensation had been granted only in the sacramental internal forum. As regards marriage contracted or to be contracted, whoever enjoys a general indult for dispensing from a given impediment can, unless the indult explicitly states the contrary, dispense from it when it is multiple. Whoever has a general indult for dispensing from several impediments of different kinds, whether diriment or impedient, can dispense from these impediments even if they are public, occurring in one and the same case (modifying C. E., V–749a). But if an impediment from which he cannot dispense coexists with one or more over which he has control in virtue of an indult, recourse must be had to the Holy See in connection with all of them; however, if after obtaining the dispensation from the Holy See, one or more impediments from which he can dispense are discovered, he may use his power to dispense from it. When a dispensation has been granted from a diriment impediment by ordinary power or power delegated by a general indult, though not by a rescript in particular cases, the offspring, already born or conceived, of those who are dispensed are thereby legitimized, excepting adulterous or sacrilegious offspring.

A dispensation from the impediment of consanguinity or affinity in any degree, if granted, is valid, even if any error as to the degree chanced to be made in the petition or concession, provided the real degree is more remote, or even if another impediment of the same kind in an equal or more remote degree was not mentioned. A dispensation granted by the Holy See in case of an unconsummated marriage or permission granted to contract a new marriage on the presumption of the death of a spouse, always contains a dispensation from the impediment of crime due to adultery with a promise of or attempted marriage, if necessary, but not from the impediment of crime arising even in part from conjugicide. While an application for a dispensation from public impediments may be made directly to Rome by the parties concerned, it is customarily made through the ordinary (the bishop or vicar-general) of the place of domicile or quasi-domicile, of either party, but usually of the bride, or of the Catholic party if the impediment affects him directly. Such dispensations when entrusted to the ordinary of the petitioners shall be executed by the ordinary who has given the testimonial letters or who transmitted the petition to the Holy See, even if the parties, at the time when the dispensation is to be put into effect, have given up their domicile or quasi-domicile and gone into another diocese never to return, but he is to notify the ordinary of the place where the parties wish to marry (Ayrinhac, n. 102).

Expenses.—Except a small contribution to meet the chancery expenses in obtaining a dispensation for one who is not poor, local ordinaries or their officials cannot exact any payment for the dispensation without the express permission of the Holy See. Any custom to the contrary is now reprobated; formerly it was customary to levy a tax approved by bishop of a province; if ecclesiastics exact anything now in violation of this law they are bound to restitution. Whoever dispenses in virtue of power delegated to him by the Holy See is to make express mention of his pontifical indult in using it.

Codex juris canonici, 1043-56; AYRINHAC, *Marriage Legislation*, n. 76 sqq.; PETROVITS, *The New Church Law on Matrimony*, pp. 80-108; VLAMING, *Prael. juris matrimonii*, II, pp. 1-138; DE SMET, *De spons. et matrim.*, II (1920), pp. 190-345.

Divine Charity, DAUGHTERS OF (cf. C. E., V–52a).—The foundress and first superior general of this congregation was Mother Franziska Lechner, who died 14 April, 1894. She was succeeded as superior general by Mother M. Ignatia Egger, who was born 25 February, 1844, and entered the order in 1869. She celebrated the jubilee of her profession in October, 1920, and still performs the duties of her office, notwithstanding her advanced age, having been re-elected superior at the last general chapter of the order in July, 1918. Sisters Xavier Egger, Helene Banard, Valeria Morvay, and Ludovika Binder were named assistants general. The International Eucharistic Congress, held in Vienna in 1912, was solemnly celebrated in the houses of the Order in Vienna, and in preparation

for it a solemn Eucharistic triduum was held in the mother-house. The golden jubilee of the order was celebrated in November, 1918. The cardinal protector of the order is Cardinal Januarius Granito Pignatelli de Belmonte, who succeeded Cardinal Serafino Vanutelli in this office upon the latter's death in 1915. The apostolic visitation of the congregation was begun in August, 1921, by Mgr. Franz Hlawati, replacing Cardinal Friedrich Gustav Piffl. In October, 1920, the congregation was divided into provinces. The then existing Austrian province was divided and from it four provinces were erected, one in each of the following countries: Czechoslovakia, Jugoslavia, Hungary and Poland. Permission was received for the erection of an American province in January, 1921.

The first foundation in America was made in 1913, when Sister Valeria Morvay, general of the order, and Sister Kotska Bauer established in New York St. Mary's Home for servants out of employment, positions being secured for them. The Sisters also gave religious instruction at various places. There was a wide field for activity, and on several occasions Sisters were called from the branch houses in Hungary to the American foundation. After the foundation was well established Sister Valeria Morvay returned to Hungary, and Sister Kotska Bauer was made superior of the North American houses. Since then she has been made provincial superior of the American province of the congregation. At the present time there are seven foundations in the United States: St. Joseph's Hill, Arrocher, Staten Island, provincial house, novitiate, day and boarding school; St. Mary's Home, New York City, for servants seeking employment; Convent of Our Lady of Hungary, Perth-Amboy, N. J., school; Convent of St. Ladislaus, New Brunswick, N. J., school, kindergarten, and day nursery; St. Stephen's Convent, Trenton, N. J., school; St. Stephen's Hungarian Convent, Bridgeport, Conn., kindergarten and classes for religious instruction; South Bethlehem, near Philadelphia, Penn., school and kindergarten. Permission to establish a novitiate in North America was granted in July, 1913. In June, 1920, a foundation was made in South America at Serro-Azul, Diocese of Uruguayana, Brazil, with a day school, boarding school, and kindergarten.

Many new foundations have been made in Europe in the last thirteen years. A new Marian Institute was opened in Trappan in April, 1909, the old institute being bought by the city authorities for a charitable institution. The new institute cares for poor servants and is also a home for ladies; the Church of the Sacred Heart, erected in connection with it, was dedicated in June, 1910. The home for children at Alt Dejvitz, near Prague, was taken over by the Sisters in April, 1909, and a Sunday school for girls was later established there. The Sisters were obliged to give up the establishment in September, 1921, when the provostship was requisitioned by the Czech Government and taken from the bishop. During the period of its existence 699 children were cared for in the home and 281 were taught in the Sunday school. A home for children was erected at Hochstrass-Stassing in 1908 and dedicated 25 May, 1909; 40 foundlings are educated there. The training school for women of the Marian Institute at Cracow was granted its charter in June, 1909. The secondary and boarding school at Szepesszombat, Hungary, was taken over by the Sisters in August, 1909, and opened the following October, the chapel being dedicated in September, 1910; it is the only Catholic school in the vicinity. A new building was added in August, 1909, to the Sisters' establishment at Biala, Galicia, where they conduct a secondary and primary school where German and Polish are taught, a training school for female teachers, industrial school, kindergarten at Wolkesdorf, enlarged and dedicated in 1909, was given to the Sisters and consecrated in 1914. The culinary department at the house of correction and agricultural institute at Korneuburg, Lower Austria, was placed in charge of three Sisters of Divine Charity in March, 1910. A new chapel and addition to the home for aged and infirm Sisters and invalided servants at Breitenfurt was built in May, 1910, and dedicated 3 November, 1911. The Marian Congregation for young women was established at the Empress Elizabeth Home for Girls and 17 new members received 8 December, 1910. A poorhouse with 12 inmates at Lichtenegg, Lower Austria, was taken over by the Sisters 30 January, 1911. The addition to the kindergarten at Hochstetten was dedicated in September, 1911. An institute and home for servants erected at Budapest by the League of Catholic Housewives was opened by the Sisters, 9 September, 1911, the Sisters giving up their work there in June, 1912. In September, 1911, a school for girls was opened at Marczali, Hungary. The Sisters at Unter-Stinkenbrunn took up the work of caring for the sick in their homes in October, 1911. A villa and extensive woodlands were purchased 5 October, 1911, at Pale near Serajevo; where a school was built and dedicated 5 August, 1913. The new kindergarten and work school at Gerasford was dedicated in March, 1912. The charter for the women's training school at Serajevo as received in March, 1912. The new foundation of St. Cecilia's Home for children at Aspersdorf, near Oberhollabrunn, was blessed 15 June, 1913; the principal work there is the kindergarten. The new country house at Wola-Fustowska near Cracow, was blessed 12 July, 1913. A rural housekeeping school at Maria Frost, near Graz, was opened in October, 1913. A house in Vienna was purchased in January, 1914, for the Marian Institute, serving also as a home for old ladies and civil service employees, and the institute was further enlarged in October, 1916, by the purchase of another house in Vienna. A school and boarding house was opened at Swaffham, Diocese of Northampton, England, in June, 1914, and the chapel was opened 30 October, 1920. A home for children of reservists at Serajevo was taken over by the Sisters in September, 1915. The children's home at Hochwolkersdorf, Lower Austria, was managed by the Sisters from June, 1918, to June, 1919. The Marian Home for homeless girls, established by the Women's Association of Graz was taken over by the Sisters from September, 1918, till July, 1920. In August, 1919, the Sisters took over the kindergarten founded by Baroness Mayer-Melnhof at Schloss-Weyer in Styria, and later on opened an industrial school. A branch was opened in September, 1919, at Koberwitz, Czechoslovakia, where the Sisters nurse the sick in their homes, and they plan to open a kindergarten there. The children's home founded by the Children's Protective and Aid Association, Vienna, was taken over by the Sisters in October, 1919, with 40 boys. The Sisters extended their sphere of activity in November, 1919, to Pabjanice, Russian Poland, where they established a school for girls, a kindergarten, and religious instruction in various schools. Permission was received in March, 1920, to open a secondary school at the Convent of Maria Loretto at St. Andra in Carinthia. The boarding school of St. Maria in Weltrus, near Prague, was

purchased 30 June, 1921, to be used as a boarding school and novitiate for the province of Czechoslovakia. In July, 1913, the Sisters withdrew from the crêche at Wernstadt in Northern Bohemia, where they had been established since 1907 and where 162 children were cared for. In January, 1919, the Sisters withdrew from the Convent of St. Anthony at Schwarzen, where they had been established since 1898, and since when 1485 children were taken care of in the kindergarten and 2171 children were instructed in the industrial school. During the war most of the institutions were used as hospitals for the sick and disabled soldiers, of whom about 25,000 were cared for.

At present there are 1005 members of the congregation; 386 members have died since the foundation of the order. The sisters own 36 institutions and in addition have 31 other institutions under their care, making a total of 67 institutions. These are training schools for women teachers, secondary and elementary schools, housekeeping schools, commercial schools, Sunday schools, industrial schools, kindergartens, day nurseries, homes for children, boarding places for orphans and other girls, homes for ladies, homes and employment bureaus for poor servants, homes for invalided and incapacitated servants, and hospitals for sick and mentally defective children. Among those under the care of the Daughters of Divine Charity are 3694 servants, 410 orphans, and 9509 school children. There are 163 commercial school students, 1690 industrial school students, 192 boarding school pupils, 2454 kindergarten children, 456 private pupils, and 372 training school students. In the hospitals are 103 sick and 56 weak-minded and crippled.

Divine Providence, Sisters of. I. Sisters of Divine Providence (St. Jean-de-Bassel, Lorraine; cf. C. E., V–52d).—The reverting of Lorraine to France at the close of the World War restored the general mother-house of the Sisters of Divine Providence to its mother-country. During the war the common destinies of the conflict were felt more or less at the mother-house, but no damage or ruin was suffered in the property. Early in the war, 20 August, 1914, the French and German troops met in sharp conflict on the grounds of the convent of St.-Jean-de-Bassel; those slain in that engagement, 116, are buried in a common grave on the convent grounds, while more than 800 wounded in the same engagement were cared for by the Sisters in the convent itself. In the change from the German to the French tongue in the school throughout Lorraine and Alsace, the Sisters experienced but little difficulty, and everything has prospered. The boarding and normal school in Pecq, Belgium, which was the most important establishment held by the congregation in that country, was destroyed completely by the bombardment by the Allies, October, 1918, in the great drive to push the Germans from the country; the Belgian Government has since rebuilt the school, King Albert himself having taken active interest in its re-establishment. There are (1921) 566 professed Sisters in Lorraine, 294 in Alsace, 91 in Belgium. They have charge of boarding schools, industrial schools, primary and secondary schools, and also nurse the sick.

The history of the American Province of the Sisters of Divine Providence of St.-Jean-de-Bassel since 1909 is one of expansion. In that year Mother Maria Houlné, provincial, was appointed superior general of the entire congregation, with residence at St.-Jean-de-Bassel, Lorraine, and Mother Mary Lucy Damidio, one of the three original members of the American foundation, succeeded to the office of provincial. In 1909 there were 11 parochial schools in 2 dioceses and 1 archdiocese; in 1921 there are 24 in 6 dioceses and 1 archdiocese. In 1909 there was 1 academy; ten years later there are 3, all in the home-diocese of Covington. St. Camillus Academy, Corbin, was completed in 1915 and named in memory of Bishop Maes, who had strongly encouraged its erection. The academy is beginning to realize the great hopes he had for its future. Situated in the heart of the famed mountain region, which is anti-Catholic, though the people have the kindest natural impulses, the academy trains the Catholic girls of the mountains in new ideals, fitting them to return to their people to reshape conditions and assume the responsibilities of Catholic womanhood. The majority of the pupils enrolled are non-Catholics, and every year there are conversions to the Faith. The removal of prejudice, the kindly attitude of the people towards the school, and the interest manifested in it by all classes of people are altogether admirable. The attendance approximates 200, of whom 48 are boarders and mostly Catholics; only a small percentage of the day pupils are Catholics, for Corbin is a small town with few Catholic families.

In 1919 the provincial house of the congregation was transferred from Newport to Melbourne, Ky. The erection of the new St. Anne Convent at Melbourne was begun in 1918, and on 11 November, 1919, it was solemnly blessed as the provincial house by Bishop Brossart of Covington. Mt. St. Martin's Convent at Newport was then remodeled and converted into a young woman's home with resident chaplain. The present condition of the American Province is this: 302 professed Sisters, 7 novices, 39 aspirants, 3 academies, 24 parochial schools, 1 infant asylum, the domestic departments of 6 institutions, 1 home for aged women, Staten Island; 1 home for French emigrant girls, New York City; 1 home for Catholic ladies, Baltimore; the Y. W. I., Mt. St. Martin, Newport, Ky. The Sisters work in the Archdioceses of Cincinnati, Baltimore, and New York, and in the Dioceses of Covington, Columbus, Cleveland, Toledo, Providence, and Wheeling.

II. Sisters of Divine Providence of St. Vincent de Paul (Rappoltsweiler, Alsace; cf. C. E., V–52b).—The present superior general of the congregation is Mother Josepha Kleinhans, who succeeded Mother Marie Aimée Schaeffer in 1919, the latter being in poor health. Mother Marie Aimée was exiled during the World War (1917–19) and decorated with the Legion of Honor in 1919. She had been vicar general from 1905. The superior since 1912 is Abbé Ignace Fahrner. The following is a list of institutions of the congregation with the number of Sisters in each. In Alsace: mother-house (236 Sisters) and boarding school (26 Sisters) at Rappoltsweiler; boarding and day school, Colmar (42 Sisters); boarding school, Hagenau (20); industrial school, Herrlisheim (13); girls' orphanage, Hilsenheim (19); preparatory school for normal school, Issenheim (11); day school, Mulhouse (39); boarding school, Rouffach (32); boarding and day school, Strassburg (45); vacation and convalescent home, Soultzbach (10); boys' orphanage, Willerhof (21); reformatory for girls, Bavilliers near Belfort (16). In Upper Saône: reformatory for boys (34 Sisters) and house of retreat (12 Sisters) at Frasne-le-Château. In 1916 the Sisters opened a vacation and convalescent home at Marlenheim; in 1917 ten Sisters undertook the direction of the bureau of the departmental orphanage at Bischwiller; in 1919 the convalescent home at Bennwihr was founded. The industrial normal school opened at Rappoltsweiler in 1913 was transferred in 1920 to the large

buildings of the Deaf-Mute Institution at Issenheim, which were vacated when the deaf-mutes were transferred to the care of the Sisters of the Holy Cross. In May, 1921, the direction of the Orphanage of St. Francis at Douvaine, Upper Savoy, was given to the Sisters of Divine Providence. The Sisters direct 314 primary public schools in Alsace and have about 44,000 children under instruction. The congregation numbers 1,740 members. The revision of the Code of Canon Law affects only minor details of the Constitutions.

III. Society of Divine Providence (Friederichsburg, Germany; cf. C. E., V–52c).—Since 1909 the activity of this congregation has extended to the following recently established works: management of the household of the workmen's home, Muenster (1911), 6 Sisters; management of the household of a boarding school, kindergarten, St. Joseph's House, Muenster (1920), 3 Sisters; in Muenster and at other places the infant schools have been changed into kindergartens, and to these have been added in Muenster 3 shelters for children, 1 crib, and 2 cooking schools (1915), 76 Sisters; advanced school for women, St. Mauritz (1920), 8 Sisters; kindergarten, needle-work school, ambulant nursing, Aldenarde (1915), 6 Sisters; kindergarten, needle-work school, higher school for girls, school for cooking, Beckum (1919), 11 Sisters; management of the household of the workmen's hospice, Bochum (1919), 4 Sisters; higher school for girls, kindergarten, needle-work school, Borghorst (1910), 8 Sisters; young girl's home, housekeeping school, Cleve (1919), 8 Sisters; management of the household of St. Maurus, Coesfeld (1918), 3 Sisters; kindergarten, needle-work school, Datteln (1910), 6 Sisters; kindergarten, needle-work school, boarding house for ladies, Dinslaken (1912), 5 Sisters; kindergarten, needle-work school, Duisburg Hochfeld (1911), 6 Sisters; Sunday school, ambulant nursing, Duisburg St. Peter; kindergarten, needle-work school, Emmerich (1920), 3 Sisters; kindergarten, needle-work school, cooking school, Ennigerlok; kindergarten, needle-work school, ambulant nursing, Erkenschwick (1913), 4 Sisters; kindergarten, needle-work school, workwomen's society, Gronan (1910), 4 Sisters; management of the household of the workmen's house and Kolping-house, kindergarten, needle-work school, children's shelter, day shelter, lyceum, Hamm (1914), 13 Sisters; kindergarten, needle-work school, Hamm St. Joseph (1916), 7 Sisters; kindergarten, needle-work school, Haltern (1915), 6 Sisters; kindergarten, needle-work school, ambulant nursing, Heefsen (1915), 5 Sisters; kindergarten, needle-work school, Horstermark (1911), 4 Sisters; kindergarten, needle-work school, orphanage, higher school for girls, Lobberich (1917), 7 Sisters; kindergarten, needle-work school, ambulant nursing, Marienbaum (1916), 4 Sisters; kindergarten, needle-work school, ambulant nursing, Mesum (1910), 6 Sisters; kindergarten, needle-work school, ambulant nursing, Meerbeck (1918), 6 Sisters; kindergarten, needle-work school, ambulant nursing, Moers (1918), 4 Sisters; lyceum, Osterfeld (1921); kindergarten, needle-work school, cooking school, Oelde (1912), 5 Sisters; management of the household of the workmen's house, Recklinghausen Hillerheide (1916), 3 Sisters; kindergarten, needle-work school, boarding house for ladies, Recklinghausen St. Paulus (1913), 5 Sisters; kindergarten, needle-school, boarding house for ladies, Recklinghausen St. Paulus (1913), 5 Sisters; kindergarten, needle-work school, refuge for girls, Rechlinghausen Sud (1911), 4 Sisters; kindergarten, needle-work school, Recklinghausen Ost (1921), 4 Sisters; kindergarten, needle-work school, boarding house for ladies, Rheinberg (1913), 4 Sisters; housekeeping school, nursing home for sick Sisters, Telgte Marienheim (1913), 20 Sisters; kindergarten, needle-work school, nursing home for the aged, Warendorf Franz H. (1916), 5 Sisters; orphanage, needle-work school, cooking school, Sunday school, Werne (1912), 7 Sisters; lyceum, Wesel (1918), 17 Sisters.

At Steyl, in the Diocese of Roermond, Holland, St. Joseph's Convent, till now a German boarding school, has become the provincial mother-house for Holland, with the novitiate and a higher Dutch school establishment, Mülo school. The provincial superior is Sister Vincentia (Oldemeyer). Other foundations in the Diocese of Roermond are: nursing home for the aged and kindergarten, at Helden Panningen; elementary schools, kindergarten, and needle-work school, Maasniel (1913); elementary schools (8–10 classes), kindergarten, needle-work school, Speckholzerheide (1910), 9 Sisters; elementary schools, kindergarten, needle-work school, Velden (1913), 4 Sisters. Recent foundations in the Diocese of Hertogenbosch are: elementary schools, kindergarten, needle-work school, Bergharen (1910), 6 Sisters; country housekeeping school, elementary schools, boarding house for gentlemen and ladies, needle-work school, nursing of the aged, kindergarten, Lierop (1911), 12 Sisters. In the Archdiocese of Utrecht works recently undertaken are: elementary schools, housekeeping school, needle-work school, boarding house for ladies, nursing of the aged, ambulant nursing, Lent (1910), 14 Sisters; boarding house for ladies, Arnheim.

In Brazil the provincial mother-house with novitiate is the Convent of the Sacred Heart, at Florianopolis, where the Sisters also have a boarding school and a higher school. The provincial superior is Sister Benvenuta (Rohling). Works undertaken by the Sisters in Brazil since 1909 are: elementary schools, needle-work school, ambulant nursing, Santo Amaro (1910); elementary school, Faragua (1917), 3 Sisters; elementary school, needle-work school, kindergarten, São José (1913); elementary school, ambulant nursing, Pelotas (1918), 5 Sisters; elementary school, Tijucas (1918), 3 Sisters; elementary school, Gaspar (1920), 3 Sisters; management of the hospital, elementary school, Laguna (1912), 4 Sisters; kindergarten, needle-work school, elementary school, Rio Negro (1913), 5 Sisters.

The total number of members of the congregation is 2038, and the total number of houses 156. There are 104 houses in Germany, 22 houses in Holland, and 30 houses in Brazil. Sister Bertha, superior general for over twenty years, died in 1912 and was succeeded by Sister Hildegundis (Dillmann), who died three years later. The present superior general is Sister Berthilde (Engelbert), who was elected at the general chapter in 1916 and has safely guided the congregation through difficult years.

IV. Sisters of Divine Providence (Mainz, Germany; cf. C. E., V–52d).—The first superior of this order, Mother Mary de la Roche, governed but seven years, when she was superseded by Mother M. Vincentia, who filled this important office for twenty-five years. Then followed in succession Mothers Walburga, Athanasia, and Sebastian, the last of whom died recently. At present the direction of the community is under the guidance of Mother M. Josepha. The Sisterhood numbers about 1,000 members actively engaged in 100 branch houses in the diocese of Mainz and Limburg. In recent years several large institutions have been established: the Ketteler Institute, for aged invalids; the St. Hildegarde Hospital, a training

school for nurses. In conformity with the revised code of Canon Law the general superior is elected for a term of six years, which may be extended to another term only by the consent of the Holy See.

Since 1909 the number of members in the American Province has increased to 300. The provincial house is at Pittsburgh, Pa. Several new branch houses have been opened in the last decade. The activity of the community consists mainly in the education of youth. The number of Sisters actively engaged in educational work is about 200, and the entire enrollment of pupils is about 8,000. In addition to the parish schools the Sisters conduct a boarding and day school for young ladies. The course of instruction embraces three distinct departments: academic, commercial, and industrial. In 1916 Toner Institute, commonly known as the "Seraphic Home for Destitute Boys," was taken over. In recent years the activity of the Sisters has been extended to the care of the sick; and at present St. John's General Hospital, Northside, Pittsburgh, Pa., Gadsden General Hospital, Gadsden, Ala., and St. Elizabeth Hospital, Granite City, Ill., are the property of the community. Since the introduction of this Sisterhood into the United States it has been successively governed by Mothers Xavier, Frances, Theresia, and Aloysia.

V. Sisters of Divine Providence (San Antonio, Texas; cf. C. E., V–53b).—The first foundation was made at Austin, Texas, U. S. A., in 1866, but in 1868 was removed to Castroville, Texas. In 1896 the mother-house was transferred to San Antonio, Texas. The Constitutions received final papal approbation from Pope Pius X, 12 December, 1912. The Sisters, now numbering 500, have charge of one college—Our Lady of the Lake—and 79 schools and academies in Texas, Louisiana, Oklahoma, and New Mexico, attended by 12,000 pupils. The congregation has erected a house of studies known as Providence House of Studies on the Sisters' college grounds at Washington, D. C.

Divine Savior, Daughters of the (cf. C. E., V–54a).—The congregation follows the Rule of St. Augustine, and is under the direction of a superior, Canon Franz Kamprath, the superior general, Mother Cecily Wehner, and six councillors general. The mother-house is at Vienna and has 75 dependencies, of which the following are property of the congregation: a house of convalescence, 4 houses for Sisters who attend the sick in their own homes, 4 educational establishments (a seminary for female teachers, primary and Burger-school, kindergarten, school for housekeeping), 3 kindergartens in connection with a needle-work school and private care of the sick. The Sisters are also active in the following institutions: 15 hospitals (5 of which are in Vienna), 9 houses for Sisters who attend the sick in their dwellings, 7 poorhouses, 15 kindergartens in connection with a needle-work school and private care of the sick, 10 homes for children, 8 other various charitable institutions. The congregation numbers 1,234 members who work in the Archdiocese of Vienna, the Dioceses of St. Polten and Linz (Austria), Brun (Moravia), Parenzo-Pola (Italy), Trier (Germany), Hertogenbosch (Holland).

Divine Savior, Sisters of the (cf. C. E., V–53d).—On 18 August, 1911, the community received the first papal approbation, the "Decretum laudis." In 1912 a new novitiate was opened at Obermais-Meran, Tyrol; in 1918 another at Budapest, Hungary; in 1919 one at Berlin, Germany; and in 1921 one at Boerwang, Bavaria. From 1914 to 1919 the Sisters undertook the nursing of wounded soldiers in hospitals at Meran, Munich, Vienna, in Hungary and Jugoslavia. Mother Liboria Hansknecht, former provincial-vicaress at Milwaukee, Wis., was elected superior general of the Congregation 27 July, 1921, succeeding Mother Ambrosia Vetter, who had been at the head of the community since the death of the first superior general, Mother Maria de Willenweber, in 1907. The founder of the congregation, Fr. Francis Jordan, died 8 September, 1918, and was succeeded by Fr. P. Pfeiffer. The community lives according to the rule given them by their founder. Since 1909 new foundations have been made in Italy, Belgium, Germany, and Austria. In the United States the Sisters have houses at: Milwaukee (provincial house), St. Nazianz, Wausau, Columbus, and Portage, and conduct schools at Almena, Bloomer, Cross Plains, Dickeyville, Edson, Sheboygan, Schoolhill, and Cadott. The congregation has a total membership of 400, with 34 foundations. The Sisters are in charge of schools, kindergartens, orphan asylums, homes for the aged, and hospitals, and also nurse the sick in their homes.

Divine Savior, Society of the (Societas Divini Salvatoris; Salvatorians; cf. C. E., V–53c), founded at Rome 8 December, 1881, by Rev. John Baptist Jordan (b. 1848 at Gurtweil, Baden, Germany; d. 8 September, 1918, at Tavel, Ct. Fribourg, Switzerland), who took in religion the name Francis Mary of the Cross, and was superior general of the Society until his death. The Society's original name, "Die Katholische Lehrgesellschaft," i. e., Society of Catholic Instruction, was, upon the advice of the Sacred Congregation for Religious, changed by the founder, in 1894, to its present name, the S. D. S. Fr. Jordan had in his youth been apprenticed to decorative painting; he began to take up his studies for the priesthood when about twenty years old. Having been ordained in Freiburg (Baden) in 1878, he continued to pursue his studies in Rome, particularly those of Oriental languages, in which he distinguished himself. He was more or less acquainted with eleven ancient and twenty-seven modern tongues. Before definitely turning to the founding of his work he went, with the blessing of Pope Leo XIII, on a pilgrimage to the Holy Land, and having returned thence, with the same pope's blessing, he applied himself to the difficult task which he recognized as his vocation and God's holy will. The saintly man's life was one of prayer, struggle, and suffering for his life-work, which he saw crowned by the Church with the seal of approval. The steadfast companion, firm support, and prudent adviser of Fr. Jordan from the first beginnings of the Society was the learned and saintly Fr. Bernard Luethen, in religion Fr. Bonaventure, who therefore may rightly be called the co-founder of the Society with Fr. Jordan. He was born at Paderborn, Westphalia (Germany), in 1846, and ordained there in 1872. Having left his home diocese on account of circumstances prevailing in those troublous times of the Kulturkampf, he became chaplain of the Cassianeum of Ludwig Auer, at Donauwoerth, Bavaria, and was at the same time for several years the able and forceful editor of "Ambrosius," an influential Catholic review for the clergy, which was published there. For the remainder of his life, his thirty years in religion (d. 1911), he was the intimate associate of Fr. Jordan.

The Society of the Divine Savior is a religious congregation with the ordinary three simple vows of poverty, chastity, and obedience, which for the

first few years are pronounced as temporal vows, and afterwards in perpetuity. The Society's aim is "religious enlightenment," viz., to spread God's kingdom on earth by every possible means, both in civilized countries and in foreign missions. The distinctive habit of the Salvatorians is a black robe, the loose folds of which are held in place by a girdle of the same color, the ends of the latter hanging down at the side. The rosary is worn suspended from the girdle. This costume is completed by the clerical Roman collar. When going out an upper garment consisting of a mantle with cape is usually worn. The Society obtained its final approbation from the Holy See in 1911. At present the Society numbers about 500 members, of whom about 200 are priests, the others being scholastics, lay brothers, and novices; these are distributed over 32 Salvatorian houses and colleges in Italy, Germany, Austria, Czechoslovakia, Poland, Rumania, Switzerland, Belgium, England, the United States of America, Colombia, and Brazil. The mother-house of the Salvatorians, where the superior general with his staff resides, is in Rome, near St. Peter's. In this, the greatest church of the world, the care of the Chapel of the Blessed Sacrament was entrusted to the S. D. S. in 1920 by the cathedral chapter with the approval of the late Pope Benedict XV, by formally handing over the keys of the chapel to the superior general, who appointed one of the Fathers as chaplain for the time being. The Society's spacious mother-house serves also for the time being the social needs of both the parish of St. Peter's and another neighboring parish, offering accommodations for social gatherings and performances. The present superior general, successor to Fr. Jordan, is Rev. Pancratius Pfeiffer, S.D.S., a native of southern Bavaria, who made all his studies at the Gregorian University. Previous to his present office he had been procurator general of the Society for a number of years. In the Society's fourth general chapter, which was celebrated in Rome in 1921, he was re-elected to the office of superior general for a second term of six years.

In England the Society has a mission center with a parish attached to it at Wealdstone, Middlesex, near London. This house belongs to the Anglo-American Province of the S. D. S., the provincial of which resides at St. Nazianz, Wis., U. S. A., where the Salvatorian Fathers conduct the Salvatorian College, a preparatory seminary for both aspirants to the secular priesthood and postulants of the S. D. S. The Fathers there, besides doing parish work, also publish a monthly for young folks, the "Manna," the "Manna Almanac," and the "Apostelkalender," this latter in German. In the German-speaking countries of Europe the Society is likewise doing its share in the apostolate of the press. Besides several books of individual members that have been published on ascetic, biographical, missionary, belletristic topics, the Society is publishing the "Manna" ("Illustrierte katholische Jugendschrift"), "Der Missionaer" ("Illustrierte Monatshefte fuers christliche Haus"), the "Apostelkalender," the "Manna-Kalender," the "Salvator-Kalender." The two monthlies are going out in about 100,000, and the three year-books in about 300,000, copies from the German center of the Society's press endeavors, the Salvator-Verlag, in Bavaria. Another field of activity that the Salvatorians are engaged in is social work. In Vienna (Austria), besides instructing many thousands of children in the public schools in Christian doctrine, the Fathers conduct and foster various associations and institutions for the young and the working classes. To the late Rev. Gregory Gasser, S.D.S. (d. 1913), who spent his life in this worthy cause, is due the organization of the "Katholische Volksbund" in Austria. In Berlin six Salvatorian Fathers are engaged in different branches of social work, one of them having been appointed Director of the "Charity Association for Greater Berlin." He also acts as official Berlin correspondent of the National Catholic Welfare Council News Service of the U. S. A. In Westphalia the Salvatorian Fathers and Brothers conduct an institute for homeless and endangered boys, to whom they impart a good school education and whom they train in different trades and handicrafts, thus placing them on a sound basis for an honest life in human society. The institution is considered a model of its kind.

In all their houses and colleges the Salvatorian Fathers exercise the care of souls, either as their main occupation or as secondary, viz., by conducting parishes or doing parish work at the place of their residence or in the surrounding neighborhood, by supporting parish work, by giving missions and spiritual retreats to both religious communities and lay people, by supplementary parish work at special occasions, or by taking the place of parish priests during the time of their absence. The first foreign mission placed in charge of the S. D. S. was the Prefecture Apostolic of Assam (British India), then, in 1889, newly erected. In this promising vineyard there labored 13 Salvatorian missionaries, aided by 4 Christian Brothers of Ireland, 6 Loretto Sisters of Ireland, 4 Missionary Sisters, and 46 native catechists, extending their activity over 9 principal and 56 secondary stations with 23 churches and chapels, and as many elementary schools, 1 middle English school, 1 boarding and day school for girls, 1 college, 4 orphan asylums, 2 homes for old people, 6 dispensaries. Several books and one periodical in the Khasi tongue had been published by them. At the beginning of the World War all the Salvatorian Fathers, Brothers, and Sisters were obliged to leave the mission on account of their German nationality, and were later on deported to Europe. Neither were they allowed to return to their loved field of labor after the war, despite the entreaties of their bereft Christians. For this reason the Sacred Congregation of the Propaganda was forced to transfer this mission to another religious congregation, and its choice fell on the Salesians of the Italian Province. The same Propaganda has in the meantime assigned the Salvatorian missionaries a new mission field in the province of Fokian, in Southeast China.

Divine Word, Society of the (Steyl, Holland; cf. C. E., V–54a).—The founder of the Society, Arnold Janssen, died at the age of seventy-three, 15 January, 1909. He had lived to see the membership of the organization number 500 priests and 600 brothers. He was succeeded by Nicholas Blum, under whose efficient management new missions were founded in South America, the Philippine Islands, the Dutch East Indies, and Japan. He directed the society through the adversities of the war and died 29 October, 1919. The third general of the society is William Gier, elected at the 5th general chapter, the most important and far-reaching assembly of the society. The rule was here made to harmonize with the new Canon Law, and provisions were made for greater expansion of the mission work. New impetus is given the work among Greek Catholics, in Ukrania, missions are contemplated in different parts of the world, and a new era of prosperity seems to be dawning for the society. Recent activities are given in the following paragraphs.

UNITED STATES.—*St. Mary's Mission House.*—One of the last important works blessed by the founder was the erection at Techny, Ill., of St. Mary's Mission House for the training of American boys for the foreign missions. Pope Pius X gave his Apostolic Blessing to the new foundation, and on 2 February, 1909, the mission house was opened with six boys in attendance. On 26 April Archbishop Quigley, of Chicago, dedicated the mission college. The first six boys were graduated from the college course on 24 June, 1915. The following fall saw them ready to enter the newly erected American novitiate of the society, and on the feast of Our Lady's Nativity they received the habit of clerics. The first scholastics made their vows on 8 September, 1916, and the first ordination of priests took place 1 May, 1921. After twelve years of progress St. Mary's reports the following figures: 33 priests, 29 scholastics, 51 Brothers, 20 brother-novices, 7 postulants, 20 candidates for the brotherhood, 190 candidates for the priesthood.

The society is responsible, to a great extent, for the present missionary spirit in the Middle West. Through its Mission Press about 5,000,000 missionary pamphlets have been printed and distributed throughout the country within the past ten years. The "Christian Family," a monthly family Catholic magazine, was first issued in 1906. It has at present more than 100,000 subscribers. The German Catholic monthly, "Familienblatt," reaches about 15,000 subscribers. The "Little Missionary" first appeared in September, 1915. It is issued in each school month, and is read by 100,000 school children and adults. The official organ of the society in the United States is "Our Missions," launched on 15 January, 1921. It contains missionary information from all the fields of the society, and is sent to about 40,000 friends, benefactors, and subscribers. The society also fostered the "Catholic Students' Mission Crusade," the first convention being held at Techny 27–30 July, 1918.

An event of far-reaching importance for the Mission House was the sending forth of the first mission band, which sailed from Seattle 3 December, 1919. The first American missionaries of the society were Rev. Fred Gruhn, Rev. Clifford King, and Rev. Robert Clark. The latter two went forth as scholastics, and after spending a year in the seminary at Yenchowfu, S. Shantung, were ordained to the priesthood 10 October, 1920, being the first American boys taken into the society as priests.

Sacred Heart Mission House.—In 1912 the society established its second American mission house at Girard, Erie Co., Pa. The work has progressed well. Reports of 1921 show: 8 priests, 5 Brothers, 70 students preparing for the priesthood.

Sacred Heart Novitiate.—The third foundation of the society is located at East Troy in the diocese of Milwaukee, on the shores of beautiful Lake Beulah. The novitiate was transferred from Techny to East Troy 8 September, 1921. At present there are 10 novices, with 2 priests and 2 Brothers.

Negro Missions.—At the suggestion of Archbishop Quigley the society undertook to work among the negroes of the South. Mother Katherine Drexel came to the aid of the first missionaries and made their pioneer efforts a success. The first mission was opened at Vicksburg, Miss., in 1906. To-day there are 260 Catholic negroes in the congregation and about 300 children in the well equipped school. Jackson, Miss., was the scene of the second mission in 1909. Among a negro population of 11,000 there was not a single Catholic. In spite of enormous difficulties, the work has made progress and to-day 120 Catholic negroes attend the church. There are 350 children attending school, about 80 being Catholic; 10 Sisters and 2 priests are working in this mission. In May, 1910, the mission at Meridian was opened. The Catholics number about 100; school children, 250; Sisters, 9; priests, 2. At Little Rock, Ark., a start was made in October, 1910. There are 2 priests, 8 Sisters, 210 Catholics, 300 school children. Greenville, Miss., welcomed the missionaries in 1913. The first Catholic high school for negroes was opened in this mission in 1917. The first seminary for negro priests is another noteworthy foundation. These negro priests will be religious, affiliated with the Society of the Divine Word, but having their own specific work in the missions among their own people. The seminary has been transferred to Bay St. Louis, Miss., and is known as St. Augustine's Mission House. There are 30 candidates at present. In 1917 the society took charge of St. Monica's parish in Chicago, the only parish for negroes in the archdiocese. There are about 250 children in the school, taught by the Sisters of the Blessed Sacrament. The number of Catholics is difficult to estimate, owing to peculiar conditions, and constant moving.

EUROPE.—In 1906 the society had 6 mission houses in Europe. The number has grown to 22, distributed as follows: 4 in Holland, 11 in Germany, 2 in Austria, and 1 in Poland, Spain, Hungary, Switzerland, and Italy.

FOREIGN MISSIONS.—*Philippine Islands.*—On 15 August, 1909, the first two missionaries landed in the Philippine Islands and opened a mission in Abra, Northern Luzon. The religious condition in the province was deplorable at that time. Abra was the stronghold of Aglipayism and had no Catholic school. To these difficulties were added the severe poverty of the missionaries, the long journeys on foot, the difficult Ilocano dialect that had to be mastered, and hard living conditions. It is not surprising that five missionaries succumbed in a short time. But the fruits of these sacrifices were sweet: Aglipayism is all but dead in Abra, many pagans have embraced the Faith, an effective system of Catholic schools has been established. The report of the mission for 1920 shows: 28 schools with 2,007 pupils, 49 teachers, 12 churches and chapels, 15 priests, 8 residences of missionaries, 3 Brothers, 23 Sisters, 50,000 Catholics, 12,500 heathen.

Nygata, Japan.—In 1907 the district of Nygata was given to the society. The mission lies 100 miles northwest of Tokyo. It was erected into a prefecture apostolic in 1912. There is a population of 6,206,000, of whom only 466 are Catholics. A seminary with 10 candidates has been opened. An orphanage and hospital are successfully maintained. Figures for 1920 show: 14 priests, 12 Sisters, 10 residences of missionaries, 6 churches and chapels. In a new territory assigned to the missionaries there is a population of 5,000,000 and scarcely any Catholics. The capital of this new district is the famous city of Nagoya.

Sonda Islands, Dutch East Indies.—The mission is known as the Endeh-Flores mission and comprises also the Dutch part of the Island of Timor, besides many intervening groups of islands lying to the east of Java. The district was taken over from the Jesuits in 1912, erected into a prefecture apostolic in 1913, and to-day it is one of the most flourishing mission fields of the society. The 1920 report shows: 26 priests, 12 Brothers, 30 Sisters, 10 catechists, 5653 boys in 75 elementary schools, 1151 girls in 10 schools, 601 boys in 4 boarding schools, 349 girls in 2 boarding schools, 171 teachers, 18

churches and chapels, 40 oratories, 50,000 Catholics, and 4000 catechumens.

South Shantung, China.—During the war the mission of South Shantung was in great danger. Eleven missionaries were deported, while the remaining 52 were permitted to keep up their work only after the Washington administration made a vigorous protest against their deportation. This protest had been induced by enterprising American Catholic prelates. Three American missionaries were then sent to China and the danger ceased. In 38 years this mission has made over 98,000 converts. On 1 September, 1921, the mission reported 77 European and 3 American priests, 20 native priests, 97 Sisters, 33 seminarians, 92 collegians preparing for priesthood, 13 Brothers, 2 hospitals, 13 dispensaries, 743 orphans cared for, 10,800 children baptized in 1921, of whom 7700 were *in articulo mortis,* 6 high schools, 98 elementary schools, 185 prayer and 724 winter schools, 5735 pupils, 98,190 Catholics and 43,680 catechumens in a population of 12,000,000. New mission fields have been assigned to the society in Kansu, Ili, and Honan.

Australian New Guinea.—The Prefecture Apostolic of New Guinea has come nearest to the self-supporting stage. Through large cocoanut plantations a fair income is assured to the mission. Figures for 1920 show: 27 priests, 22 Brothers, 35 Sisters, 6467 Catholics, 47 schools, 2170 pupils, 31 chapels, 23 main stations and 23 substations. On 6 December, 1921, the first American Sisters left San Francisco for this mission. The pioneer band numbers four. The first American priest and Brother left the United States 3 March; the New Guinea mission thus has 6 American missionaries.

South America.—In the Argentine Republic at Buenos Aires a mission college has been opened for the training of young men for the society. There are 100 candidates. The missions report: 185,000 Catholics, 7 colleges with 1783 students, 2 seminaries with 73 seminarians, 73 parochial schools with 4112 pupils, 87 priests, and 57 Brothers.

In Chile two colleges have been established and a parish erected at Osorno in 1911. There are 35,000 Catholics in this parish. Of 6000 school children only 600 are in school. The mission shows 35 priests and 6 Brothers.

In the Indian missions of Paraguay the society conducts 2 schools with 24 boys and 19 girls in attendance. There are 2 mission stations with 5 priests and 6 Brothers. This mission is a relic of the old Jesuit Reductions. It belongs to the Diocese of Asuncion, and the superior of the mission is the delegate of the bishop to the Indians. Difficulties in the mission are numerous, owing to the nomadic instincts of the people.

The society is working in 6 dioceses in Brazil, with the care of 200,000 Catholics. There are 5 colleges with 600 students, 1 seminary with 40 students, and a mission house with 17 candidates of the society. Some of the parishes have as many as 40,000 Catholics. There are 70 priests and 25 Brothers working in Brazil.

STATISTICS.—Figures for the United States for 1922 show 56 priests, 29 scholastics, 11 clerical novices, 62 Brothers, 20 Brother novices, 7 Brother postulants, 230 students for the priesthood, 15 Brother aspirants, total 430. The appended chart shows the figures for March, 1921, throughout the world.

STATISTICS OF THE SOCIETY OF THE DIVINE WORD
(March, 1921)

Countries	Priests	Scholastics	Clerical Novices	Professed Brothers	Brother Novices	Brother Postulants	Students (Candidates for Priesthood)	Brother Aspirants	TOTALS
Holland	85	23	17	248	46	43	268	24	754
Germany	158	...	49	173	65	25	673	12	1155
Austria	66	139	48	83	40	23	53	...	452
Hungary	4	...	...	...	...	...	....	...	4
Poland	3	...	...	...	...	...	....	...	3
Italy	1	...	...	...	...	...	....	...	1
Australia	26	...	...	21	...	...	....	...	47
United States....	49	28	7	54	13	9	157	7	324
Argentina	74	...	4	42	3	3	61	2	189
Chile	35	...	...	6	...	...	....	...	41
Paraguay	5	...	...	6	...	...	....	...	11
Brazil	70	...	...	25	...	...	7	...	102
China	72	...	...	10	...	...	....	...	82
Japan	19	...	...	...	...	...	....	...	19
Philippine Islands	12	...	...	3	...	...	....	...	15
Dutch E. Indies.	38	2	...	15	...	...	....	...	55
Togo	1	...	...	...	...	...	....	...	1
Grand totals...	718	192	125	686	167	103	1219	45	3255

Divorce, DECLARATION OF NULLITY (cf. C. E., V–59a).—Those who are permitted to impugn the validity of a marriage by complaint before the ecclesiastical courts are: (a) the married parties, in all cases of separation or declaration of nullity, unless they are responsible for the impediment; (b) the promoter of justice when the impediment is public in its nature; all other parties are restricted to denouncing the marriage as null to the ordinary or promoter of justice. If from a trustworthy, unimpeachable, authentic document it is evident that there has existed an impediment of disparity of worship, orders, solemn vow of chastity, ligamen, consanguinity, affinity or spiritual relationship, and it appears equally certain that no dispensation has been granted from the impediment, the ordinary, after citing the parties and calling in the defender of the bond, can declare the nullity of the marriage without the necessity of the usual ecclesiastical trial. Unless the defender of the bond is certain that the declaration is justified he must appeal, and the judge of appeal having heard him is to decide whether to confirm the declaration or send the matter back to the court of first instance to follow the regular procedure.

PAULINE PRIVILEGE (cf. C. E., V–60a).—Before the privilege can be used the baptized convert must ask the unbaptized partner (a) whether he or she is willing to be converted and to receive baptism, and (b) if he or she, at least, consents to live in peace without insulting God. Usually these demands are to be made with the authorization of the convert's ordinary; but they are valid if made privately by the convert, and even licit if the usual procedure cannot be followed, though they would be worthless in the external forum unless corroborated by at least two witnesses or in some other authorized manner. The convert would lose the right to marry again if after baptism he or she gave the unbaptized party just cause for separating. The decrees regarding marriage contained in the Constitutions of Paul III, Pius V, and Gregory XIII for certain foreign mission territories have been extended to the adjoining regions. In case of doubt the law favors the Pauline privilege. The Code states that the dissolution of a marriage, even consummated, between unbaptized persons in virtue of this privilege is in favor of the Faith, that is it favors the liberty of the baptized party, but it does not restrict the word *baptized* to Catholics.

Separation (cf. C. E., V–63b).—Tacit condonation of adultery takes place if the innocent party after learning of the sin freely continues relations with the culprit; moreover, condonation is presumed unless within six months the guilty party has been dismissed, left, or duly accused. The Code does not uphold the view of certain theologians that if the innocent party later committed adultery, he would be bound to receive back his guilty spouse. It mentions as other causes for separation (a) adhesion to a non-Catholic sect; (b) giving a non-Catholic education to the children; (c) leading an ignominious or criminal life; (d) a grave danger to body or soul which can be avoided only by separation. For these and similar causes the party may separate with the ordinary's approval, or even without it, if there is danger in delay. When the reason for the separation is at an end, married life is to be resumed, but if the separation was authorized by the ordinary for a given or an indefinite time, the innocent party need not return until the time expires or until the ordinary tells him to do so.

Codex juris canonici, 1118-32; Ayrinhac, *Marriage Legislation,* nn. 291-323; Petrovits, *The New Church Law on Matrimony* (Philadelphia, 1921), pp. 386-423; Vlaming, *Praelectiones juris matrimonii* (Bussum, 1921), II, pp. 288-344.

Djakovo. See Diakovu.

Doctor (cf. C. E., V–72).—Those who have obtained the degree of doctor are entitled to wear a ring and stone, but not at sacred functions. Other things being equal, doctors and licentiates are to be preferred in the collation of ecclesiastical offices and benefices. Auditors of the Rota must be doctors in both canon and civil law, the chancellor of the Congregation of Rites a doctor of canon law, and advocates and procurators in processes of beatifications and canonizations before the same congregation must be doctors of canon law, and also at least licentiates of theology. Honorary degrees may be conferred by the Congregation for Seminaries and Universities of Studies.

Doctrine, Christian (cf. C. E., V–83).—Priests and other clerics, unless legitimately prevented, must assist their parish priest in teaching Christian doctrine, and if the local ordinary judges it necessary to utilize the services of religious, their superiors, even if exempt, on being requested by him, must personally or by their subjects teach the catechism especially in their own churches, without detriment, however, to religious discipline. Exempt religious, if they teach non-exempt persons, must observe the bishop's regulations concerning religious instruction. Religious superiors should see that the lay brothers and servants receive a catechetical instruction at least twice a month.

Codex juris canonici, 1329-36.

Domicile (cf. C. E., V–103).—Domicile is acquired by residence in a parish or quasi-parish, or at least in a diocese, vicariate or prefecture apostolic; this residence, however, should either be conjoined with an intention of remaining there permanently if no reason for departing arises, and should be continued for a period of ten years. Before the publication of the Code domicile was only parochial, and was never acquired by residence alone. Quasi-domicile is acquired in the same way as domicile, if the residence is either conjoined with the intention of remaining for at least the great part of a year, or has actually been prolonged for that time. By quasi-domicile also one acquires full parish rights and a *proprius parochus.* A minor who has ceased to be an infant, that is, who has completed his seventh year, can acquire a quasi-domicile of his own, as can a wife not legitimately separated from husband; if she is legitimately separated, however, she can acquire a domicile also. Those who are insane have necessarily the same domicile as their guardians, but the Code does not state what happens when the guardian has only a quasi-domicile.

Though not referred in the Code as a domicile of origin, a child's place of origin is fixed by the place where his father had his domicile or, in defect of domicile, his quasi-domicile when the child was born, or where the mother had hers if the child was illegitimate or posthumous; if the parents were *vagi,* it is the place where the child was born; if the child was a foundling, the place where it was discovered.

Codex juris canonici, 90-94; Farren, *Domicile and Quasi-Domicile* (Dublin, 1920); Vermeersch-Creusen, *Epit. jur. can.,* 164-71; Kinane in *Irish Eccl. Rec.,* XI (1918), 217-31.

Dominican Republic (Santo Domingo; cf. C. E., V–110c, is the eastern division of the island of Haiti. The area is estimated at 19,332 square miles and the population at 1,000,000. According to the census of 1919 the city of Santo Domingo had 26,812 inhabitants and the city of Puerta Plata 7370, Santiago de los Caballeros 14,744, San Pedro de Macoris 10,000, La Vega about 8000, Samana and Sanchez about 2000 each.

Education.—The expenditure on education in 1919–20 was $943,880. In 1920 there were 972 public schools in the Republic (6 secondary), with 105,000 pupils (51,585 in 1918), and 1544 teachers. The Professional Institute was formed by presidential decree on 29 November, 1914. A commission appointed by the Government thoroughly investigated the educational situation and prepared and recommended the following laws, based on its findings: Compulsory School Attendance, School Administration, General Studies, University, Theological Seminary, Organic Law of Public Education, School Revenues. The first six laws were promulgated in April, 1918, and constitute the school code of the country. There are also 6 industrial schools for girls, 2 schools of fine arts, 2 correctional schools, and the Central University at the capital. The country is divided into six school departments and each department into school districts. There is also a Board of Education in each school district and a General Board of Education and a General Superintendent for the whole country. The establishment of obligatory education has brought the number of school children from 18,000 to 100,000. Prior to the United States occupation there were 30 rural schools; on 1 January, 1920, there were 647 rural schools.

Government.—The constitution of the Dominican Republic provides for a National Congress, consisting of a Senate of 12 members and a Chamber of 24 Deputies. The executive power is vested in the president (chosen for six years, by an electoral college), and in seven ministers. This system of government has been in abeyance since 1916, when a military government by United States naval officers was proclaimed. The military governor combines, for the time being, the functions of a president and Congress. United States naval officers are administering the different government departments.

Economic Conditions.—The foreign trade of the Dominican Republic reached a new high record in 1920, amounting to $105,257,117, an increase of $43,636,098, or 71% over the 1919 trade, and 535% greater than the trade in 1913. The imports, valued at $46,768, 258, came chiefly from the United States (90%); the exports, $58,767,041, went chiefly to the United States also (88%). Of the total area about

15,500 square miles is cultivable and about 3,000,000 acres suitable for grazing. Tobacco is grown in the northern part, the production in 1918 being 33,439,648 pounds. The production of sugar from 17,000,000 acres in 1920 was 1,326,438 bags (320 pounds each); of cocoanut, about 1,500,000. The railways of the Republic have an extent of approximately 150 miles; in addition there are about 255 miles of private lines on the large estates. The Dominican Central Railway, which formerly belonged to an American company, became, by virtue of a contract made by the Government in February, 1908, the property of the Republic. The vigorous continuance of the extensive road-building campaign marks the Government's chief attainment in recent years. Up to the end of 1918 the revenue of the government was derived chiefly from customs duties on imports and exports and from internal revenues. A property tax was inaugurated in 1919. The customs collections for 1920 were estimated at $7,500,000. The national debt is about $13,100,000. A treaty between Santo Domingo and the United States, ratified on 8 February, 1907, authorized an issue of $20,000,000 in 5% bonds, secured as to principal and interest by a first lien on the customs revenues of the Republic, the general receiver being appointed by the President of the United States. The interest of this has been regularly paid and it is expected that in 1925 the whole debt will be regulated.

HISTORY (1910–20).—In 1911 President Ramón Cáceres was assassinated. The new president was forced by revolutionary outbreaks the next year to resign, and until the constitution could be revised and the general elections held, Archbishop Alejandro Nouel, Metropolitan of the Republic, was asked to serve as provisional president. He resigned, however, early in 1913, and was succeeded by José Nordas Valdés. A revolution broke out in Puerta Plata and was quelled by the threats of the United States to refuse the payment of the custom collections to the rebellious party. At the regular elections of 1914 Jimenez was elected to succeed Ramón Báez (elected provisional president in place of Valdés, who resigned). He was impeached and on 26 July, 1916, Francisco Henriquez y Carvajal was chosen provisional president. The United States would not recognize him because he refused to accept the continuance of American control over the customs and the constabulary. The deadlock and disorders that followed caused the intervention of the United States and the establishment of temporary military government for "the purpose of restoring order." There was desultory fighting between the natives and the United States marines, and the latter finally reached Santiago, where on 6 December, 1916, the American flag was raised. Since then order has been maintained by the American forces, numbering 5000 marines. There was an American military provost marshal in the capital of each province, who attended to the policing of each province. At the head of the administration was a military governor and rear admiral of the United States Navy. The administration continued mainly in the hands of the Dominicans, who directed their school system, their courts, and their town governments. To the United States authorities was reserved the control of the treasury and customs and the appointment of the governors of the provinces. On 14 June, 1921, a proclamation was issued by the United States Military Commission setting a date eight months ahead for the withdrawal of the American forces and the restoration of the national Dominican Government, but the conditions of withdrawal were such that the Dominicans refused to accept them. In January, 1922, Archbishop Nouel, in answer to a request from the managing editor of the New York "Nation," stated that in his opinion, and that of prelates from all parts of South and Central America, the American occupation was in no way based on any principles of right and justice, and the intervention was unjustified.

Down and Connor, DIOCESE OF (DUNENSIS ET CONNORENSIS; cf. C. E., V–147b), in Ireland, includes Antrim, the greater part of Down and the Liberties of Coleraine, in Londonderry. On 20 September, 1908, Most Rev. John Tohill was consecrated Bishop of Down and Connor to succeed Most Rev. Dr. Henry, who had died in March of that year. Doctor Tohill, d. 4 July, 1914, and the present bishop, Most Rev. Joseph McRory, was consecrated his successor 14 November, 1915. Before being appointed bishop, Doctor McRory was professor of Sacred Scripture and Oriental languages at Maynooth College from 1887 and elected vice-president of the college in 1912. A diocesan chapter was organized on 20 December, 1920, by the authority of Pope Benedict XV, but in general the growth of Catholicity in this diocese has been retarded during the past year by the violent intolerance of the Orangemen in Belfast.

At the present time (1921) the Irish Catholic population numbers 180,000, and the diocese comprises 60 parishes, 116 churches, 5 monasteries, 2 convents for men and 16 for women, 160 secular priests and 22 regulars, 30 lay Brothers, 160 nuns, 1 seminary with 200 seminarians, 7 high schools with 45 teachers and attendance of 1028 boys and 379 girls, 1 training school with 9 teachers and attendance of 100, 245 elementary schools with 570 teachers and attendance of 27,154, 2 industrial schools with 10 teachers and attendance of 270. Among the institutions of the diocese are: 1 orphan asylum, 1 home for the aged, 1 home for the blind, Mater Infirmorum hospital in Belfast, 3 refuge homes, and 1 day nursery. Practically all the public institutions allow the priests to minister in them, and the Catholic industrial schools receive aid from the government. Various Gaelic and temperance societies are organized among the clergy and the St. Vincent de Paul Society and Catholic Truth Society among the laity.

Doyle, WILLIAM, b. at Dalkey, Ireland; killed in battle near Ypres on 16 August, 1917. He made his collegiate studies under the Rosminian Fathers at Ratcliffe, England, and became a Jesuit at Tullabeg, Ireland, on March 31, 1891, where his elder brother was a novice. He studied philosophy at Enghien, Belgium, and Stonyhurst, England, and theology at Milltown Park. He followed the usual course as professor and prefect of discipline in various colleges, and was a missionary for a time at Dublin and Limerick. On November 10, 1914, he offered himself as a military chaplain but it was not until a year later that he was appointed to the Royal Irish Fusileers. Later he was attached to the 8th Dublins. As a chaplain in the World War Father Doyle attracted attention by his heroic devotion to duty, by the holiness of his life and by the influence he exerted over Protestant as well as Catholic soldiers.

His biography by Alfred O'Rahilly, reveals a most winning personality, and a priest of great holiness of life, but at the same time portrays him as following a form of asceticism which can scarcely be considered the normal method of the Order to which he belonged.

Dreams, Freudian Theory of. See Psychoanalysis.

Drisdale River (cf. C. E., XVI–68b).—A mission in Australia under the jurisdiction of the Benedictine Abbey of New Norcia (q.v.). The present administrator, Rt. Rev. Anselm Catalan, O.S.B., abbot nullius of New Norcia, b. 16 November, 1878, professed 24 March, 1895, ordained 20 September, 1902, was appointed abbot of New Norcia 30 June, 1915, and appointed that same day apostolic administrator of Drisdale River.

Dromore, Diocese of (Dromorensis; cf. C. E., V–160c), in Uister, Ireland, is suffragan of Armagh with residential see at Violet Hill, Newry. Rt. Rev. Henry O'Neill, late bishop of the diocese (b. 3 January, 1843; d. 9 October, 1915), was succeeded by Most Rev. Edward Mulhern, b. 29 January, 1863, in the Diocese of Clogher, studied in the seminary of St. Macarten, ordained priest 1888, professor, then president of St. Macarten Seminary, rector of Bundoran, canon of Clogher, consecrated Bishop of Dromore 31 January, 1916, which see he still occupies, and under whose capable administration the advancement in Catholic life has been maintained and quickened.

According to an estimate made in 1922 the diocese numbers a Catholic population of 43,069, non-Catholics 68,905; there are 19 parishes, 17 parish priests, 2 administrators, 39 curates, 4 regulars, 6 monks, 76 nuns, 42 public churches, 1 seminary, 1 priory, 1 monastery, and 7 convents. Under complete Catholic control are 7 church, 1 technical, and 2 industrial schools, 64 elementary schools attended by 7113 pupils, while religious education in schools has been modeled on a scheme which produces satisfactory results.

Drummond, Lister Maurice, convert, b. in England 1856; d. at Hampstead, London, 27 February, 1916; was the grandson on his mother's side of the second Baron Ribblesdale. In 1875 he was received into the Church, and for the rest of his life was a most zealous, active Catholic. He studied law, in 1879 was called to the bar at the Inner Temple, and for several years served as revising barrister on the Southeastern Circuit. In 1892 he acted as secretary to the Irish Evicted Tenants' Commission, and in the same capacity in 1906 to the Worcester Election Commission. In 1913 he was appointed metropolitan police magistrate, a position in which his powers of sympathy and practical kindness won him universal esteem and affection. With his friend, Father Philip Fletcher, Mr. Drummond founded in 1887 the Guild of Our Lady of Ransom, a union of intercession by prayer and good works "for the Conversion of England and of individuals; for apostates and for those in danger of apostasy; and for the forgotten dead." For years he was chairman of the Central Council of the Westminster Catholic Federation, and in 1913 and 1914 chairman of the Central Council of the Catholic Confederation. His favorite works were tract distribution and lecturing on the Catholic religion; for many years he was the Guild's chief lecturer in Hyde Park in the summer months. In recognition of his apostolic work Pope Leo XIII presented him, in 1901, with the insignia of the Order of St. Gregory.

Dublin, Archdiocese of (Dublinensis; cf. C. E., V–171d), includes nearly all Wicklow and portions of the Counties Kildare and Wexford in Ireland, and has three suffragan dioceses: Kildare and Leighlin, Ferns, and Ossory. The present year (1921) saw the death of the Archbishop of Dublin, Most Rev. William J. Walsh (q.v.), who had filled the see from 2 August, 1885, until his death on 9 April. On 27 October, 1920, the Most Rev. Edward J. Byrne, D.D., Bishop of Spigaz, was consecrated auxiliary to Archbishop Walsh, and upon the death of the latter he succeeded him as Archbishop of Dublin. Before his consecration as bishop, Doctor Byrne had been vicar general of the Irish College in Rome, to which position he was appointed in 1901, and later, upon his return to Ireland, he was appointed to the pro-cathedral in Dublin, and a vicar general of the diocese.

The present records of the diocese of Dublin show the following statistics: 77 parishes; 193 churches; 8 novitiates for men; 16 convents for men and 102 for women; 305 secular priests and 317 regulars; a few lay brothers with each religious community of men; 1 seminary with 67 seminarians. The various institutions under the care of religious orders are: 2 asylums for the blind; 2 asylums for the deaf; 10 hospitals; 5 orphanages for girls; 6 orphanages for boys; 2 homes for the aged; 1 home for widows; 5 homes for working women; 4 industrial schools for girls and 3 for boys; 1 reformatory for boys and 1 for girls; and 4 penitentiaries. The Catholic population numbers 434,586.

Certain public institutions: 7 workhouses, 2 lunatic asylums, 2 prisons, and 9 military barracks permit the ministry of the priests of the diocese. The Government assists in the support of the University College and intermediate and primary schools. Among the clergy of the diocese the Eucharistic League and the Priests Social Guild are organized, and among the laity the Society for the Propagation of the Faith, Society of the Blessed Virgin Mary, Catholic Truth Society of Ireland, St. Vincent de Paul Society, Aid Society for Catholic discharged male prisoners, and boys clubs.

The brothers are very active in the educational work of the diocese, the following orders being represented throughout the diocese: Christian Brothers in charge of 19 schools have their novitiate at St. Mary's, Marino; de la Salle Brothers in charge of 2 schools; Carmelite Brothers with 2 houses; Hospital Brothers of St. John of God with 1 house and the Presentation Brothers in charge of 2 schools.

Dubuque, Archdiocese of (Dubuquensis; cf. C. E., V–179c), in the State of Iowa. Upon its promotion to an Archdiocese in 1893 Dubuque was given the suffragan sees of Davenport, Lincoln, Cheyenne, and Omaha. In 1911 Clinton County, comprising a large Catholic population and many parishes and schools, was taken from the Archdiocese of Dubuque and attached to the Diocese of Davenport.

The fourth bishop and second archbishop of Dubuque, Most Rev. John J. Keane, resigned from the see on account of failing health, 3 April, 1911, and died 22 June, 1918. He was succeeded by the present incumbent, Most. Rev. James John Keane, then Bishop of Cheyenne, born in Pine Island, Minnesota, 26 August, 1857, studied at St. John's College, Collegeville, Minn., and in the Grand Seminary, Montreal, where he was ordained in 1882. For some years he was president of St. Thomas College, St. Paul, and later pastor of the Church of the Immaculate Conception, Minneapolis. In 1902 he was appointed to the see of Cheyenne, where he led the life of an active missionary bishop, traveling much, ministering to the spiritual needs of his people and even visiting various parts of the country, giving lectures to Catholics and non-Catholics, with the proceeds of which he endowed his struggling dio-

cese. In Dubuque he has systematized the administrative work of the archdiocese, multiplied its schools and churches, and established a diocesan paper. A persistent advocate of temperance, he was for years president of the Catholic Total Abstinence Union of America. His distinctive work, however, has been the upbuilding of higher education, and several buildings have been added to the diocesan college and an adequate endowment secured for it through his work. His leadership in the Church is widely recognized, and he is well known as an able speaker. In his public utterances he has never ceased to plead for the larger Catholic spirit that looks beyond local needs to the interests of the universal Church.

The (1921) statistics of the archdiocese show 176 parish churches, 56 mission churches and 52 chapels, 257 diocesan and 14 regular clergy, 1 college for men with 615 students, 2 high schools for women with 225 students, 2 high schools for boys with 400 pupils, 7 academies for girls with about 2000 pupils, 92 parochial schools with over 15,000 pupils. Among the charitable institutions are: 1 orphanage with 250 inmates, 10 hospitals each accommodating from 30 to 150 patients, 1 industrial home with 100 inmates and 1 Home of the Good Shepherd. About 200 Sisters of various communities are engaged in conducting the hospitals and other charitable works, and about 700 are engaged in the schools. The Catholic population of the archdiocese is 111,500, out of a total population of 700,000. During the World War more than 5000 Catholic men entered the service from this territory and six of the clergy served as chaplains.

Duhem, Pierre Maurice Marie, was b. in Paris, 10 June, 1861; d. at Cabrespine, France, 14 September, 1916. He was a pupil of the Collège Stanislas and the higher Normal School of Paris, and was connected with the Universities of Lille, Rennes, Bordeaux, and Louvain. He was also Corresponding Member of many scientific societies; and the author of several voluminous works on physics. He founded the Association of Catholic Students at Bordeaux in 1913, for with him religion and science always went hand in hand. He was not merely a physicist; his purpose was to build a solid foundation for all science. His reputation was world-wide and his confrères place him on the same plane as M. Henri Poincaré. He remodeled the history of science. He was profoundly Catholic, and said in his article, "Physique de croyant": "Assuredly I believe with my whole soul all the truths that God has revealed and the Church teaches. I have never concealed my faith, and I trust from the bottom of my heart that He from Whom I have received it will prevent me from ever being ashamed of it."

Questions Scientifiques (October, 1922; January, 1922); Eymieu, *La Part des Croyants* (Paris, 1920) I.

Duluth, Diocese of (Duluthensis; cf. C. E., V–188c), suffragan of the Archdiocese of St. Paul, comprises the counties of Aitkin, Carlton, Cass, Cooke, Crow Wing, Itasca, Lake, Pine, Koochiching, and St. Louis, in the State of Minnesota, U. S. A., covering an area of 22,354 square miles. In 1910 part of the original diocese was taken to erect the Diocese of Crookston, thus making possible a more intensive cultivation of the field in both jurisdictions. The golden jubilee of the ordination of Rt. Rev. James McGoldrick, first bishop of the diocese, was celebrated June, 1917, and the following year Bishop McGoldrick died, 2 January. His successor, Rt. Rev. John T. McNicholas, O. P., was appointed 18 July, 1918, and consecrated in Rome by Cardinal Boggiani 8 September, taking possession of his see 15 November following. Born in Kiltimagh, Ireland, 15 December, 1877, ordained 10 October, 1901, later made master of novices, professor at the House of Studies and National director of the Holy Name Society. He was serving as Socius to the Master General of the Order in Rome at the time of his appointment. Bishop McNicholas immediately began an active campaign for more priests, and at present (1922) 50 ecclesiastical students are preparing for work in this diocese.

The Cathedral parish was divided and plans for a large school and new cathedral in the east end of the city are already partially realized. A united effort of all the parishes and missions has been successfully made to secure a substantial sum for education and the needs of parishes and institutions. Twenty-three new parishes have been organized since the division of the diocese in 1910.

A house of the Third Order of St. Dominic has been established and is occupied by the Sisters of Corpus Christi Chapter. These women from the English Province undertake any welfare work desired by the bishop and teach catechism in missions and stations. A boarding house for working girls under their direction has also been established.

The Benedictine Sisters have made extensive additions to St. Mary's Hospital and to the motherhouse in Duluth. The statistics of the diocese at present are as follows: Priests, diocesan and religious, 72; churches with resident pastors 49; missions with churches 43; stations 37; college and academy for young women 1, with 130 pupils; high school for boys 1, with 200 pupils; high school for girls 1, with 150 pupils; parish schools 11, with 3304 pupils; orphanage 1, with 117 children; hospitals 2; home for the aged 1, with 74 inmates; ecclesiastical students 50; total number of children under Catholic care 3901; total Catholic population 64,215, of whom 3000 are Slavs, 1520 Indians, 5000 Italians, 2000 Germans, 4000 Poles, 8000 French Canadians, and the remainder Americans.

Dunedin, Diocese of (Dunædensis; cf. C. E., V–191a), in New Zealand, Oceania, comprises the districts of Otago, Southland and Stewart Island, and is suffragan of Wellington. Rt. Rev. Joseph Whyte, the present (1922) administrator of the see, b. in 1868 in the Diocese of Dublin, studied at St. Kieran's College, was ordained in 1893, arrived in New South Wales in 1894, where he became professor at St. Patrick's College, appointed Bishop of Dunedin 22 April, 1920, succeeding Rt. Rev. Michael Verdon (b. 31 May, 1839; d. 22 November, 1918).

The diocesan statistics for 1922 are: parishes 24; churches 71; stations 45; secular priests 43, regular 28; Brothers 11; nuns 240; 1 seminary with 60 seminarians; boarding schools and high schools 8; primary schools 29; Magdalen asylum 1; industrial and preservation school 1; orphanage 1; Nazareth house 1; girls' hostels 2; all under the care of the religious communities established there, receiving practically no grants from the Government. The diocese numbers a Catholic population of 26,000, nearly all of Irish descent or Irish born.

In February, 1921, the golden jubilee of the diocese was celebrated, together with the arrival of the first nuns (Dominicans); Mgr. Cerretti, the apostolic delegate, visited the diocese in 1916, and Mgr. Cattaneo, his successor, in November, 1921.

Societies organized in the diocese are: Eucharistic League among the clergy, and Hibernian Society, Celtic Clubs, Children of Mary, and Sacred Heart Associations among the laity. The diocesan newspaper, "New Zealand Tablet," established since

1873, has done great work in extending religious and educational facilities among the people.

Dunkeld, Diocese of (Dunkeldensis; cf. C. E., V–193d), in Scotland. Since the revival of this see it has been held by five bishops. The third bishop, Rt. Rev. Angus MacFarlane, d. 24 September, 1912, was succeeded by Rt. Rev. Robert Fraser, consecrated 25 May, 1913. After a very short administration Bishop Fraser died 28 March, 1914, and the present bishop of Dunkeld, Rt. Rev. John Toner, was appointed to succeed him (consecrated 15 October, 1915).

The total number of secular priests in the diocese (1921) is 37; regulars (Redemptorists), 12; missions and chaplaincies, 17; churches, chapels, and stations, 31; and parochial schools, 15. There are two monasteries for men (Redemptorists and Marist Brothers); 3 convents of women (Sisters of Mercy, Little Sisters of the Poor and Sisters of Charity); the Catholic institutions comprise a home for aged poor, a House of Mercy for servants, a working girls' home and a children's refuge in charge of the Sisters of Charity. The Catholic population of the diocese is estimated at between 35,000 and 40,000.

Dunkers (cf. C. E., XV–90d).—Although in recent years an attempt has been made to unite the Progressives (officially, Brethren Church) and the Conservatives (officially Church of the Brethren), on the other hand another sect of Dunkers, The Church of God (New Dunkers), organized in 1848, was first listed in the United States reports in 1916. It has a membership of less than a thousand. The Church of the Brethren carries on foreign missionary work in India, China, Sweden, and Denmark, reporting (1916) 19 stations, 66 American missionaries, and a membership of 1803. The Brethren Church has missions in Argentina, and in Central Africa, employing 10 missionaries. The body known as "German Seventh Day Baptists" affiliates regularly with the Seventh Day Baptist General Conference. The five bodies of Dunkers reported in 1921 in the United States 1262 churches, 3767 ministers, and 122,932 members.

Religious Bodies, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual).

N. A. Weber.

Dunne, Sarah Theresa. See Amadeus of the Heart of Jesus, Mother Mary.

Duquesne University, Pittsburgh, Pa., was founded in 1878 and incorporated in 1882 under the title of "The Pittsburgh Catholic College of the Holy Ghost," with power to confer the usual college degrees. On 30 March, 1911, the charter was amended and under the title of "The University of the Holy Ghost" it was authorized to give degrees in Law, Medicine, Dentistry, and Pharmacy. On 27 May following the title was changed to that of "Duquesne University." The present college building was dedicated in April, 1885, the original building being abandoned at that time. In 1894 a Gothic chapel was built adjoining the university; the library comprises several thousand volumes. The schools of law, oratory, social service, and accounts are conducted in a part of the Vandergrift Building awaiting the erection of new college buildings.

The university is conducted by the Fathers of the Congregation of the Holy Ghost, but the faculty includes a number of lay professors as well. A board of advisers, composed of business and professional men, chosen irrespective of creed or political affiliation, works in conjunction with the university faculty, and no steps of importance are taken without the approval of this board. In 1920–21 over 2500 students were registered in all departments of the university. The president is the Very Rev. Martin A. Hehir, C. S. Sp. LL.D.

Durango, Archdiocese of (Duranguenensis; cf. C. E. V–208d), in Mexico. Bishop Francesco Mendoza, the present (1922) incumbent was born 14 November, 1852, in the diocese of Zamora, professor and rector of the seminary, chancellor and archdeacon of the cathedral, appointed Bishop of Campeche, 11 December, 1904; consecrated 2 February, 1905, promoted to the Archdiocese of Durango, 7 August, 1909, proclaimed 27 November, 1911, succeeding Mgr. Santiago Zuriba y Manzanera, b. 29 November, 1834, d. 26 January, 1909. According to 1920 census reports the archdiocese comprises a total population of 351,600 of whom 350,000 are Catholic; there are 50 parishes, 250 churches or chapels, 125 secular and 9 regular priests, 3 monasteries for men, properly so called, with churches, Carmelite, Augustinian and a Franciscan monastery in Sombrete; 7 for women, 1 seminary with 50 seminarians, 9 colleges, 4 for boys with 10 teachers and 350 boys, 5 for girls with 25 teachers and 450 pupils; the charitable institutions include, 1 home, 1 hospital conducted by nuns, 1 asylum. There are several societies organized among the laity, one among the clergy. The Catholic press is represented by three periodicals. The events of special importance in the archdiocese since 1908 are the ravages done to all ecclesiastical institutions by the revolutionists, the destruction of the Sagrario, and the beautiful church of St. Francis, as well as other beautiful edifices, and the entire confiscation of church goods, seminaries, colleges, etc.

Durazzo, Archdiocese of (Dyrrachiensis; cf. C. E., V–209a), in Albania, is directly dependent on the Holy See; it has a total population of nearly 200,000, of whom 12,500 are Catholics. The present incumbent, Most Rev. Primo Bianchi (b. 16 March, 1852), has occupied this see since 1893. According to the (1922) statistics the diocese numbers 10 secular and 7 regular priests and 46 churches and chapels.

E

Ecuador, Republic of (cf. C. E., V-278c).—Owing to the unsettled boundary line, the area of the South American republic is uncertain, but it is estimated at 116,000 square miles. The last census was in 1903, when the population was 1,323,590; the latest estimate in 1915 gave a population of 2,000,000. The chief towns are Quito, the capital, with 70,000 inhabitants; Guayaquil, 93,851; Cuenca, 50,000; Riobamba, 18,000; Ambato, Loja, and Latacunga, each about 10,000; Bahia, 8000; Esmeraldas, 4000. There has been some discussion about selling the Galapagos islands (2400 square miles in area, population, about 400). These form the Archipelago of Galapagos, officially called "Colon."

Education.—In 1912 public instruction was improved. During the school year 1919–20 there were 1664 schools in operation in the Republic, 1359 of which were government schools, 168 municipal, and 137 private schools. The total attendance in 1919–20 was 92,512 (50,502 males and 42,010 females). The attendance at the government schools was 63,395; at the municipal schools, 16,055; in the private schools, 13,062. The total expenditure on elementary education in 1920 was £200,401, on secondary education, £90,817, and for the universities, £72,435, making a total of £313,707. The number of students at the universities was 744.

Economic Conditions.—The staple produce of Ecuador is cocoa, the production in 1919 being 22,474 cwts. The coffee exports in 1919 were 3,729,451 pounds. The exports of rubber in 1919 were 886,373 pounds, but are now declining, on account of the destructive methods used in the collection of the product. The chief imports come from the United States, Great Britain, and Peru. According to a report made by the director of statistics in 1920, the 1918 trade included imports valued at £16,690,720 and exports at £27,449,536. There were in 1920, eight factories for cotton and woolen textiles, giving an annual production of 610,000 yards of cotton cloth and 100,000 yards of woolen cloth; also 13 sugar works, flour mills, breweries, and chocolate factories.

Communications.—In 1918 the steam vessels entering the ports of Ecuador numbered 160 with a tonnage of 195,537; clearing 153 with a tonnage of 181,537. There is now discussion of a proposed line between Quito and the coast, which will render accessible a fertile area of some 1,000,000 acres. A concession of half of the land has been granted the railway by the Government. In 1917 Ecuador had 365 miles of railway and 4360 miles of telegraph.

The foreign debt on 31 December, 1919, amounted to £3,558,861 and the internal debt to £2,262,448, making a total of £5,821,309. About 70 per cent of the revenue comes from customs duties, 15 per cent from taxes on cocoa, real estate, white rum, and tobacco; 6 per cent from salt, and the rest from excise, rents, and postal rates.

Government.—The new constitution dates from 28 December, 1906. The executive power is vested in a president elected for four years. The legislative power is given to a Congress of two Houses, the first consisting of thirty-two senators, two for each province chosen for four years, and the second of forty-eight deputies, on the basis of one deputy for each 30,000 inhabitants, chosen for two years, both elected by adults who can read and write. From 1833 to 1908 Ecuador had twenty presidents. The President in 1912 was Gen. Leonidas Plaza Gutierrez, who had also been president from 1901–05; in 1916, Dr. Alfredo Baquerizo Moreno; in 1920, Señor Luis Tamajo.

Until October 20, 1918, most of the Indians were virtually in bondage and peonage, and debt servitude in its worst forms existed on the landed estates, but by a legislative decree on that date, peonage was abolished. Military service was made compulsory on 24 May, 1921. The boundary dispute with Colombia was settled by a treaty in 1917; that with Peru still remains unsettled.

Religion.—The State recognizes no religion but grants freedom of worship to all. For Catholic statistics see Quito, Archdiocese of, and its suffragans.

Edmonton, Archdiocese of (Edmontonensis; cf. C. E., XIII–329d), in the Province of Alberta, Canada, was formerly known as the Diocese of St. Albert. It was divided first to form the vicariate of Saskatchewan, and again (30 November, 1920) to form the see of Calgary. At the same time the remainder of the diocese was made an archdiocese and the name changed to Edmonton. The present boundaries of the archdiocese are as follows: on the north the 55th degree of latitude, on the east the 110th degree of longitude, on the south the northern boundary of Township 30 in the province of Alberta, and on the west the Rocky Mountains. Rt. Rev. Emile J. Legal, Bishop of St. Albert, was made archbishop of Edmonton and filled the see until his death, 10 March, 1920. He was succeeded 7 September of the same year by the present incumbent, Rt. Rev. Henry Joseph O'Leary, who had been consecrated Bishop of Charlottetown 22 May, 1913. Archbishop O'Leary was born at Richibucto, Diocese of Chatham, 13 March, 1879, studied at the Seminary of Montreal and Canadian College, Rome, was ordained 21 September, 1901, and installed as Archbishop of Edmonton 8 October, 1920.

At the present time (1921) the archdiocese has a Catholic population of 55,000, attended by 93 regular and 37 secular priests. There are 61 parishes, 128 churches, 139 missions, 45 stations, 3 communities of men and 16 of women, with a total of 474 Sisters, 15 lay brothers, 14 boarding schools, 34 primary schools, 8 hospitals, and 2 orphan asylums. The Royal Alexandria Military Hospital permits the priests of the diocese to minister in it. During Archbishop O'Leary's incumbency a seminary, juniorate and college have been established, and a Catholic paper, "The Western Catholic," has been put into circulation. The Priests' League and Knights of Columbus are established. During the World War many of the French priests returned to fight for their native land, the laity enlisted in large numbers, and the Knights of Columbus took a prominent part in the C. A. H. Campaign.

Edmund, Congregation of Saint (cf. C. E., V–293b).—The congregation is dedicated to St. Edmund, Archbishop of Canterbury, whose body is preserved incorrupt at Pontigny Abbey. There are about 100 priests. Before the laws of spoliation in France the mother-house was at Pontigny Abbey and the congregation also possessed the Abbey of

Mont-St.-Michel and colleges at Laval, Chateau Gontier, and Sens. The mother-house is now at Hitchin, Herts, England. At St. Michael's College, Hitchin, there are 150 students. St. Michael's at Winooski, Vermont, U. S. A., has 200 students. There is an Apostolic School and novitiate at Swanton, Vermont, and the Fathers also have houses at Forsyth and St. Labre's Mission, Diocese of Great Falls, Montana, U. S. A. In the United States there are 15 priests, 4 scholastics and novices, 20 juvenists, and 2 lay brothers. Many of the French Fathers are working in France.

Education (cf. C. E., V–304).—As the education of one's children is a primary end of matrimony, giving a child a non-Catholic education is a sufficient reason for granting a matrimonial separation. When a matrimonial separation is granted for any cause, the education of the children is normally to be entrusted to the innocent party; if one of the parties is a non-Catholic, it is to be confided to the Catholic; however, in either case if the good of the children demand it, and their Catholic education is properly provided for, the ordinary may decide otherwise. Catholic parents or guardians who knowingly entrust their children to be educated or instructed in a non-Catholic religion incur excommunication *latæ sententiæ* reserved to the ordinary; and are, furthermore, suspected of heresy.

Educational Association, Catholic, of the United States, a voluntary organization of Catholic educators and other persons who have an interest in the welfare of Catholic education in the United States of America. The association was formed at St. Louis, Mo., in July, 1904. In May, 1898, representatives of the seminaries and Catholic colleges of the country met at St. Joseph's Seminary, Yonkers, N. Y., for a conference on the conditions and problems of Catholic higher education. A second meeting of these representatives was held at Philadelphia in September, 1899. The work of this conference lapsed until April, 1904, when representatives of several seminaries met and decided to revive the conference and to hold a meeting in St. Louis in July, 1904. An Association of Catholic Colleges and Universities of the United States was formed in Chicago, Ill., in April, 1899. Annual meetings were held and printed reports of the proceedings and addresses of each meeting have been issued. The Parish School Conference was formed in Chicago in July, 1902. A second meeting was held in Philadelphia, and at this meeting a committee was appointed and empowered to bring about a union of the various educational conferences on a basis that would preserve the purely voluntary character of the movement. This result was accomplished at St. Louis in 1904, when representatives of the three conferences met and decided to form the Catholic Educational Association of the United States. Rt. Rev. D. J. O'Connell, D. D., was elected first president general of the association, and Rev. Francis W. Howard was elected secretary general.

Annual meetings have been held since the year 1904. The meetings are held at the invitation and under the patronage of the bishop of the diocese in whose see the conference takes place. The following are the places and years in which meetings have been held: St. Louis, Mo., 1904; New York, N. Y., 1905; Cleveland, Ohio, 1906; Milwaukee, Wis., 1907; Cincinnati, Ohio, 1908; Boston, Mass., 1909; Detroit, Mich., 1910; Chicago, Ill., 1911; Pittsburgh, Pa., 1912; New Orleans, La., 1913; Atlantic City, N. J., 1914; St. Paul, Minn., 1915; Baltimore, Md., 1916; Buffalo, N. Y., 1917; San Francisco, Cal., 1918; St. Louis, Mo., 1919; New York, N. Y., 1920; Cincinnati, Ohio, 1921; Philadelphia, Pa., 1922. Printed reports of the proceedings and addresses have been issued each year containing valuable information and discussions relating to the important phases and current problems of Catholic education, and many pamphlets and reprints of papers read at the meetings have been circulated.

The principal purpose of the association is to provide a suitable means whereby representative Catholic educators of the country can meet in conference for the discussion of their problems. While the educational policy of Catholics has been formed to a very marked degree by the influence of these conferences, there is no binding force in the resolutions of the association, and it can have no legislative authority to enforce its recommendations. In the constitution the aims of the association are stated as follows: "The objection of this association shall be to keep in the minds of the people the necessity of religious instruction and training as the basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments; to advance the general interests of Catholic education, to encourage the spirit of co-operation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States; to help the cause of Catholic education by the publication and circulation of such matters as shall further these ends."

The association is composed of three departments: the Seminary Department, the Department of Catholic Colleges and Secondary Schools, the Parish School Department. Each department regulates its own affairs, but the governing body of the association is the executive board, in which each department has equal representation. Each department may form sections to care for special phases of its own work. The general officers are elected annually at a general meeting of the association, and the executive board elects a secretary general, who is the executive officer of the board and of the association.

The association has had the good will and generous patronage of the bishops of the country, and many of its recommendations have been received with favor by them. Each year Catholic educators have been honored and encouraged by a paternal message from the Holy Father, and the Apostolic blessing. At the present time (1922) there are 26 members in the Seminary Department, 106 members in the Department of Catholic Colleges and Secondary Schools, and 2000 members in the Parish School Department. Rt. Rev. Thomas J. Shahan, D. D., is now the president general of the association. The general office of the association has been located at Columbus, Ohio, since 1904. In all the years of its existence, the association has defended the right of the Church to found and maintain her own schools, colleges, and seminaries; and through the medium afforded by the association Catholic educators have been able to promote in a substantial manner the thoroughness of Catholic educational work in the United States in all its departments.

Francis W. Howard.

Eger (Agria, Erlau, Jager), Archdiocese of (cf. C. E., I–230c), in Hungary. His Eminence Cardinal Samassa, who was appointed Archbishop of Agria 1873 and created a cardinal in 1905, died 20 August, 1912, and was succeeded by his coadjutor, Most

Rev. Louis Szmrecsanyi, the present (1921) incumbent. Born in the diocese of Cassovia, 1851, and ordained 1873, Archbishop Szmrecsanyi was appointed to the titular see of Magydos 14 November, 1904, and made auxiliary to the Archbishop of Zagrab, and on 26 March, 1912, he was promoted to the titular see of Cyraa and made coadjutor. In 1910 there were in this territory 661,579 Latin Catholics, 83,619 Greek Catholics, 492 Orthodox Greeks, 455,205 Protestants, 69,279 Jews; 200 parishes, 348 secular and 51 regular clergy.

Egypt, an independent sovereign state in alliance with Great Britain. The total area of Egypt proper, including the Libyan Desert, the region between the Nile and the Red Sea and the Sinai Peninsula (excluding the Sudan), is about 350,000 square miles, but the civilized area includes only 12,226 square miles. Here the population is 12,750,918, or 1061 persons to the square mile. The principal towns with their populations according to the census of 1917 are: Cairo, 790,939; Alexandria, 444,617; Port Said, 91,090; Suez, 30,996; Damietta, 30,984. The natives numbered 12,512,257; English, 24,356; French, 21,270; Italians, 40,198; Turks, 30,796; Greeks, 56,735. Of the population in 1917, 4,044,324 were engaged in agriculture and fishing, 489,296 in industries, 280,561 in commerce, 142,386 in professional pursuits, 2,579,577 in domestic work, and 4,302,259 in unproductive or unknown occupations.

Religion.—In 1917 the population consisted of 11,653,148 Moslems, 854,773 Orthodox, 59,581 Jews. Of the Christians 47,481 were Protestants, 107,687 Catholics, and 14,416 of various Christian creeds. Thus the Moslems formed 91.43% of the community, and the Christians 8.03%. The "Egyptian Almanac" for 1917 gives the following data concerning the Coptic Orthodox Community: "The head is the Patriarch, Kyrollos V, who lives in Cairo and is assisted by twelve *Mutrans* and two bishops. There are numerous Coptic convents, among the most important being Deir el Azra, Deir Amba Samuel, Deir Antonius, Deir Amba, Deir el Azra, Deir el Surian, Deir Amba Bishoi, Deir Makarios el Misri, all for men. There are five convents for women in Cairo. The Coptic churches in Egypt number about 600, some of them being over 1000 years old. The high Court of the Community, or *Meglis el Milli el Ala,* is presided over by the Patriarch and eight others elected by the Community. The *Meglis* was instituted by Decree of 14 May, 1883, and was modified by Law No. 3 of 1912. It has branches in all the Mutrianias and bishoprics. There are two other courts: a court which looks into the personal complaints of the clergy, and an Assembly (*El Magma*), whose members consist of the Mutrans and certain of the higher clergy to amend the existing laws and to initiate fresh legislation. Ecclesiastical education is given in three special schools, two of which (Cairo and Alexandria) are for the training of young men for the priesthood, and the third for *arifs,* or blind young men who desire to devote themselves to the Church."

Education.—The lack of education among the inhabitants is revealed in the illiteracy statistics of 1917, the proportion of native Egyptians able to read and to write being, males 120 per 1000, females 18 per 1000. The effects of the Government to correct this state of affairs is seen in the increase in the budget of the Ministry of Education from £E. 685,203 in 1919–20 to £E. 1,013,503 in 1920–21. Even thus the budget still amounts to only 2 per cent of the State budget, and further liberal increases are necessary in order to cope with the growing educational demands. In 1921 there were under the management of the Ministry of Education 165 vernacular schools and 61 Europeanized schools with a total attendance of 40,423; under its inspection 3790 vernacular schools and 182 Europeanized schools, with a total attendance of 279,310 (41,711 girls). In 1920 there were 53 provincial council schools and 60 private schools for 18,174 primary pupils; the total attendance in the Government primary schools was 10,749. The provincial councils maintain 517 elementary schools, and also gave grants-in-aid in 1920 to 2714 elementary schools (*maktabs* under inspections). There are 8 Government secondary schools and 32 private secondary schools, the latter under the inspection of the Ministry of Education and varying greatly in efficiency. Progress is being made toward the establishment of a state university at Cairo. Under other Government departments are the school of law (353 students), the military school (90 cadets), the veterinary school (19 students), the higher school of agriculture (99 students), the intermediate school of agriculture (108 students), the police school (95 cadets), and 2 reformatories.

Government.—The present status of Egypt (1922) is that of a sovereign state in alliance with Great Britain. To Great Britain are reserved for its own discretion the following matters: (1) Security of British imperial communications in Egypt; (2) defence of Egypt against all foreign aggression or interference, direct or indirect; (3) protection of foreign interests and foreign communities in Egypt. The British protectorate, which was established in 1914, has been terminated, and the country is left free to work out such national institutions as may be suited to the aspirations of her people. There is uncertainty about the future Legislative Assembly of Egypt. The Law of 1883 created a Legislative Council, a General Assembly, and Provincial Councils, which were consultative rather than legislative. In 1913 the first two were amalgamated into a new body called the Legislative Assembly. The Government, however, was not bound by the resolutions of the Assembly, and moreover, never called the Assembly after 1913.

The Capitulations, i. e., concessions or extra-territorial rights secured by resident foreigners from the Sultans of Turkey, have presented a hard problem to the Egyptians. The multiplicity of jurisdictions arising out of them, and the facilities which they give to men of uncertain nationality to escape the local jurisdiction, greatly complicate the problem of law and order, while the exemption of foreigners from direct taxation, other than land and house tax, cripples the Government in raising revenue, since in practice it is impossible to impose on Egyptians taxes from which foreigners are exempt. The capitulations of Germany and Austria were terminated by the recent Treaties of Versailles and St. Germain; those of Greece by an agreement signed with Great Britain at Athens in 1920.

Economic Status.—The cultivable area of Egypt proper was estimated, in 1919, at 7,691,793 *feddans* (1 *feddan*=1.038 acres), and of this 2,829,215 were uncultivated for want of reclamation. Forced labor (*corvée*) has been abolished, but the inhabitants may be called out to guard or to repair the Nile banks in flood time. The agricultural population (*Fellahin*) forms about 62 per cent of the whole. A large proportion of them are land-holders on a small scale, and the others are laborers, the relation between employer and employee being hereditary. The economic prosperity of Egypt is regulated by

the demand for the finer qualities of cotton, and to avoid any recurrence of the financial depression that invariably follows when the demand for the product ceases, the Government took steps to encourage the production of foodstuffs and to restrict the cotton area to one-third of each holding. In 1919 the area and production of cotton was 1,574,000 *feddans* and 5,572,000 *qantars* (1 *qantar*= 99.05 lbs.). The area under cotton in 1920 was 1,827,868 *feddans;* the area under wheat, 1,146,715 *feddans.* In 1919 the sugar exported amounted to 12,689 tons, valued at £E. 654,656, and the cotton exported to 6,708,906 *qantars,* valued at £E. 65,-441,901. The foreign trade in Egypt in 1920 was valued at $914,233,898, an increase of $298,910,281, or of 48 per cent over 1919. The increase, however, is due largely to advanced prices rather than to increased quantities. The imports in 1920 were valued at $507,701,557. The United Kingdom comes first in the amount of trade with Egypt, the United States a close second. In 1920 the mineral production included 110,000 tons of phosphate; in 1918 282,000 metric tons of petroleum and 27,000 tons of iron ore.

In March, 1920, there were (exclusive of sidings) 2330 miles of rails worked by the State and 721 miles of rails of agricultural light railways owned by private companies. In May, 1918, Cairo was connected by railway with the Palestine system by the completion of a swing-bridge over the Suez Canal at Kantara. The working expense of the railways represents an average of about 72 per cent of the gross receipts. By a decree of 18 October, 1916, the monetary unit of Egypt was made the gold Egyptian pound of 100 piastres. On 1 April, 1920, the debt of Egypt amounted to £93,198,140 sterling. Work is proceeding on the Blue Nile Weir, but is suspended on the White Nile Dam, which was begun in 1914, forty miles south of Khartum. The raising of the Assuan Dam was completed in 1912. The dam was raised sixteen feet and the thickness increased about an equal amount. The capacity of the dam is increased from 1,000,000,000 cubic meters to 2,423,000,000 cubic meters, its depth from 65 feet to 88 feet, and the extent of the river affected from 140 miles to 185 miles.

Recent History.—Egypt declared war on Germany in August, 1914, and with the entrance of Turkey into the war, the English replaced the Turkish suzerainty by a protectorate placed over the country. During the struggle the borders of Egypt, especially around the Suez Canal, were the scene of several military conflicts. In January, 1916, the Sennusi along the western border involved the defenders of Egypt in several minor military engagements near Mersa-Matruh and near Barani. In March of that year the British captured Sollum, which the Arabs had held since their invasion of Egypt in 1915, organized the conquered province into a separate administrative area and named it the Western Governate. On the eastern frontier, around the Canal, the Turkish armies under German leadership were particularly active, engaging in several encounters near Tussum (2 February, 1915), and at Quatia Oases (23 April, 1916). At Kati (4 August, 1916) the British troops, composed of Australians and New Zealanders, under Sir Archibald Murray, succeeded in inflicting a decisive defeat on the Turks. The year 1918 witnessed the great outbreak of the revolutionary movement which had been simmering in Egypt for several years. Throughout the war Egypt was the training-ground of the British territorial regiments, the Indian, Australian, and New Zealand troops. "Egypt for the Egyptians" became the rallying cry even before the war, which, on account of the obnoxious protectorate, enhanced the movement against British dominion. The movement spread to the Bedouins of the desert, who joined the townsfolk and *fellahan* in making trouble for the British. The Egyptians complained of the cruel treatment of native soldiers, the prohibition of the meetings of the Legislature during the war, harsh censorship of newspapers and political discussion in the state schools, and the suppression of nationalistic activities. They resented the increasing number of British officials in the Egyptian Government, disliked the idea of the political subordination of the Moslem to Christian rule, as contrary to the spirit of Islam, and in view of the scant consideration received after the war, felt that their nation had made too many sacrifices during the struggle. Their delegates decided to present their case to the Peace Conference at Versailles, and after several months of delay caused by their arrest and deportation by the British officials were not permitted to state their case at all. In the meantime the increasing disorders in Egypt caused the British Government to send General Allenby as High Commissioner to Egypt with full military and civil powers to restore order. He declared promptly that the policy of Great Britain was to develop the autonomy of Egypt under British protection. A mission was sent to the country in 1920 under the presidency of Lord Milner to formulate plans for the practical application of this policy. On 28 February, 1922, an announcement was made, declaring the British protectorate in Egypt at an end, and on 16 March Egypt was declared to be a constitutional monarchy with the Sultan Ahmed Fuad Pasha as King.

Catholic History.—In 1921 Mgr. Andrea Cassulo, titular Archbishop of Leontopolis, was appointed Apostolic Delegate to succeed Mgr. Birante. There are two vicariates apostolic in Egypt for Catholics of the Latin Rite, the Vicariate of the Delta of the Nile (q. v.) and the Vicariate of Egypt, erected in 1839, and comprising at the present time Upper Egypt and the mission of Lower Egypt. In 1920 it contained 61,117 Catholics of the Latin Rite and 17,416 of other rites, 1382 of whom were served by missionaries of the Latin Rite. There were 94 Latin priests, 245 Brothers, 469 Sisters, 17 parishes, 8 succursal parishes, 27 residential stations, 55 churches, and 27 chapels.

For statistics of the Uniat Coptic Church see Alexandria, Patriarchate of; Alexandria, Diocese of; Hermopolis, Diocese of; Thebes, Diocese of.

Eichstätt (Eystadium), Diocese of (Eystellensis or Aystellensis; cf. C. E., V–364c), in Bavaria, lies north of the Danube and is suffragan to Bamberg. The diocese comprises about 200,000 Catholics. There are 214 parishes, 488 churches, 10 mission stations, 1 abbey and 8 monasteries for men and 1 abbey and 58 monasteries for women, with 816 Sisters. The secular priests number 375, regulars 43, of whom 22 are in monasteries. There is 1 seminary at Eichstätt, which has a philosophico-theological academy with 10 professors and 66 students. In the diocese there are 2 Latin high schools (*Vollgymnasium* with 9 years' course), 2 high schools (*Halbgymnasium* with 6 years' course), 5 scientific high schools (*Realschulen,* 150 to 250 students; one has over 350 students), 1 normal school (6 years' course, 112 students), 1 normal school for girls conducted by the English Ladies (6 years' course, 96 students). All these schools receive support from the Government. In every

parish there are from 1 to 3 common elementary schools with 50 to 70 pupils. In the cities and in outlying districts throughout the diocese there are 30–40 hospitals and 16 day nurseries.

The following societies exist among the clergy: 1 diocesan union, 4 Marian Congregations, 1 scientific association for all Bavaria. Among the laity there is an association for Catholic workingmen in every city, 1 Catholic Men's Association, 8 Journeymen's Associations, 30 boys' clubs. Parents' associations for the support of Christian schools have been established in many places. Twelve Catholic newspapers and periodicals are printed in the diocese. Since 1907, 9 churches were built and many were enlarged and repaired, 8 parishes were founded, 4 hospitals erected, and 10 convents were established.

The present bishop is Rt. Rev. Leo de Mergel, O. S. B., b. at Rohrbach, Bavaria, 9 December, 1847, ordained 29 March, 1873, made president general of the Bavarian Benedictine Congregation, appointed to the see of Eichstätt, 28 October, 1905, and consecrated 27 December following.

Einsiedeln, Abbey of (cf. C. E., V–367b), a Benedictine monastery in the Canton of Schusyz, Switzerland. Eighteen of the priests care for 9 parishes which are incorporated in the monastery, 14 are spiritual fathers and confessors at various convents and institutions, 8 are custodians of the monastery property, while those who live in the monastery are engaged in teaching. Connected with the monastery there is a theological school for the Benedictines, also a gymnasium with a lyceum (8 classes), attended by 320 students, 250 of whom are boarders. Lately an agricultural school has been established. The present abbot, Rt. Rev. Thomas Bossart, b. at Altishofen, near Lucerne, 16 September, 1858, was ordained 20 April, 1884, elected 30 May, 1905, blessed 11 July, 1905, and published 11 December following.

Election (cf. C. E., V–374).—If the right of election belongs to a college, and the president neglects to notify more than one-third of the electors, the election is thereby invalid, unless those who were neglected have taken part in it. Convocation of the electors before the vacancy of an office which is to be held for life is null in canon law. Voting by letter or by proxy is forbidden, unless there is a private law authorizing this procedure. Voting must be free, secret, and unconditioned; no one can vote for himself validly. After each scrutiny or each session, if more than one ballot has been taken, the votes must be burned. The party elected must signify his acceptance or refusal within eight days after receiving notification of the result, otherwise the election is null; formerly the period allowed was one month. Unless common law or a private statute expressly declares otherwise, the decision of a collegiate body is to be obtained as follows in order to have the force of law: when the invalid ballots have been eliminated an absolute majority of the votes decides the election; if two polls have failed to secure an absolute majority, a relative majority suffices at the third poll; if that has resulted in a tie, the presiding officer may cast a deciding vote; if he should be unwilling to do so, the candidate among those who have obtained the highest vote and who is senior in orders, or by first profession, or by age, is selected.

The election of the mother superior of a monastery of nuns (*moniales*) is presided over by the local ordinary or his delegate with two assistants to count the votes, who must remain outside of the enclosure. If the nuns are subject to regulars, the regular superior presides; however, in this case timely notice should be sent to the ordinary, so that, if he wishes, he may assist personally or by proxy with the regular superior, and, if he assists, preside. The ordinary confessors of the nuns may not act as the assistants referred to above. In case of the election of a mother general of a congregation the local ordinary of the place of election is to preside personally or by proxy, and may confirm or rescind the election as he thinks proper if the congregation is diocesan.

Elizabeth, Sisters of Saint (cf. C. E., V–388b).—To facilitate its management the congregation was divided into 10 provinces by resolutions of the general chapter, 14 November, 1898. The principal province has its mother-house and novitiate at Breslau. Other provincial houses with provinces are: Königsberg (East and West Prussia); Halle (Saxony and Thuringia); Stockholm (Sweden and Norway); Christiania (Norway and Denmark); Rome (Italy); Berlin (Brandenburg-Pomerania); Reinbek (Schleswig-Holstein); Posen (Gnesen-Posen); Neisse (Upper Silesia). The present superior general is Mother Mercedes Rother, appointed 1 September, 1920. The congregation has 403 settlements and 3456 members. Besides their original task of nursing the sick, the Sisters have other spheres of activity, listed in the following statistical record.

In 1920 they were in charge of 44 hospitals and infirmaries with 1006 patients; 39 orphan asylums and houses of refuge with 1836 inmates; 1 asylum caring for 23 mentally deficient girls; 20 homes accommodating 1442 working women; 18 houses for communicants with 1087 wards; 24 pump-rooms and convalescent houses caring for 2237; 213 kindergartens with 8631 children; 44 schools for housekeeping and needle-work with 1847 pupils; 61 associations of maid-servants and working women with 3060 members; 10 crêches with 359 infants; 11 day nurseries with 780 nursing infants; 4 milk kitchens caring for 717 nursing infants; 30 public kitchens distributing 156,048 meals; 15 primary schools with 3709 pupils; 8 boys' lunch rooms, and homes for retired working men and priests, accommodating 437. The Sisters have charge of public schools only in the mission stations. Of the 131,835 sick people cared for in 1920, 74,062 were nursed in their own dwellings, 57,773 in 84 infirmaries and 5 military hospitals. This required 1,397,685 days of nursing and 309,282 night-watches. Dispensary help was given to 257,496 persons. There were 587,993 meals given to the poor and poor sick.

El Paso, Diocese of (Elpasensis), in Texas, U. S. A., suffragan of Santa Fé, which was erected by Decree of 3 March, 1914, covers an area of 68,394 sq. miles, comprising the counties of El Paso, Culberson, Hudspeth, Presidio, Jeff-Davis, Reeves, Brewster, Terrel, Pecos, Crane, Ward, Loving, Winkler, Ector, Andrews and Gaines in the State of Texas, and the counties of Grant, Luna, Doña Ana, Otero, Eddy, and a part of Sierra and Lea in the State of New Mexico.

The material condition of the diocese is somewhat difficult, owing to the moderate fortune of the Catholic Mexicans. The moral condition is generally good, and greater progress is anticipated for the future. The number of priests has increased, and their growth in holiness of life gives confidence of a bright future. During the past five years there have been erected more than 45 churches and chapels, 10 parochial schools, and 2 orphanages, without increasing the diocesan debt, due to the generosity of the people, who are generally poor. Five years ago there were only 13 canonically erected parishes; there are now (1922) 39 parishes,

39 churches, 84 missions, and about 25 mission stations, 28 secular and 36 regular priests; 15 elementary schools with 4535 pupils, 3 academies, 1 training school for nurses, 2 industrial schools, 2 orphanages, and 1 day nursery; about ten of the public institutions admit the ministry of the priests. The religious communities represented in the diocese are: men, 6 (Jesuit and Franciscan Fathers); women, 9, with 110 nuns in the various communities, which are Sisters of Charity of St. Vincent de Paul, Sisters of Loretto, Sisters Servants of the Sacred Heart of the Poor, Sisters of the Incarnate Word of San Antonio, Texas, Sisters of the Precious Blood, Sisters of St. Joseph, and Sisters of the Immaculate Heart of Mary, all in charge of the various institutions in the diocese. There are two houses of novices, one for the Jesuits, and the other in Silver City for the Sisters of St. Joseph.

The Catholic population in the confines of the diocese is 112,504, Spanish and English-speaking, and they are administered at present (1922) by Rt. Rev. Anthony Joseph Schuler, S.J., first Bishop of El Paso, b. 20 September, 1869, in the diocese of Erie, ordained 27 June, 1901, rector of the Sacred Heart Church in Denver, appointed bishop 17 June, 1915, consecrated 28 October, 1915, succeeding Rt. Rev. John J. Brown, preconized Bishop of El Paso 22 January, 1915, resigned the same year. Events of special importance in the diocese since 1915 are: the visit *ad limina* of the bishop, the dedication of the new cathedral, and the general building up of the diocese. One periodical, "La Regista catolica," is published in the diocese.

Elphin, Diocese of (Elphinensis; cf. C. E., V–394c), in Connaught, Ireland, includes nearly the whole of the county of Roscommon, and a large portion of Sligo and Galway, with cathedral church and residence at Sligo. Bishop John Clancy, b. 23 December, 1856, d. 19 October, 1912, was succeeded by Most. Rev. Bernard Coyne, b. 1854, educated at Summerhill and Maynooth, ordained priest 1879, rector of Boyle 1890, canon theologian of Elphin 1896, vicar general 1910, consecrated Bishop of Elphin, 30 March, 1913. In the census of 1911 the total population numbered 122,128, of whom 115,262 Catholics and 6866 were non-Catholics. There are at present (1922) 33 parishes, 101 secular and 4 regular priests, 86 churches, 14 chapels, 10 convents, 4 monasteries, 1 college, 3 intermediate schools. Societies of St. Vincent de Paul are organized throughout the diocese.

Emesa (or Homs), Diocese of (Emesensis), a residential see for the Greek-Melchite and Syrian Rites. It is an archdiocese of the Greek-Melchites with the united title of Hama or Apama (Apamensis), and the archbishop resides at Yabrud, by which name the diocese is sometimes called. The present incumbent is Most Rev. Flavian Kfoury, born in Lebanon, served as Abbot General of the Basilians of the Baladite Congregation, and appointed bishop 21 November, 1901. The 1920 statistics credit this diocese with approximately 7230 Catholics of the Greek-Melchite Rite, 7000 of other rites, 10,000 Schismatics, and 180,000 Mohammedans; 12 secular and 4 regular clergy, 12 churches, and 8 schools with 215 pupils.

It is also an archdiocese for the Syrian Rite, with the united titles of Hama and Nebek. At present (1922) it is administered by a patriarchal vicar, Rt. Rev. Theophilus Joseph Giorgi, titular Bishop of Arethusa. There are 2200 Catholics of this Rite, 4 secular priests, and 5 churches or chapels. Emesa is a titular see for the Latin and Maronite Rites; the Latin titular is Most Rev. Alberto Vassallo di Torre Grossa, appointed 3 December, 1913, Internuncio to Argentina, residing in Buenos-Aires. The Maronite titular is Rt. Rev. Joseph Sakr, consecrated 11 February, 1911, patriarchal vicar at Bikorka.

Emigration Societies.—An act to limit immigration of aliens into the United States was passed 19 May, 1921, by which the number of aliens of any nationality who might be admitted during any fiscal year should be limited to 3 per cent of the number of foreign-born persons of such nationality resident in the United States as shown by the census of 1910. This was the culmination of the agitation for restrictive immigration that had been going on for the previous decade. The law was to continue in force until 20 June, 1922, but it was further extended for two years from that date. This, with the results of the great World War, during which period the old time immigration activities almost ceased, seriously impaired the traditional work of the older emigrant aid societies. The large number of Italians and Polish immigrants, however, were well cared for by their respective societies. In 1921 the National Catholic Welfare Council established a Bureau of Immigration at New York and sent a commissioner abroad to develop the aspect of the work which was thus taken up on an international scope.

Emmet, Thomas Addis, physician and writer, b. 29 May, 1828, at the University of Virginia; d. in New York, 1 March, 1919. He was the son of John Patten Emmet, and the grandson of the Thomas Addis Emmet, physician, patriot and exile, and brother of Robert Emmet. His mother was Mary Byrd Farley Tucker. He was educated in St. Thomas Hall, Flushing, L. I., and in the University of Virginia and received his degrees of M.D. and LL.D. in Jefferson, Pa., in the year 1862. He was the president of various medical societies and of the Irish Federation of America. The medical body of New York regarded Dr. Emmet as one of their chief glories, though the method he advocated in obstetrics was for a long time a subject of severe criticism, but he lived to enjoy his complete vindication. He was so intense in his Irish patriotism that he found great difficulty in obtaining a publisher for "The Irish Under English Rule." He became a convert to the Faith by listening to a single sermon of a Redemptorist missionary who was explaining the necessity of submitting one's intelligence to the authority of the Divine Teacher in order that proper homage might be made by that supreme faculty to the Creator. He was so thoroughly acquainted with the doctrines of the Faith that he needed no instruction, having lived all his life with Catholics and having married a Catholic. He was baptized a quarter of an hour after hearing the sermon which swept away the only difficulty that he had about the Faith. His "Incidents of My Life" was published in 1911. His last literary work was the life of his two great ancestors, Thomas Addis and Robert Emmet.

England (cf. C. E., V–431b).—The area of England in statute acres (land and inland water) in 1921 was 32,559,868 acres, of which 594,185 were included in the county boroughs and 31,965,683 in administrative counties. In 1921 the population of England was 35,678,530, of whom 16,984,087 were males, and 18,694,443 were females. The increase in the period between 1911 and 1921 was 4.8%. In 1921 Greater London had an acreage of 443,449 statute acres; of this, 74,850 acres belonged to the administrative county and City of London;

368,599 acres to the outer ring. The population of the administrative county and city was 4,483,249; of the outer ring, 2,992,919, a total of 7,476,168. The other large cities with their respective populations are: Birmingham 919,438; Liverpool 803,118; Manchester 730,551; Sheffield 490,724; Leeds 458,-320. Of these, Birmingham, Manchester, and Sheffield made the greatest gains in population since 1911. Blackpool made a gain of 64%, its population in 1921 being 99,640. The movement of the population of England and Wales is seen in the following statistics:

Year	Estimated Population	Total Births	Illegitimate Births	Deaths	Marriages
1910	35,791,902	896,962	36,635	483,247	267,721
1920	37,609,600	957,994	44,267	466,213	379,658

In 1919 the total immigration was 201,504, compared with 22,824 the year before; the total emigration in 1918, was 25,970; in 1919, 193,601; in 1920, 283,705. The destinations of British subjects leaving the United Kingdom for non-European countries in 1920 were mainly the United States (90,429), British North America (134,079), Australia (49,357), British South Africa (20,019), India and Ceylon (19,326).

EDUCATION.—The war had important and far-reaching effects on the educational institutions and educational system of Great Britain, and has also led to important measures for the organization and development of educational methods. It was estimated that 500,000 school children under fourteen were employed before the war; 600,000 others were estimated to have withdrawn from school during the first three years of the war. Attendance at colleges fell off, compulsory school attendance laws were suspended, and many school buildings were taken over for military purposes. Reorganization was urgently needed. The matter was taken over by the Reconstruction Committee, later the Reconstruction Ministry, which introduced a Bill in May, 1918, requiring children up to fourteen years of age to give full time to school education and requiring compulsory part-time education for children between fourteen and eighteen. According to the provisions of this Education Act of 1918, elementary and secondary education in England and Wales is under the control of the Board of Education. The local administration is vested in the councils of counties, of county boroughs, of non-county boroughs with a population of over 10,000, and of urban districts with a population of over 20,000. The local authorities maintain all public schools and control the expenditure necessary for the purpose. "Non-provided" schools simply furnish the building, but must comply with the directions for secular instruction. Education funds are derived from State grants (to the extent of at least half the net expenditure recognized by the Board of Education), local rates, etc.; the education authorities have borrowing powers. Elementary education is free and compulsory for those between the ages of five and fourteen, which may be extended to fifteen. All children under the age of eighteen must attend a continuation school for 320 hours in the year, unless they have received full time education up to the age of sixteen. The student's employment may be suspended during the day on which attendance is necessary at these schools. No child under twelve years of age may be employed, and children over that age may be employed on school days only after school-hours and before 8 p. m. In schools provided by them the local authorities must not pay for religious instruction; in schools not provided by them, they can neither forbid nor impose religious instruction.

In 1919 the elementary schools in England and Wales numbered 21,473, and the attendance was 7,100,000. In 1920 there were 12,266 voluntary schools for ordinary public elementary education with 2,730,000 pupils, and 8705 council schools with 4,355,000 pupils; total ordinary elementary schools, 20,971 with 7,085,000 pupils. The average attendance at these schools in 1918–19 was 5,108,000 and the number of teachers 168,000. The higher elementary schools numbered 44 with 11,550 registered pupils. Of the special schools 57 were for the blind (3200 pupils), 50 for the deaf (4600 pupils), 198 for the mentally defective (15,500 pupils), 162 for physically defective children (11,400), and 53 were "certified efficient" schools.

In 1917–18 1061 recognized secondary schools (with 238,314 full-time pupils) were on the grant list; in addition there were 134 other secondary schools with about 26,000 pupils; 10 preparatory schools with 1140 pupils, and a number of technical institutions, art schools, nautical schools, and part-time schools. Of the continuation schools, 56 received grants in 1918–19, and the attendance was 21,628. There are also provisions for nursery schools, holiday and school camps, playing fields, physical training, and the medical inspection of places of higher education. On 31 March, 1919, there were 59 poor-law schools, and in 1920, 87 training colleges for teachers for elementary schools in England with accommodation for 13,542 students. The following table taken from the Statesman's Year Book (1921) shows the number of students and professors at the Universities of England, 1920–21:

Universities	Professors. etc.	Students
Oxford	100	4200
Cambridge	160	4360
Durham	174	1250
London	1250	7000
Manchester	265	3000
Birmingham	187	1880
Liverpool	224	2540
Leeds	250	1930
Sheffield	169	3100
Bristol	210	1000
Total	2989	30,260

The members of the Board of Education are: a president appointed by the Crown, the lord president of the privy council, the principal secretaries of State, the first commissioner of the treasury, and the Chancellor of the Exchequer. The president or secretary may sit in Parliament.

GOVERNMENT.—The supreme power of the British Empire is vested in Parliament, which is summoned by the sovereign, by advice of the Privy Council, at least twenty days before its assembling. Under the Parliamentary Act of 1911, its duration is limited to five years, but during the war it was extended to eight years. It consists of a House of Lords and a House of Commons. To the House of Lords belong the peers of the realm, who hold their seats by hereditary right, or by creation of the sovereign, or by virtue of office (Law Lords), or by election for duration of Parliament (Scottish peers), or by election for life (Irish peers). In

1920 the voting strength of this house was 709. The House of Commons consists of members representing county, borough, and university constituencies in the three divisions of the United Kingdom. English or Scottish peers are ineligible for the House of Commons, but Irish peers can be admitted. Under the Parliament (Qualification of Women) Act, 1918, women are also eligible, and the first woman took her seat in December, 1919. Under the Parliament Act of 1911, all money Bills passed by the House of Commons, may become law, even without the consent of the House of Lords, and any Bill introduced by the House of Commons and passed three times may become law despite the opposition of the House of Lords. According to the Act of August, 1911, members of the House of Commons, hitherto receiving no salary for their services, now are paid.

The Representation of the People Act, 1918, extended the franchise so that in 1920 over one-half of the population (21,776,000) qualified for registration, including 8,856,000 women. For every 70,000 of the population, a member is elected to the House of Commons, which now has a total membership of 707. The suffrage is given to all male electors twenty-one years of age or over, and to women electors of thirty years of age or over. There is also the university franchise to be qualified, for which a man must be twenty-one and a woman thirty, and each must have taken a degree, or in the case of a woman, have fulfilled the conditions which would entitle a man to a degree.

The unity of the Cabinet is expressed by the Prime Minister, although it is but a short time (since January, 1906), that the existence of the Prime Minister has been formally recognized, and special precedence accorded him. He is usually the leader of his party, and the cabinet members chosen by him are chosen for their general political importance, although each is responsible for the conduct of some department of the State, and ready to answer any questions or give any information on any point of its administration, in the House of Commons and the House of Lords. A cabinet defeated on an actual vote of the House of Commons must resign or persuade the king to dissolve Parliament. With the approval of the sovereign the Prime Minister also nominates the Privy Council, which includes the following classes: All cabinet ministers, ex-cabinet ministers, diplomatic corps, honorary members, as princes and bishops, learned and scientific men, the Lord Chancellor, Master of the Rolls, Lord Chief Justice, Judges of the Supreme Court, and Judge Advocate General. From it have developed the Ministry of Health and the Ministry of Agriculture and Fisheries, also the Board of Trade, and the Board of Education. The Privy Council possesses also judicial functions, being the Final Court of Appeals for the Colonies, India, and the Ecclesiastical Courts of the country. Its number is unlimited, at present about 300, but at its meeting only a few members are present, usually members of the Government. The Ministry of Health, newly organized in 1919, has charge of the Poor Laws, the Unemployed Workingmen's Act, the Old Age Pensions Act, and sanitary legislation; the National Treasury is under a Commission, consisting of the First Lord of the Treasury, the Chancellor of the Exchequer, and three Lords Commissioners.

Since January, 1918, the Board of Trade has been organized in two main divisions: the Department of Commerce and Industry and the Department of Public Service and Administration. The Ministry of Labor, created under the Act of 1916, combines the powers and duties of the Board of Trade under the Conciliation Act (1896), the Labor Exchange Act (1909), the Trade Board Act (1909), the National Insurance Unemployment Acts (1911–18), and Part I of the Ministry of Munitions of War Act (1915). In 1919 the Board of Agriculture was reorganized into five departments: Intelligence, Land and Supplies, Finance and Economics, Fisheries, and Welsh. The first three form the Minister's Administrative Council. The Home Office has five secretaries: the Home Secretary, the Foreign Secretary, the Secretary for War, the Secretary for the Colonies, and the Secretary for India, but legally they all share the same office, and each can perform the duties of the others. There must always be one secretary in the metropolis, and all sit in the cabinet. The Charity Commissioners assist in carrying out the War Charity Act (1916), and the Blind Persons Act (1920). A Ministry of Pensions was constituted in 1916 to administer the pensions and grants awarded for disablement sustained in war service. In 1917 it took over from the statutory committee the direct administration of medical treatment. In 1919 a Ministry of Transport was set up to improve the means of locomotion and transport.

Under the National Insurance Acts (1911 to 1920), provision is made for compulsory insurance against loss of health, for the prevention and cure of sickness, and for compulsory insurance against unemployment. The National Health Insurance Act is administered by the Ministry of Health in England and Wales, and concerns all persons between the ages of sixteen and seventy, employed by the time or piece, and earning less than £250 a year, whether or not they are British subjects. In 1919 fifteen million and a half workers were insured; the total income in 1918–19 was about £30,500,000 (including £8,500,000 contributed by the state), and the total expenditure, £20,250,000. The Unemployment Act is administered by the Board of Trade through Employment Exchanges, Trade Unions, and Friendly Societies. By the Unemployment Acts of 1920 and 1921 all persons insured under the National Insurance Acts except agricultural workers, domestics, and outworkers, are compulsory insured against unemployment. About twelve million persons were insured under these Acts (8,500,000 men and 3,500,000 women). The total income (1918–19) was £4,600,000 (including £1,100,000 from state funds); total expenditure, £600,000. Under the Old Age Pensions Acts (1908–19) there were in 1919, 920,198 pensions payable in the United Kingdom; the estimated cost in 1920–21 was £25,969,000. The Poor Law, which relieves paupers in their homes, or in the workhouses, or poorhouses, is administered by the local government board through boards of guardians. A board of guardians is elected for each of the 653 poor law unions. The amount expended in 1917–18 in England and Wales was £18,423,883.

For purposes of local government, England is divided into sixty-two administrative counties, including the county of London. Each county is governed by justices, and a popularly elected council, aided by a prescribed number of aldermen, elected for six years. The county councillors, elected for three years, are also the local educational authorities. The counties, with the exception of the County of London, are subdivided into county districts, which are either urban or rural; each has a district council. In each civil parish in a rural district there is a parish meeting, or if the town has over 300 inhabitants, a parish council.

In all the great towns local business is administered by a municipal corporation, which derives its authority from charters granted by the Crown. There are three kinds of boroughs: county boroughs, quarter session boroughs, and small boroughs of special and ancient jurisdiction. The first are out of the jurisdiction of the county councils, but all have a mayor, aldermen, and burgesses. The ecclesiastical parish is now of slight importance in the sphere of local government. The National Assembly of the Church of England Act, however, conferred increased privileges on the laity and provided for the institution of a Parochial Church Council, a Parochial Church meeting, and a National Assembly of the Church of England.

The Government and the War.—During the World War the Privy Council and Parliament both played an important part in the conduct of affairs. The whole administration was deeply affected. Acts of Parliament were numerous, as well as Royal Proclamations and Orders in Council. Legislative action was necessary not only to secure success in the field and on the seas, but also to preserve a national life immune from social and economic disturbance. New Duties were imposed on many old established departments, and the policy of other departments considerably affected. A temporary mortatorium was authorized; a Currency and Bank Notes Act, providing for the issue of paper bank notes, was passed; also Acts for the control of foreign trade, the defense of the realm, trading with the enemy, hoarding of supplies, the establishment of prize courts, an increase of the army to one million men, a new system of registration, the restriction of the sale of liquor, compulsory military service, and the creation of new ministries.

In the meantime there was a remarkable series of developments in the British cabinet and ministry, involving not only many changes of personnel, but also fundamental changes in the constitution of the cabinet and its relation to Parliament. At the outbreak of the war two members of the cabinet and one under-secretary resigned because of their objections to taking an active part in the war. In February, 1915, action was taken which emphasized the control of the cabinet over the proceedings of Parliament, for the government proposed taking the entire time of the House of Commons for the discussion of its measures, formally taking away from the English Parliament the so-called "Parliamentary initiative." The new cabinet was reorganized into the new Coalition Cabinet, a total of twenty-three members—something new in English history. This, however, was not satisfactory, and so there came into existence the War Cabinet of five members, which took over the active functions of the old War Committee, and which was the superior deciding body over the whole group of ministers. The constitution of the "Imperial War Cabinet" may be taken as a formal recognition of the equality of status between the various parts of the British Empire. In July, 1918, the prime minister of each dominion was given the right to maintain a cabinet minister, either as a resident or as a visitor to London, to represent him at the meetings of the cabinet held between the plenary sessions. In 1919 the "Standing Committee of Home Affairs" (established in 1918 to discuss questions of imperial policy and domestic questions requiring the co-operation of several departments) and the War Cabinet was dissolved, and a full cabinet of twenty members constituted. A meeting of prime ministers was summoned for June, 1921, to act along the lines of the Imperial War Cabinet and to deal with pressing problems.

Army and Navy.—The land forces of the United Kingdom consist of the regular army and the territorial army. The regular army is paid for by the imperial exchequer (and by some dominions), and serves both at home and overseas. The territorial army serves only at home in peace time, but is liable to service overseas in time of war, subject to the consent of Parliament. Only volunteers serve. For military purposes the kingdom is divided into seven districts (commands), and the London district. The land forces are administered by an army council presided over by the Secretary of State for War; the territorial army to a large extent by county associations. The soldiers are trained chiefly at the Royal Military Academy, the Royal Military College, and the Staff College. The total personnel on 1 March, 1921, was 341,000, of whom 201,000 were British troops, 55,600 emergency soldiers, and 84,200 Indian and colonial troops. The garrison on the Rhine includes 15,000 men; 9300 British soldiers are stationed in Constantinople, 18,000 in Palestine, 77,000 in Mesopotamia. The home garrison numbers 140,500, the territorial army 100,000. In 1920 the estimated enrollment in the British navy was 127,500, as against 415,000 at the date of the armistice on 11 November, 1918. The administration of the navy is in the hands of the First Lord of the Admiralty, a cabinet minister. In the Disarmament Conference of 1921–22 at Washington, United States, it was decided that the limit of Britain's navy should be 22 major ships with a net tonnage of 580,458, but she was given the right to construct two new ships, provided she scrap four old ones, thus making a total of 558,950 tons to her credit after the new ships are completed. The reorganization of a Far Eastern fleet, the East Indian Squadron, and the Australian, Canadian, and New Zealand navies is in process. In May, 1912, the Royal Flying Corps came into existence. In 1918 an Air Ministry was formed, and the control of the air forces was vested in an Air Council. In April, 1921, a separate Secretary of State for Air was appointed. The Air Force at that time numbered 30,880 men, and the gross expenditure (estimated) in 1921 was £19,033,400.

Justice.—The different courts or sessions are graded according to the importance of the case with which they have to deal. In criminal matters, beginning with the lowest, the gamut runs through petty sessions, quarter sessions, high court, court of criminal appeal. Civil disputes between private citizens are tried at the county court, divisional court, the high court, or the court of appeal. Supreme above all other courts and able to hear appeals from all is the tribunal of the House of Lords, consisting of the Lord Chancellor, the Lord Chief Justice, ex-Lord Chancellors, and eminent peers holding life peerages only, and known as Law Lords. There are besides two other divisions of the high court: the Court of Chancery, and the Court of Probate, Divorce, and Admiralty. There is in addition the Bankruptcy Court, and also special commissions dealing with railways and canals.

Internal Communications.—The railway mileage in 1919 was 23,725; total capital paid up at end of year, £1,325,000,000; number of passengers carried, 1,551,700,000; working expenses, £187,058,000; net receipts, £53,070,000. The Government control of the railways as a war measure lasted from August, 1914, to August, 1921. In 1918-19 there were in the United Kingdom 2720 miles of tramways and light railways open for public traffic, of which 2647 miles were operated by electric traction. Of the total mileage 1705 miles were worked

by local authorities and 1015 miles by companies. In England and Wales the total length of canals, according to the latest statistics, was 3641 miles.

Financial Status.—The revenue in 1920–21 was £1,425,984,666 (£=$4.55), of which £134,003,000 came from customs; £199,782,000 from excise; £7,073,000 from motor vehicle duties; £47,729,000 from estate, legacy, succession, corporation, etc., duties; £26,591,000 from stamp taxes; £650,000 from land taxes; £1,900,000 from house duties; £394,146,000 from property and income taxes; £219,181,000 from excess profit taxes; £650,000 from corporation profits tax; £20,000 from land value duties. The total non-tax revenue was £394,259,666. The total consolidated fund services, which are mainly bestowed on the national debt, cost £378,047,000 in 1921; and the total supply services, including the army, navy, and civil service, cost £817,381,000; total expenditure chargeable against revenue, £1,195,428,000. In the civil service estimates for 1921–22 the expenditure for public education was £63,518,000; old age pensions and Ministry of Pensions, £137,707,000; civil demobilization and resettlement, etc., £18,325,000; loans to dominions and allies, £5,000,000; others, £123,265,000. The estimated expenditure, chargeable against capital in 1921–22, was £10,472,500. The excess profits tax, which was 50% in 1915, was increased to 60% later, and finally to 80%, producing £223,116,090 in 1917–18, £283,976,861 in 1918–19, and £289,208,046 in 1919–20. From April, 1915, to April, 1920, incomes of and below £130 a year were exempt from the income tax. From April, 1920, exemption is allowed to bachelors with earned incomes below £150 (or unearned below £135), and to married person with earned incomes below £250. The income from the supertax, i. e., that paid by persons with incomes exceeding £2500 a year, in 1919–20 was £340,000,000, and the estimated number of persons chargeable 48,000. On 30 November, 1920, the approximate national debt of Great Britain was £7,735,628,000.

Production and Industry.—The general distribution of the surface of England in 1920 was as follows: mountain and heath grazing land, 2,732,000 acres; permanent pasture, 12,667,000 acres; arable land, 11,181,000 acres; woods and plantations (1913), 2,697,000 acres; total surface, excluding water, 32,386,000 acres. The acreage and yield of the principal crops in 1920 was: wheat, 1,875,000 acres, 6,669,000 quarters; barley, 1,637,000 acres, 6,335,000 quarters; oats 2,266,000 acres, 10,746,000 quarters; turnips and swedes, 988,000 acres, 14,193,000 tons; hay, 6,069,000 acres, 8,211,000 tons. In 1920 the live stock included 1,884,902 horses (for agriculture only), 11,770,274 cattle, 23,407,072 sheep, 3,113,314 pigs. In England and Wales in 1920 there were 80,737 holdings between one and five acres; 194,059 holdings between 5 and 50 acres; 129,703 holdings between 50 and 500 acres; and 13,492 holdings of over 300 acres. Up to the end of 1914 the total quantity of land acquired for small holdings by the various local authorities in England and Wales, according to the Small Holdings and Allotments Act (1908), was 198,104 acres, let to 13,327 individual tenants and 5 associations; and the land acquired for allotments was 33,522 acres, let to 130,526 individual tenants and 52 associations. On 1 May, 1918, there were estimated to be about 1,400,000 allotments in England and Wales (500,000 before the war). The Board of Agriculture makes grants for scientific research in agriculture, under the Development and Roads Improvement Funds Act, 1909 and 1910, which provides for a national fund for the development of agriculture, forestry, fisheries, and analogous resources of the United Kingdom. The forestry area of England is 1,720,330 acres.

On 31 December, 1918, there were registered in the United Kingdom 6857 sailing boats and 11,334 steam vessels with a total tonnage of 10,100,945.

Textiles.—In 1920 1,560,000,000 pounds of cotton were used in the textile industry, 865,000,000 pounds of wool, 67,000,000 pounds of flax. The value of the products exported (in thousands of pounds) was: cotton, 401,700; woolen, 135,000; linen, 23,900. The home production of wool in 1920 was estimated at 108 million pounds, and of flax at 27 million pounds. The fall in the price of cotton and the break in Far Eastern Exchange had a depressing effect on the cotton production; in the year 1920 the exports were 4,436,557 yards as against 7,075,252 yards in 1913, but the value of the 1920 exports was three times greater. The value of the woolen exports was five times their value in 1913. The volume of production in most industries is below that of 1913, owing to lack of foreign markets, shortening of hours of labor, government interference, and other conditions.

Commerce.—In 1919 the imports free of duty (exclusive of bullion, specie and diamonds) amounted to £1,381,634,807, 84.9 per cent. In 1920 the value of the exports was £1,557,974,984, of which £1,335,569,027 was the value of British goods. In 1913 the total was much less, £634,820,326, but values have risen greatly since that year. Trade with Russia has come to a standstill; that with Germany has been slowly increasing. The outstanding feature in the recent trade statistics has been the heavy buying from and the light selling to the United States.

The total loss of United Kingdom merchant vessels from the outbreak of the war in August, 1914, to the end of October, 1918, was 9,031,828 tons; new construction in that period amounted to 4,342,296 tons; purchases abroad, 530,000 tons; enemy tonnage captured, 716,520 tons, causing a net loss of 3,443,012 tons.

Mining.—The recent miners' strikes emphasize the close connection of the coal industry with the industrial life of the nation. During the war the Government fixed the prices, guaranteed a certain amount of profits to the mine owners, and retained the remaining profits. After the war the Government's surplus was enormous, owing to the sale of coal abroad at famine prices in response to the enormous demands of the continent. To this the miners objected, saying that it should go into lowering the price of coal and raising their wages. The quarrel between the miners who insisted on keeping the mines nationalized and the Government, which desired a return to normal conditions, had a decided influence on the coal exports of 1920, which was only 25,000,000 tons as against the yearly average of 73,000,000 tons in 1909–13. In 1920 the production was 58,000,000 tons less than the production of 1913. However, the depreciation of mine equipment, the run-down condition of the coal transport equipment, and the reduction of the working day are factors to be considered, as well as the loss of foreign markets. In 1913 5,993,000 tons went to Russia, in 1920 only 92,000 tons; to Germany, 4,563,000 tons in 1913 as against 13,000 tons in 1920; to South America, 6,892,000 tons in 1913 compared with 556,000 tons in 1920. The steel production of 1920 was greater than that of any prewar year. In 1920 8,000,000 tons of pig iron and 9,055,000 tons of steel ingots and castings were produced.

Religion.—The Established Church of England is Protestant Episcopal. The King, as Supreme

Governor of the Church of England, nominates all the bishops and archbishops. There are three archbishops at the head of the three provinces of Canterbury, York, and Wales, and 43 bishops and 39 suffragan and assistant bishops. The latest statistics give 14,614 civil parishes. Of the marriages celebrated in 1919, 59.7% were in the Established Church, 5.2% in the Roman Catholic Church, 11.5% were Nonconformist marriages, 0.04% were Quaker marriages, 0.5% Jewish, and 23.1% civil marriages in the Registrar's office. The Unitarians have about 350 places of worship; the Catholic Apostolic Church about 80; the New Jerusalem about 75. The Salvation Army included (1919) about 24,600 officers and employees, 11,170 corps and outposts, and 71,400 local officers.

In 1914 an act was passed disestablishing and disendowing the Church in Wales; it came into force 31 March, 1920.

By Apostolic Letters of Pope Pius X, 28 October, 1911. the Catholic Church in England and Wales, which had previously consisted of one province, was divided into three; on 17 February, 1916, a fourth province, that of Cardiff, was added; on 22 March, 1917, the new diocese for Essex was erected, receiving the name of Brentwood, on 20 July, 1917. As at present constituted the dioceses are divided as follows: Westminster (1850), consisting of the Archdiocese of Westminster and five suffragans, Brentwood, Northampton, Nottingham, Portsmouth, and Southwark; Birmingham (1911), consisting of the Archdiocese of Birmingham and three suffragans, Clifton, Plymouth, and Shrewsbury; Liverpool (1911), consisting of the Archdiocese of Liverpool and four suffragans, Hexham and Newcastle, Leeds, Middlesbrough, and Salford; Cardiff (1916), consisting of the Archdiocese of Cardiff and one suffragan, Menevia. The number of priests, secular and regular in England, according to the English "Catholic Directory" for 1922, is 3962; the number of churches and chapels, 1933. There are 1196 Catholic elementary schools with 316,917 pupils, and 431 secondary schools with 43,695 pupils. The Catholic population is approximately 1,931,990. For further statistics see articles on the dioceses mentioned above.

England in the World War.—When the World War broke out between Austria-Hungary and Servia, and between Germany, Russia, and France, England's position was uncertain, until the Germans commenced the invasion of Belgium on 2 August, 1914, whereupon the British Foreign Secretary, Sir Edward Grey, dispatched an ultimatum to Germany, requiring assurance that Germany would respect Belgian neutrality. Germany refused on the ground of military necessity, and the German Chancellor rebuked England for making war for "a scrap of paper." The next day (5 August, 1914) war was declared between Germany and England. In September England, along with the great powers, France and Russia, mutually engaged in the Pact of London not to conclude peace separately, nor to demand terms of peace without the previous agreement of each of the others. As soon as was possible a British expeditionary force under Field Marshal Sir John French was dispatched to aid the French and the Belgians. Stationed north of Maubeuge they were forced by the fall of Namur and a hot contest at Mons to retreat from Mons to avoid a flanking movement of General Von Kluck's cavalry. Outflanked again on 26 August, 1914, they were driven from Cambrai, and in two days expelled from St. Quentin. Abandoning Amiens, Laon, and Reims they fell back to the Marne on a line extending from Soissons to Compiègne. The British force sent to save Antwerp was too small to be of any avail, and on 5 October, 1914, was forced to evacuate the city.

In the meantime the British army was reinforced by volunteers from England and a strong contingent from India, and was moving up to Ypres. Determined to capture the seaport towns the Germans fiercely assailed the allied line along the Yser River, at Ypres, at La Bassée and before Arras. The German attempt failed, and the Battle of Flanders subsided into a dreary process of trench-digging with intermittent cannonading. The original British force of 150,000 was augmented until it numbered 750,000 men, without counting the colonial troops, which were arriving from Canada, Australia, and India. With its lines thus strengthened the British began a formidable offensive at Neuve Chapelle, but from want of ammunition and failure of reinforcements the first British drive, in 1915, turned out to be a victory "that halted half way through lack of prompt support and co-ordination." They, however, took part in the great offensive under Foch, and penetrated the German lines to a depth of two miles. In December, 1915, Sir Douglass Haig succeeded Sir John French in command of the British troops in France. Those on the Somme front were commanded by Sir Henry Rawlinson, who directed the second British drive. Their objective was now Bapaume. In the first fortnight of the battle of the Somme they advanced three miles and took 10,000 prisoners. In the second phase of the battle they joined the French in taking Combles and Thiepval. In the battle of Arras in 1917 they took Bapaume, Péronne, and Chaulnes, and shortened the line by 25 miles, and carried Vimy Ridge. Renewing the offensive after a lull of several months the British concentrated their fire on Passchendaele Ridge. This battle of Flanders strengthened their hold on Ypres, and soon they were engaged in the battle of Cambrai. In March, 1918, came the great German offensive against the British lines, which, owing to the incompleted battles of Flanders and Cambrai and the allied failures at St. Quentin and La Fère in 1917, were relatively weaker and could be outmanœuvered with superior forces of men and munitions. The line extending from Arras to St. Quentin was held by the third British army under Sir Julian Byng, and that from St. Quentin to the Oise by the fifth army under Sir Hubert Gough. The German idea was to drive a wedge between the French and British armies, a design which was almost realized, as Sir Hubert Gough's army, outnumbered four to one, lost contact with the French at its right and gave way at several points. Retreat became rout, and the Germans swept forward, took Péronne and Ham, and crossed the Somme on 24 March, 1918. In the north the army of Sir Julian Byng was forced to yield Bapaume and finally Albert. On 26 March, 1918, the gap between the French and British lines was closed by the arrival of the French army under General Fayolles, who joined the British at Moreuil, and by the new British army improvised from sappers, laborers, and engineers under General Sandeman. In this Battle of Picardy the Germans regained nearly all the ground they held at the beginning of the Battle of the Somme in 1916, and besides gained an area of about 1500 sq. miles. The British losses were severe, but their line was intact. In April, 1918, the British were forced to yield Armentières, Messines Ridge, Merville, and to withdraw from Passchendaele Ridge, which they had captured at such tremendous cost the previous year.

In the midst of the German drive against the British the Government at London, on 8 April, 1918, passed a new Military Service Bill, imposing military service on every British subject between the ages of eighteen and fifty-five, withdrew immunity from ministers of religion, and extended the service to Ireland. In the meantime the Americans had arrived in France and the allied advance began (August, 1918). The British under General Rawlinson attacked the Germans on the southern side of the salient. Bapaume was regained on 29 August, Péronne on 1 September, and farther north in Flanders the British army of General Plummer launched an offensive against the salient between Arras and Ypres, and forced the Germans to yield Mount Kemmel. East of Arras the British broke the line between Drocourt and Quéant. In September St. Quentin was taken by General Haig. Cambrai was occupied by Generals Byng and Horne on 9 October, Passachandaele Ridge was recovered, and Roulers, Menin, Courtrai, Valenciennes, and Maubeuge fell into British hands. On 11 November, 1918, the last day of fighting, the British gained Mons, the scene of their defeat and retreat in August, 1914.

The British army, however, did not play a merely defensive rôle on the blood-soaked plains of France and Belgium. It fought in a dozen different places, in various parts of Europe, Africa, and Asia. It conquered all the German colonies overseas; with Russia out of the war the Britishers had to fight the Turkish army single-handed in Mesopotamia and Palestine. They helped rout the Bulgarians in Macedonia, they rushed to the help of Italy when the Austrians broke the Italian front; they sent troops across northwestern Persia to occupy Baku so that the Russians might not make it a base in their possible operations against India; in northern Russia British troops were landed to prevent Germany's seizure of Russia's one gateway to the Atlantic. At Vladivostock, on the Pacific coast, British troops fought beside American, Japanese, and Czechoslovak contingents to preserve Siberia. England's protectorate in Egypt, declared in 1914, was recognized, but in 1922 Egypt was declared a sovereign state. Ireland was declared a free state in the same year.

Naval Activity.—With the entry of Great Britain into the World War, the command of the seas passed into the hands of the Allies. Early in the war the British fleet achieved much. Although it could not altogether prevent the Germans from planting mines and torpedoes along the coasts of the North Sea and bombarding Russian ports in the Baltic, it compelled the German squadron to lie idle at its moorings in Wilhelmshaven, Cuxhaven, and Kiel. The first encounter of any magnitude took place in the Bight of Heliogoland on 28 August, 1914, and resulted in the destruction of three German cruisers and two torpedo boats. Small German squadons made flying raids on English ports, bombarding Yarmouth (3 November, 1914), Scarborough (16 December, 1914), Hartlepool, and Whitby, and killing a few inhabitants. On 3 November the British lost the "Monmouth" and the "Good Hope" off the harbor of Coronel in Chile, and took speedy revenge on the German ships by dispatching another squadron under Admiral Sturdee, which destroyed four German ships. The sole survivor of the combat was the "Dresden," which was overtaken at Juan Fernandez on 14 March, 1915, and sunk. The German cruisers which remained at large were able to inflict considerable damage on British and allied shipping. The "Emden" was destroyed on 9 November, 1915, at the Cocos Islands, and the "Koenigsberg" was bottled up in the Rufigi River in German East Africa and destroyed on 11 July, 1915.

In January, 1915, the British squadron encountered the German squadron on its way to attack a British port, sunk the "Blücher" and drove off the remainder in a damaged condition. In February, 1915, the British fleet joined the French in a naval attack on the Dardanelles. Though they succeeded in silencing the forts they lost three battleships by mine explosions and gunfire. The British themselves lost their cruiser the "Lion," and the destroyer the "Meteor" was temporarily disabled. On 4 February a proclamation issued by the German Admiralty declared all the waters surrounding Great Britain and Ireland as a war zone after the eighteenth of the month, in which every hostile ship would be destroyed by their submarines. In pursuance of their policy they destroyed many vessels and thousands of lives, including the Cunard liner "Lusitania," the largest ship in the Atlantic service, sunk on 7 May, 1915, with a loss of 1153 lives. The submarine campaign, however, failed to interrupt the commerce between the British Islands and the rest of the world, or to interfere materially with the transport of troops and supplies in the several theaters of war. British submarines, on the other hand, succeeded in entering the sea of Marmora and the Baltic and destroying hostile vessels. In June, 1916, the British cruiser, the "Hampshire," with Field Marshal Earl Kitchener on his way to Russia with his staff, was sunk. In that year two British battleships and a light cruiser were torpedoed. Foiled in the effective use of commerce raiders by the British Grand Fleet, which dominated the North Sea and had its base in the harbor of Scapa Flow, the German authorities decided to risk their own high seas fleet in a naval battle off Jutland on 31 May, 1916. The British lost 113,000 tons, including the battle cruisers "Queen Mary," the "Indefatigable," and the "Invincible," and eight destroyers. The German losses were proportionally more. With the exception of a few raids, the German fleet remained during the rest of the war at anchor in Kiel Canal, but the German submarine activity increased and did great damage. With the idea of curbing this submarine activity by attacking the German submarine bases, a British squadron bombarded Zeebrugge on 12 May, 1917, and a few months later another made an attack on the docks and harbor of Ostend. In the same year the Germans made another unsuccessful raid on Dover, and a German submarine shelled Scarborough. After the signing of the armistice the first division of the German high fleet was delivered to an Allied fleet commanded by Admiral Beatty off the Firth of Forth; and the German submarines, numbering 122, were surrendered to a British squadron at Harwich.

The total loss of British merchant tonnage was stated by the admiralty to amount to 15,053,386 gross tons, valued at $3,000,000,000. According to this official statement 2475 British ships were sunk with their crews and 3147 sunk and their crews set adrift, and 670 fishing boats destroyed. The total loss in lives exceeded 15,000. The British losses included 13 battleships, 3 battle cruisers, 64 destroyers, 10 torpedo boats, 50 submarines, and 27 small craft, a total tonnage of 550,000. A large number of British fast vessels were utilized in the transportation of American troops to France, and in many cases these were escorted by British cruisers and destroyers. The action of the British fleet was one of the most decisive factors in the war, as the blockade had brought the Central

Powers to the verge of famine and deprived them of the most essential supplies for a continuation of hostilities. It also kept the seas free for the transportation of troops to the important theaters of war.

The loss of British life from the World War was appalling. The whole number of casualties among all military forces and in all theaters of war was as follows:

	Killed		Wounded	
	Officers	Other Ranks	Officers	Other Ranks
British	30,807	466,831	76,132	1,532,552
Colonials and Indians	7602	168,703	17,125	421,402
Totals	38,409	635,534	93,257	1,953,954
	673,943		2,047,211	

The missing numbered 64,000, and those dead from various causes 97,000; these figures included the losses of the Royal Naval Division and of the Royal Flying Corps up to 1 April, 1918, making a grand total of casualties from all causes of 2,882,954. The casualties due to hostile air raids and bombardments were as follows: killed, 1570; injured, 4041. The casualties in the Royal Air Forces between 1 April, 1918, and the date of the armistice included: killed, 1551 officers and 1129 men; wounded, 2357 officers and 631 men; missing, 1612 officers and 225 men; interned, 45 officers and 39 men.

English College, Rome (cf. C. E., V–472c), known as the Venerable, is composed of students who are admitted upon application from a bishop of England or the Colonies for the purpose of training for the English Missions. At the present time there are about 65 students registered with only one for any diocese outside of England, viz., the Archdiocese of Malta.

The students are obliged to follow the course of studies prescribed by the Gregorian University and attend most of their lectures, philosophy, archeology, history, Greek, Hebrew, mathematics, science, Scripture, dogmatic theology, asetica and moral theology, at this university. This leaves only the studies which have a practical bearing on the missionary or parochial work, such as pastoral theology, ceremonies or ritual, church music, etc., to be given in the English College.

The faculty of the college consists of a rector, at present Rt. Rev. Mgr. A. Hinsley, a vice-rector, a repetitore, an ecomus, and a spiritual director. The college possesses a library of 40,000 volumes.

Eperies, Diocese of. See Prjasev.

Ephræm, Saint (cf. C. E., V–498a), was declared a Doctor of the Universal Church, by pontifical decree, 5 October, 1920, and his feast fixed for 18 June.

Erdély, Diocese of. See Transylvania.

Erdington Abbey (cf. C. E., V–517d).—Due to the war the community of Erdington Abbey had become so depleted that it was impossible to restore it. Therefore, in 1922 the community was disbanded, and the work of their mission taken over by the Redemptorists. This abbey was founded in 1876 by German Monks of the Beurmese Congregation, and attracted to it certain Englishmen who felt called to a monastic life of more conventual observance than was possible under the conditions of the time in the houses of the English Congregation. High Mass and the Divine Office were solemnly and beautifully celebrated daily, much of the pre-Reformation splendor of liturgical worship being restored in the monastic church. Erected into an abbey in 1896, the first and last abbot was Dom Ansgar Hockelmann. Attached to the abbey was the parish of Erdington, in the Archdiocese of Birmingham, with 2300 souls and 2 public oratories. Under the stress of war the enemy nationality of some of the monks made their position difficult, but by arrangement between the British Government and Cardinal Bourne the community, in part at least, was able to be kept together, until the depletion of their number made necessary their disbanding.

Erie, Diocese of (Eriensis; cf. C. E., V–518c), comprises an area of 9936 sq. miles in the State of Pennsylvania, U. S. A. The fourth bishop of Erie, Rt. Rev. John E. Fitzmaurice, died 18 June, 1920, after a prolonged illness, and the auxiliary bishop, Rt. Rev. John Mark Gannon, D. D., who had been consecrated titular Bishop of Nilopolis 6 February, 1918, was appointed to succeed him, and installed 16 December, 1920. Bishop Gannon was born and received his early education in Erie, finally completing his studies at the Catholic University in Washington, the University of Munich, and the College of S. Apollinare at Rome. Up to the time of his consecration he was superintendent of the parochial schools and has at all times promoted education. His most recent work for this cause was the establishment of a Catholic preparatory school for boys.

Since 1909 a new cathedral and 3 new churches have been consecrated in the city of Erie. During the World War the clergy of the diocese were represented by five chaplains, three of whom went overseas, while many others acted as four-minute men. The laity were equally active giving up many young men to the service and over-subscribing every welfare loan ordered by the Government.

Since 1909 the diocese has lost many prominent members, among them: Rt. Rev. Msgr. P. J. Sheridan, vicar general of the diocese for nearly thirty years; Msgr. Bernard McGivney, pastor at Du Bois for over a quarter of a century; Rev. Joseph M. Cauley, Rev. J. F. Donnellan, chancellor and secretary of the diocese; Rev. B. J. Raycroft, scholar and writer; Msgrs. Michael Decker and James Dunn; Deans Winter and Coonan and Mr. Bernard Veis, Mayor of the City of Erie; and Dr. and Mrs. M. C. Dunnigan.

The religious orders in the diocese are: the Benedictines, Redemptorists, Brothers of Mary, Society of the Divine Word, Congregation of the Mission, Benedictine Nuns, Sisters of St. Joseph, Sisters of Mercy, Felician Sisters, and Sisters-Servants of the Holy Ghost. The Redemptorists, who conduct a seminary and college for young men who intend to join their order, now have 240 students.

The Sisters of St. Joseph have charge of the boys' protectory, the orphan asylum, home for the aged, 2 hospitals, Academy of Villa Maria and 13 parochial schools. The Sisters of Mercy besides having an academy at the mother-house in Titusville, have charge of 8 parochial schools, a hospital in Du Bois, and a home for working girls in Erie. The Sisters of St. Benedict are about to found a hospital in St. Mary's, in addition to the academy which they now have there; they teach in 13 parochial schools.

There are in the diocese 110 churches with resident priests; 55 missions with churches and 12 chapels; 181 priests, 142 seculars and 39 regulars; 46 parochial schools; 7 academies for young ladies, with an attendance of 840; 4 monasteries for men; 5 convents for women; 15 lay brothers; 530 sisters;

27 seminarians; 2 colleges for men with 24 teachers and an attendance of 340; 1 high school for boys with 6 teachers and an attendance of 100. There are 3 homes; 1 orphan asylum and 3 hospitals, two of which receive a small appropriation from the government. Three societies are organized among the clergy and about ten among the laity. "The Lake Shore Visitor" is the diocesan periodical. At the present time (1921) the Catholic population is estimated at 114,695, including Irish, Germans, Poles, Slavs, Lithuanians, Hungarians, Italians, and French.

Eritrea, VICARIATE APOSTOLIC OF, comprises an Italian colony in East Africa. The present vicar apostolic is the Rt. Rev. Francesco Carrara, a Capuchin of the province of Rome, appointed titular Bishop of Agathopolis and vicar apostolic 7 February, 1911. Due to his zeal and energy the Capuchins, in 1912, founded a well equipped printing establishment, where they publish works in Italian and native languages, which are greatly appreciated in the colony and in the different countries to which they are sent. The principal works hitherto published are a collection of books of instruction, eight volumes printed in Italian and Tigré, a grammar, dictionary, and devotional books in various languages for the use of the native clergy and laity. In 1921 they brought out the New Testament, printed in the Ghez language and edited by Rev. Francis Bassano, O. M. Cap., in accordance with the most authentic Ethiopian code. The work merited the praise of Benedict XV, and of the Sacred Congregation of Eastern Churches. A Catholic magazine called "Parole buone," which contains mission news, is printed every month, and is distributed among the Italians of the colony. They also publish the lives of the saints and pious stories for the instruction of the natives.

There are about 3500 European Catholics in the colony. Since 1912 the native Catholics have increased from 14,000 to 25,000. The majority belong to the Bileni and Abyssinian races, while a few are scattered among the Assaortini and Cunama races. The latter are fast becoming converted to the Faith. Among the events of special importance since 1914 are the conversion of the Bileni, who live in the northwest of Asmara among the Mussulmans, and incline towards Islamism. They are well disposed toward the Catholic Church, and are eager to become Christians, to build chapels, and to have their own native priests. During the past six years the number of baptisms varied from 800 to 850 a year. A house-to-house visitation was made by the vicar apostolic, which in a great measure contributed to their rapid conversion. Fifteen churches and chapels have been erected, the principal ones being at Asmara, and one which was built over the tomb of the Venerable De Jacobis at Elbo. A circulating library has been established and a young men's club at Asmara, in connection with which there are a gymnasium, dramatic society, music hall, and theater. On 3 July, 1912, the cornerstone of the new church for the white people of Asmara was laid, an event which was celebrated by the civil as well as the religious authorities. Two spacious and imposing school buildings for boys and girls have been erected at Asmara, which are attended by nearly all the children of that place. At Asmara the custom has been established to dedicate the family to the Sacred Heart.

In 1921 the vicariate apostolic contained 2 quasi-parishes for the Italians, 53 quasi-parishes for the natives, 60 churches, 10 mission stations, 2 convents for women founded by the Daughters of St. Ann (38 Sisters), and the Pie Madri della Nigrizia (12 Sisters), who have charge of the hospital at Asmara, 1 secular priest who is the army chaplain, 20 regular priests, and 9 lay brothers (Capuchins), 60 native priests, all of whom belong to the Coptic Catholic Rite, 1 seminary, and 43 seminarians. The following educational institutions have been established in the vicariate: 2 secondary schools for men, 4 teachers, 72 students, 1 secondary school for women, 4 teachers, 20 students, 2 professional schools, 3 teachers, 40 students, 1 elementary school for the Italians with 390 pupils, 40 elementary schools for the natives with 1300 pupils The Government supports two schools, one at Saganeiti for the natives and the other at Asmara for the whites. The following charitable institutions exist in the vicariate: 2 orphanages for boys at Cheren and Asmara, 3 for girls at Saganeiti, Cheren, and Asmara, 6 agricultural schools for the natives, 1 medical dispensary, 3 asylums, 1 at Asmara for the whites, 1 at Saganeiti, and 1 at Cheren. Among the natives the following societies have been established: the Association of St. Michael, Association of St. George, Third Order of St. Francis, and Sodality of the Children of Mary. Among the whites there are the: Societies of the Children of Mary, of St. Aloysius, of the Sacred Heart, and of the Blessed Sacrament.

Erlau, ARCHDIOCESE OF. See EGER.

Ermland (or WARMIA), DIOCESE OF (VARMIENSIS; cf. C. E., V–522a), in East Prussia, is directly dependent on the Holy See. The episcopal residence, cathedral and chapter are at Frauenburg, as also the Upper Seminary with 60 students in 1914, for the last three years of theology, 1 ecclesiastical lyceum, and 1 hostel for university students.

Bishop Andrew Thiel (b. 28 September, 1826; d. 17 July, 1908), was succeeded by the present (1922) incumbent, Rt. Rev. Augustin Bludau, b. 6 March, 1862, ordained 13 March, 1887, vicar at Marienveder and Braunberg, later sub-rector of the Upper Seminary, 1895, professor of Biblical exegesis at Munster University, author of numerous works of New Testament exegesis, appointed bishop by the chapter, 26 November, 1909, consecrated and enthroned 20 June following. According to 1921 statistics the diocese is divided into 17 deaneries with 118 parishes and rectories, 67 vicariates served by 171 rectors and 98 assistants, 66 other priests are also engaged in teaching. There are in all 319 secular and 4 regular clergy. The population of the diocese includes 327,277 Catholics, and 1,044,418 non-Catholics. There are 557 Sisters in 69 houses.

Ernakulam, VICARIATE APOSTOLIC OF (ERNACULAMENSIS), in Malabar, India, of the Syro-Malabar Rite. The present (1922) Vicar Apostolic is Rt. Rev. Augustine Kandathil, titular Bishop of Arad, b. 24 August, 1874, nominated Bishop of Arad, and coadjutor with right of succession to the vicar Apostolic of Ernakulam 29 August, 1911; consecrated 3 December following, succeeding Rt. Rev. Aloysius Pareparambil (b. 25 March, 1847; d. 9 December, 1919). According to the 1920 statistics the total population of this territory is 1,029,000, of whom, by the census of 1919, 113,936 are Catholics of this rite; the chief language spoken is Malayalam. There are 9 parish churches, 6 chapels with resident pastors, 143 secular priests, 29 seminarians, and 37 Jacobite churches with about 30,000 members. Besides these there are native Carmelite Nuns of the Third Order with 198 professed nuns, 25 postulants, and 2 catechumenates. The various institutions include 10 boarding schools with 268 pupils, 1 high school, 198 primary and secondary schools

with 6,632 pupils, and 1 orphanage with 12 orphans. The Mar Louis Memorial Press, which prints books in Malayalam, English, and Latin, was lately started in honor of the late Bishop Pareparambil. "The Ernakulum Mission," a diocesan gazette, contains the pastoral letters of the bishop as well as items of interest regarding the history and work of the mission. A Society for the Propagation of the Faith has lately been organized, as well as the St. Joseph's Provident Fund, for the benefit of aged and infirm clergy. The Syro-Chaldaic Carmelite Congregation of Malabar has 4 convents and 41 members attached to this vicariate.

Error (cf. C. E., V-525).—Error may be presumed about the private acts of another until the contrary is proved, but as a rule not about a law or penalty or about one's own act or another's notorious act. A rescript containing an error as to the name of the grantor or grantee, or of the place, or of the thing in question is not void, if the ordinary judges that there is no doubt about the identity of the person or thing. A dispensation from the impediments of consanguinity or affinity is valid even if an error about the degree occurred in the petition or concession, provided the real degree was more remote. A single error about the unity, indissolubility, or sacramental dignity of marriage, even if it were a cause of the contract, does not vitiate matrimonial consent (can. 1084).

Erythrea, Vicariate Apostolic of. See Eritrea.

Erzberger, Matthias, statesman and publicist, b. in the village of Buttenhausen, Würtemberg, 20 September, 1875; murdered by his political enemies at Griesbach in the Black Forest on 26 August, 1921. His father was a teacher in the village school, and Matth as determined to follow in his father's footsteps. After two years in a training college he began his work as a pedagogue at nineteen, but two years later he was at the university in Fribourg studying law and economics, only to be engrossed soon in journalism and politics, editing the "Deutschen Volksblatt" from 1896 to 1903, when he was elected a member of the Center Party as a representative from Würtemberg. In 1908 he removed to Berlin and took up the editorship of some of the official publications of the Center. His extraordinary talents immediately made him a leading figure in the Reichstag. His friends and enemies called him "a living volcano," because of the active perfervid energy he created around him by the vastness of the interest in which he was concerned, his abnormal power of rapidly grasping a situation in all its aspects, combined with a remarkable fluency and facility in expressing his views. He was quick and certain in his decisions, fearless in facing difficulties, and confident in the ultimate success of his plans. He kept the House in perpetual amazement at the extent and diversity of his knowledge, but he is credited with having thrown the Center into confusion by his vanity and overbearing manner as well as his utter disregard for discipline. He quarreled with its leader, Dr. Spahn.

At the beginning of the war, he was sure of victory and vied with the most ambitious Junkers in fixing the boundaries of the New Germany. Three years later, he had shifted completely around, and he began a system of German Propaganda in the neutral countries and in Rome. He interfered in army affairs and Ludendorff denounced him as "a burdensome busybody." His political activities in connection with the Orient, Alsace-Lorraine, Poland, and Italy all ended in failure. He endeavored to arrange terms of peace with Belgium and at least stopped the deportation of Belgians. He was a bitter opponent of the U-boat warfare, but once it was decided upon he multiplied the ships with amazing rapidity. In 1918 van Capelle announced the failure of the submarines and when Erzberger let it be known to the public he so exasperated the army leaders that he narrowly escaped imprisonment.

His connection with the Peace Resolutions of 1917 brought him into the greatest discredit and evoked a new storm on the part of the Junkers. All the German authorities were agreed that hostilities should cease in that year, and Erzberger then began a great diplomatic campaign to effect that result. He won over a majority of the Parliamentarians to that view, and a peace resolution was introduced in the Reichstag, but it aroused such indignation that Erzberger came near being tried for high treason. The Kaiser considered him "an erratic, vulgar demagogue." Count von Hertling, his fellow-Catholic and colleague, treated him with contempt, but his chief enemies were in the military party. To Ludendorff he was "the most unspeakable of German traitors; the Ethiopian whom no scrubbing could wash white."

In August, 1918, Ludendorff was wondering how he could save his armies, though a month before he was sure of victory. On 1 October a war cabinet was formed and Erzberger appeared again in public life as a minister. Finallv, on 26 October, Ludendorff gave up his command, and a Commission with Erzberger as its spokesman was formed to negotiate with the Allies. The Commission met Marshal Foch at Compiègne on 7 November, but Foch had nothing to offer except what Erzberger considered "inhuman conditions." During the discussions, news of the Kaiser's abdication arrived; the Red Flag had appeared at Berlin, and Erzberger went back to a chaotic Germany beaten. When at last the German delegates went to Versailles and were presented with the conditions they were struck mute with amazement. At Weimar, Erzberger was the only minister who would sign them. The Reichstag was therefore dissolved, and a new Government consisting of Social Democrats and the Centre was called into existence and agreed to sign the treaty. It aroused the country and that night an attempt was made to murder Erzberger; a few nights later a bomb was thrown into his bedroom; a third attempt equally unsuccessful was made later.

In the new Cabinet he was Minister of Finance and succeeded in amazing many of the capitalists by his attack on war profits and his imposition of a heavy tax on the rich. Those affected then began to attack his private character, which was irreproachable, for he was a most practical Catholic. Finally he met his death, as we have already said, in the Black Forest at Griesbach on 26 August, 1921. He had received Holy Communion that morning. The general consensus about him is that "he was one of most gifted men of his time, but that most of his schemes ended in failure. The reason is that he talked too much. He claimed to be a specialist in every branch and was regarded as being a specialist in none. Incessant airing of his opinions caused him to be regarded as a babbler. That he meant well for his country can scarcely be doubted. That his death was a gain or loss for Germany is a matter for future speculation."

Erzerum (or Garin), Diocese of (Erzerumiensis Armenorum), Armenia, Asia Minor, a diocese of

the Armenian Rite. Rt. Rev. Joseph Melkisedekian, b. 22 July, 1848, ordained 2 April, 1874, was appointed to this see 27 August, 1911, and filled it until his death, 23 January, 1920. From 1915 until 1918 he was interned by the Turks at Eghin. Out of a total population of 500,000 inhabitants, 10,000 are Catholics. The 1920 statistics credit the diocese with 41 missionary priests, 2 regular priests, and 66 churches or chapels. The see is at present (1922) vacant.

Espousals (cf. C. E., V–542).—A promise of marriage, whether unilateral or bilateral, if it is not ex. conted as prescribed in the decree "Ne temere," is void in both the internal and the external forum. The text of the canon makes provision for the inability of either or both of the parties to write whether that arises from illiteracy or from a physical cause. A promise of marriage, even if valid and inexcusably violated, cannot be the basis of an action to compel one to marry, though it gives a just claim for damages if any resulted. Espousals do not now create a matrimonial impediment; they may be dissolved by mutual consent, or for the reasons that sufficed before 1918.

VLAMING, *Prael. juris matrimonii* (Bussum, 1919), I, 86-119; PETROVITS, *The New Church Law on Matrimony* (Philadelphia, 1921), 34-41; DE SMET, *De Sponsalibus et Matrimonio* (Bruges, 1920), I, 3-31.

Esthonia, an independent republic, formed from the former Russian Estland, the northern part of Livland, the northwestern portion of the Pskoff Government, and the islands of Saaremaa (Oesel), Hiiumaa (Dago), and Muhumaa in the Baltic Sea. It is bounded on the east by Peipus Lake and Russia, on the south by Latvia, on the west by the Baltic Sea, and on the north by the Gulf of Finland. The country is 217 miles long and about 124 miles broad, the total area being about 23,160 sq. miles. The population, about 1,750,000, is composed of Esthonians (95%), Germans (Balts, 1%), Russians (9%), Letts (0.9%), Swedes (.08%), and Jews (.05%). The republic is divided into nine districts: Harju (Tallinn-Reval), Wiru (Rakwere-Wesenberg), Jarva (Paide-Wrisenstein), Laane-Weik (Hapsal), Tartu (Tartu-Dorpat), Woru, Wiljandi (Wiljandi-Fellin), Parnu (Pernau), Saaremaa-Oesel (Kuresaare-Arensburg). The capital, Tallin (Reval), was founded in 1219 and has 160,000 inhabitants. Parnu, on the Gulf of Riga, has 23,000, and Narva 35,000. The Esthonians (Ehsts) in nationality, speech, and customs belong to the Ugro-Finnish family and therefore to the Ural-Altaic branch of the race. They first appear in history as a predatory-piratical race in the Northern Baltic province, who are supposed to have migrated from the interior of Russia to the Baltic coast, in advance of the two Finnish tribes of Tavasti and Koreli. In physiognomy the Esthonians closely resemble the Finns of Tavastland, a Ural-Altaic Mongolian type.

RELIGION.—When Esthonia was incorporated with Russia the whole population, German and native, belonged to the Lutheran Church, but with the government of the Tsar (1721) came also the Orthodox Church, of which he was the titular head. He at once granted religious freedom, and there was henceforward a new religious influence which tended to identify itself with the movement for spreading Russian institutions in the Baltic provinces. Orthodoxy and Lutheranism competed for the religious allegiance of the people, and after 1883 the Orthodox Church was represented as being endangered by Lutheran propaganda. Mixed marriages were prohibited (1886), except when written guarantees were given that the children should be brought up in the Orthodox faith, and at the same period proceedings were taken against Lutheran pastors who recognized converts from the Orthodox Church. Five-sixths of the people are Lutherans. According to the new constitution (15 June, 1920) there is no state religion in Esthonia; freedom of religion and conscience prevails. Ecclesiastically Esthonia belongs to the archdiocese of Mohileff (q.v.). On 11 April, 1919, the Holy See recognized provisionally the National Council of Esthonia as an existing independent organization. In August the Foreign Minister of Esthonia asked for *de jure* recognition, which was accorded by the Cardinal Secretary of State 10 October, 1921.

EDUCATION.—In 1919 there were in Esthonia 1257 elementary schools with four years' course. Of these 1227 were supported by community, town, or state, and 30 were private schools. The number of higher schools with seven years' course amounted to 211, seven of which were private. There were also 65 middle-class schools for general education; 32 of these were private schools, mostly supported by the government. There are teachers' seminaries in Tallin, Tartu, and Rakwere, navigation schools in Tallin, Kasmu, Kuresaare, and Parnu, as also commercial schools, agricultural schools, and industrial schools. Since 1721 the educational system of the province has been in the hands of the Russian administration, and has not differed from that prevailing in other "Governments," but the earlier period of German dominance has left its impression on higher education. The University of Dorpat, founded in 1632 by Gustavus Adolphus, was a center of German culture, and although it disappeared for a time during the wars of the eighteenth century, it was re-established in 1802 by Alexander I on the model of a German university, and the monopoly of the Germans was not seriously challenged until the establishment of the German Empire antagonized the Russian Government. In 1889 Russian influence prevailed in the university, and in protest the Germans closed their higher educational establishments. After the revolution of 1905 German institutions were again regarded with favor, and a German union was formed to found schools, German being again recognized as a permissible language in private schools. The University of Dorpat was re-opened on 1 December, 1919, as an Esthonian seat of learning, maintained by the Government. The attendance in 1920 was 2127. The Technicum at Tallin is a higher professional school with 500 students (1920).

ECONOMIC EDUCATION.—Even without the complications brought about by the European War, the province of Esthonia was in an extremely disturbed state and became the scene of destructive revolutionary struggles. The Russian authorities were trying to Russianize the country by force, the inhabitants were struggling for land possession and better industrial conditions, and the Germans were aiming at industrial dominion. At the present time industries of all kinds, as well as agriculture, to a large extent, are in a state of suspension. Agriculture is the chief occupation, half the area of Esthonia being taken up by large landed properties of more than 2000 hectares each. An agrarian law, passed on 10 October, 1919, gave the Government the power to take over, "for the purpose of creating a land reserve," any estates belonging to the Balt nobility, and any arable land, except that owned by charitable institutions or by farmers, not noble, holding less than about 400 acres of land. Compensation for the land itself was to be fixed later by special legislation. The purpose of the law

was to give land to the peasants, to parcel them out into small farms, special preference being given to soldiers. The theoretical compensation for the inventory, however, amounted to almost nothing. The arable land is divided as follows: fields 2,318,004 acres; meadows 2,408,840 acres; pastures 1,671,837 acres. Twenty per cent of the surface is forest land. The principal crops, with acreage and yield, as follows: rye 376,004 acres, 6,435,488 bushels; wheat 37,351 acres, 612,930 bushels; barley 297,453 acres, 5,968,308 bushels; potatoes 155,518 acres, 25,240,705 bushels. In 1920 Esthonia had 363,263 head of cattle, 436,259 sheep, 213,002 pigs, and 155,262 horses. Owing to the low purchasing value of the Esthonian mark (375 marks to the dollar in 1920), there is but little foreign trade. The chief exports are flax, timber, cellulose, and meat. The trade in 1920 amounted to 3,912,394 *poods* (61 *poods*—one ton) of imports and 7,675,508 *poods* of exports. Of the total imports 1,142,759 *poods* came from the United Kingdom and 1,298,670 from Germany; of the total exports 3,531,262 went to the United Kingdom and 275,905 to Germany.

GOVERNMENT.—According to the constitution of 15 June, 1920, the supreme power in the State is the people, who delegate its execution to the Constituent Assembly, and the legal representative of the country is the President of the Assembly. By order of the Constituent Assembly the Government exercises the supreme executive power, and the Supreme Court of Justice the supreme judicial power. The people have the power of the initiative and referendum. The Government, consisting of 11 departments, but no fixed number of ministers, is the instrument of the Constituent Assembly, holds office for one year and must always have a quorum of fifty per cent of its members. Serfdom is abolished and the peasant becomes the proprietor of his land with the right of sale. Suffrage is universal, the voting age for both sexes being twenty. The death penalty and the total confiscation of goods are forbidden. There is no censorship. The Assembly is composed of 100 members, elected for three years on the basis of proportional representation. The members are not the representatives of the districts which elect them, but of the whole nation. The Assembly is governed by a Præsidium (one of whom is chairman) elected at the first meeting of the Assembly, and chosen by it. The Premier-President is head of the State, represents the republic, presides over meetings, but executive power belongs to the Government, which holds office at the discretion of the Assembly. The Supreme Court of Justice watches over the execution of the laws and treaties, and if necessary elects the judges. Every Esthonian citizen may, without prejudicing his right as a citizen, declare the nationality to which he considers himself to belong, the four recognized nationalities being Russian, Swedish, Lettish, and German; he has the right to education in his language, and to the use of it in his daily life. Military service is made universal.

HISTORY.—Esthonia was conquered and Christianized by the Germans of the Teutonic Order overseas for trading and missionary purposes. It was invaded in 1558 by Ivan the Terrible, and finally submitted to Sweden. In 1710 it was seized by Russia, who confirmed her new position by the treaty of Nystad in 1721. In this treaty religious freedom hitherto denied was claimed for the members of the Greek Church. Under Russian rule Esthonia retained her own laws (provincial law) and her own special system of administration. Up to 1887 she enjoyed a certain autonomy, but with the advent of Alexander III (1881-94) the policy of Russianizing the province was introduced, and the Germans struggled to defend their privileged position against the Russian Government and the native races. In 1905 a violent revolution broke out, which assumed the form of an anti-German war, directed against pastors and other Germans, as well as the great proprietors. The outbreak, put down by military force, resulted in the strengthening of the German position, and the representation of the province in the Duma (1906–07).

In April, 1917, the Russian Provisional Government promulgated the law of Esthonian autonomy and provided for local self-government, under a National Council, elected by universal, secret, equal, and proportional suffrage. This council met for the first time on 14 July, 1917, and Esthonia virtually became a federal state in a Russian confederation. In October Bolshevism appeared in Esthonia, and after a *coup d'état* in November the National Council declared itself the sovereign power in Esthonia until a Constituent Assembly could meet. On 28 January, 1918, the Balts formally invited Germany to occupy the country, to which after protesting the council replied (24 February) by declaring Esthonia an independent state, and constituting a provisional government under M. Paets; the National Council maintained itself by missions abroad, and was recognized as a *de facto* governing body by Britain (3 May), France (15 May), and Italy (29 May), a recognition amplified by the British declaration of 10 September. As soon as the German evacuation began the National Council resumed power, reconstituted the provisional government and held elections for the Constituent Assembly which was opened on 23 April, 1919, and on 19 May proclaimed Esthonia an independent republic. A treaty of peace was signed with Russia at Tartu (Dorpat) on 2 February, 1920, by which the land frontiers of Esthonia were fixed. Another treaty in July, 1920, with Latvia fixed the southern boundaries. Finland recognized the republic as *de jure* independent, and by 7 June, 1920, *de facto* recognition had been accorded by practically all the powers.

Esztergom (German, GRAN), ARCHDIOCESE OF (STRIGOMENSIS), situated in Lower Hungary, the primatial see of that country. This see is filled by His Eminence John Cardinal Csernoch, born in Szalkolcza, Hungary, 1852, ordained 1874, served as a pastor and chancellor of the archdiocese, went as a deputy to the Hungarian Parliament, appointed Bishop of Csanad 16 February, 1908, transferred to Kalocsa 20 April, 1911, promoted to Gran 13 December, 1912, and made a cardinal-priest 25 May, 1914. He is assisted by an auxiliary, Rt. Rev. Joseph Medardus Kohl, titular Bishop of Samosata. On 11 September, 1919, the cardinal received a letter from the Pope deploring the Hungarian Revolution, which had despoiled many of the dioceses and hindered the work of the clergy. He congratulated the bishops, priests and faithful on their courageous resistance to the religious persecution, an important factor in the revolution, which was by no means entirely political. He assured them that he would take a keen interest in Hungarian affairs, and expressed his desire that the Hungarian bishops should do the same. The canons of the cathedral of Esztergom are prothonotaries apostolic *ad instar, durante munere*. The Catholic population is counted at 1,594,515 by the 1920 statistics, as against 2456 Schismatics, 329,727 Protestants, 334

Oriental Greeks, and 258,222 Jews. The archdiocese is divided into 40 deaneries, 480 parishes, 200 second class parishes and vicariates, 1024 secular priests and 221 regular clergy.

Eucharist (cf. C. E., V–572d).—Under the Code for a grave cause a local ordinary or parish priest may permit a deacon to give Holy Communion. In case of necessity this permission may be presumed. Provided there is some one to take care of the consecrated host and that Mass is celebrated regularly at least once a week; (a) the Blessed Sacrament should be kept in a cathedral, the principal church of a vicariate apostolic, a prefecture apostolic, an abbey or prelature nullius, in every parish, or quasi-parish church, and in churches annexed to exempt religious houses; (b) on the other hand it may be kept with the principal public or semi-public oratory of pious places or religious houses, and of ecclesiastical colleges directed by the secular clergy or religious. To keep it in other churches or oratories an Apostolic indult is required; a local ordinary, however, can grant permission for it to be reserved in churches or public oratories, but only for just cause and incidentally. No one may keep the Blessed Sacrament or bring it with him on a journey. The churches in which the Blessed Sacrament is kept, particularly parish churches, should be open to the public for at least a few hours each day. All privileges to the contrary being revoked, the Blessed Sacrament cannot be kept in religious or pious houses except in the church or principal oratory; nor can it be kept within the choir or enclosure of a nun's monastery. It may not be kept continuously or habitually on more than one altar in the same church, and rectors are to see that this altar is more adorned than any other, so that the faithful may be excited to greater piety and devotion. It should be kept in a fixed tabernacle in the middle of the altar. The tabernacle should be artistically constructed, securely closed, adorned according to liturgical regulations; it must contain nothing but the Blessed Sacrament, and must be guarded carefully against all danger of profanation. The priest in charge of the church or oratory is bound gravely in conscience to guard the tabernacle key most carefully. For grave reason the Holy Eucharist may be removed from the altar and kept during the night with the local ordinary's permission, in a fitting, safer place, in which case it is to be laid on a corporal, and a light must be kept burning before it.

A sufficient number of consecrated hosts to meet the wants of the sick and the faithful are to be kept constantly in a solidly constructed, tightly closing pyx, with a white silk embroidered cover. In churches or oratories in which the Blessed Sacrament is kept there may be private exposition in the pyx for any just cause without the ordinary's leave. In private exposition the ciborium is visible in the open tabernacle, and is taken out only for the Benediction. There may be public exposition in the monstrance in all churches during the Masses and continuing to Vespers on Corpus Christi and within the octave; at any other time this is forbidden without a just grave cause, especially a public cause, and the ordinary's leave, even in a church belonging to exempt religious. The Forty Hours' Devotion is to be held yearly in churches in which the Blessed Sacrament is reserved; if for any special reason this cannot be done with due reverence the local ordinary should arrange to have exposition with greater solemnity than usual for some hours on stated days.

Eugénie, Empress (Eugénie Marie de Montijo de Guzman y de Porto-Carrero), wife of Napoleon III, b. at Granada, Spain, 5 May, 1826; d. at Madrid, 11 July, 1920. Her father Count de Montijo, was Spanish, and her mother was a Kirkpatrick of Scotch extraction. She married Napoleon III on 29 June, 1853, when he was Emperor of the French and the prince imperial was born 16 March, 1856. When the war with Germany broke out in 1870 she was made regent, but the Communist Revolution, that followed the defeat of the emperor, forced her to leave France. She repaired to England, and was followed by the prince and emperor. On 9 January, 1873, the emperor died under a surgical operation, and six years later the prince was killed in the war with the Zulus. After that, her life was passed in seclusion.

Eupen and Malmédy, Diocese of. See Liège.

Europe (cf. C. E., V–607a).—The result of the World War (1914–18) in Europe has been to sweep away the old boundaries of states, political parties, and social classes. New states have risen, old states have changed their character, and others are experiencing a national re-birth. Among the latter, the most conspicuous example in Poland. The new states include Jugoslavia, Czechoslovakia, Latvia, Esthonia, and Lithuania. Germany has lost 5600 square miles and nearly 2,000,000 inhabitants by the recession to France of Alsace and Lorraine, in addition to the great Saar Valley coal field. Fifteen years hence the inhabitants of the Saar Basin will decide by plebiscite who shall rule them. Belgium has acquired full sovereignty over Moresnet, and possession of Eupen and Malmédy, surrendered by Germany, and now has an area of 11,630 sq. miles and a population of 7,600,000. Germany also gave up to Poland an area equal to 30,000 square miles with a population of 6,000,000, and in order to provide Poland with an outlet to the ocean surrendered Danzig, which became the free city of Danzig under the protection of the League of Nations. In addition to the Saar Basin six areas in the German Territory were placed under plebiscites: two in East Prussia (Marienwerder and Allenstein) voted to stay with Germany; Northern Schleswig to return to Denmark; Holstein and Southern Schleswig to become re-incorporated into the German State; and Upper Silesia was divided between Poland (1300 sq. miles) and Germany (2800 sq. miles). As a guarantee for the faithful execution of her contracts under the treaty of Versailles, Germany consented to the military occupation of territory to the west of the Rhine, designated as "Zone of Allied Occupation." The Kiel Canal was internationalized, and Helgoland dismantled. Thus Germany is reduced to an area of about 172,000 sq. miles and a population of about 55,080,000. Austria proper has shrunk from 134,000 sq. miles to 32,000 sq. miles; its population from 29,000,000 to 6,500,000. The Klagenfurt district voted by plebiscite to remain with Austria. By the loss of Transylvania (22,000 sq. miles) to Rumania, and Croatia, Slavonia, and portions of Banat to Jugoslavia. Hungary was reduced from 125,000 sq. miles with more than 20,000,000 subjects to 36,000 sq. miles with 8,000,000 people.

To the Greeks Bulgaria renounced Bulgarian Thrace; to the Jugoslavs, a strip of territory including the town of Strumitsa, also two fragments along the West Bulgarian front, one of which contains the town of Tsaribrod; a total loss of about 2000 sq. miles out of her 43,000 sq. miles. To the Turks only a small tract in Europe remains, the Chatalja district, west of Constantinople. The Dardanelles, Bosphorus, and shores of the Sea of Mar-

mora became the "Zone of the Straits," controlled and governed by an Inter-Allied Commission and a small area known as the Suvla Reservation was set aside as a cemetery for the Allies who fell in the attempt to take Constantinople. Greece received Turkish Thrace and numerous islands of the Ægean Sea. After being united to the Russian Empire as an autonomous grand duchy, Finland proclaimed its independence as a republic in December, 1917. She was awarded the Aland Islands, by the League of Nations in 1920. The three Baltic States of Esthonia, Latvia, and Lithuania declared their independence under republican forms of government, Esthonia (area, 23,160 sq. miles; population, 1,750,000), and Lithuania (59,633 sq. miles; population, 4,800,000) in February, 1918, and Latvia (25,000 sq. miles; population, 1,503,193) in November of the same year. Soviet Russia with its 95,000,000 inhabitants is still in a chaotic condition. The reconstituted Poland, now a republic, with its seat of government in the ancient capital of Warsaw, derives its territory from the three powers, who profited in the former partitions of the country; from Germany was acquired parts of Posen, West Prussia, East Prussia, and Silesia; from Austria-Hungary, most of Galicia and a part of Bukowina, and from Russia all of Russian Poland. The probable area of the republic is 100,000 sq. miles.

The new republic of Czechoslovakia, with an area of about 52,000 sq. miles and a population of 14,000,000, includes Bohemia, Moravia, and parts of Silesia and Slovakia, united in October, 1918. At the same time the Kingdom of Jugoslavia, formed by the union of Croatia, Slovakia, and Dalmatia, was proclaimed, a total area of 101,254 sq. miles, with a population of about 15,000,000. By the terms of the Treaty of Rapallo in 1920 Jugoslavia was awarded the Dalmatian coast and islands, while to Italy fell the towns of Zara and the islands of Cherso and Lagosta. The city of Fiume and the outlying territory was declared internationalized. Montenegro is no more, having been absorbed by Jugoslavia. Albania (11,000 sq. miles), the bone of contention in the Balkans, remains independent, Italy, however, keeping the island of Saseno. Italy's acquisition of the islands of the Adriatic constitutes a small part of her territorial gains as a result of the war; the redeemed region of Trentino, Gorizia, and Istria together with Trieste, now belong to Italy, and insure her control of the Gulf of Venice and all the North Adriatic littoral. All this area constitutes about 17,000 sq. miles. Italy also administers the island of Rhodes, which in fifteen years is to decide by plebiscite whether or not it is to be ceded to Greece; and also the island of Kastelorizo, near Kekova Bay, acquired by the Turkish Treaty of Sèvres.

By its recovery of Bessarabia and parts of Hungary, mentioned above, Rumania became the largest of the Balkan States, with 17,000,000 inhabitants, and 122,282 sq. miles. To the northeast is the nascent republic of Ukraine, whose boundaries are still vague, and which has a probable area of 200,000 sq. miles and a population of 30,000,000. The most recent change in boundary has been in the district of Teschen, Silesia; in 1921 Teschen was awarded to Poland, but the territory containing mines was awarded to Czechoslovakia. The acquisition of new territories by Greece as a result of the Balkan Wars gave the country a total area of 41,933 sq. miles and an estimated population of 4,821,300; add to this, all of Greece's acquisitions in the World War, the Ægean Islands, Western Thrace, and the greater part of the province of Aden in Asia Minor, all that was left of Turkey in Europe, west of the Chatalja lines, and the Dodecanese Islands, and it will be seen that no nation has profited more than Greece in proportion to its pre-war importance, with its present population of six million. Luxemburg, formerly a Grand Duchy of Germany, has placed herself under the protection of Belgium.

The following countries remained unaffected by the World War as far as area is concerned:

Country	Area Square Miles	Population
Holland	12,582	6,831,231 (1920)
Spain	194,783	20,783,844 (1920)
Sweden	173,035	5,847,037 (1920)
Portugal	35,490	5,957,985 (1911)
Switzerland	15,976	3,861,508 (1920)
United Kingdom	121,633	45,516,259 (1911)
Norway	125,001	2,691,855 (1920)

Euthanasia (cf. C. E., V–630a), means a good or painless death. Its advocates would apply it in certain severe cases to (1) the sick, (2) the insane, and (3) the criminal. These three classes of unfortunates, according to the advocates of euthanasia, are doomed to a life of suffering and are a useless expense to the State, and for these reasons should not be permitted to live. Committees of experts would be appointed to visit the wards of hospitals and to decide what patients may possibly be cured. Those who have no prospects of recovery and suffer from severe maladies are to be given some drug or opiate which will render them unconscious and gradually bring on death. Other committees would visit insane asylums and penal institutions and destroy the lives of those who have no chance of a cure, or who can in no way become dependable members of society. "Euthanasia is just now being made the subject of nationwide discussion among physicians, ministers, philanthropists and criminologists. Efforts are being made in New York, Massachusetts, Ohio, and Missouri to have it legalized by law. Many physicians favor it. Many lawyers believe that as a legal issue the state possesses the moral and constitutional right to practice euthanasia" (Chicago Inter-Ocean, 16 March, 1913). "As the author has stood by the beds of consumptive or syphilitic children, he has wondered if it were kindness to keep life in the pain-racked body. Cure was out of the question so far as medical science now knows, and one wonders why days of pain should be added to days of pain. The same questions recur as one passes through the incurable wards of an almshouse, especially as one studies the cases of the cancer patients" (Werner's "American Charities," revised ed., p. 26). George Ives, in his "History of Penal Methods," concludes that: "All [criminals] who cannot ultimately lead useful, human, tolerably happy lives should be destroyed as soon as their condition has been determined."

The principal objection to this vicious doctrine is that God alone has the supreme dominion over human life. No committee of social workers or legislators may presume to trespass upon this right of the Creator. God is the author of life and it is for Him to decide when the service of His creatures in this world terminates. Any law authorizing a committee of physicians to enter institutions and do away with the lives of inmates would be invalid as it contravenes the higher law of God. A second argument against the application of this doctrine is the mental anguish and fear which it would bring to the unfortunate sick and suffering. Every inmate of a hospital or other institution for the sick and suffering would be in continual fear of death,

and the mental suffering thus brought about would far exceed any physical pain to which the inmates are now subjected. It opens an avenue, too, for all forms of injustice towards the sick under the plea of ridding them of useless pain. Doctors and nurses who may become insane or sick owing to their devoted care to humanity, soldiers wounded or rendered insane by the terrible sacrifices for their country, civilians in every walk of life who have broken their health by their daily routine of duty; all these would be helplessly in the power of the committee of physicians. No physician or social worker has any moral right over life. They are to prolong life, lessen human suffering and promote the general welfare of the community. Human life is from God and belongs to God. No one may under any conditions directly take the life of an innocent person.

COPPENS and SPALDING, *Moral Principles and Medical Practice* (New York, 1921); SPALDING, *Talks to Nurses*, (New York, 1920).

HENRY S. SPALDING.

Evangelical Association. See ALBRIGHT BRETHREN.

Evangelical Church (in Prussia; cf. C. E., V–642d), has in recent years continued to disintegrate internally and has ceased to be a state church.

I. INTERNAL DISINTEGRATION.—Many scholars, officially members of the Evangelical Church, reject almost all dogmatic belief and deny the Divine origin of the Bible. They have adopted and teach some sort of creedless, Christless Christianity. Owing to the spread of their radical opinions and to the success of Socialist propaganda the tendency to secession has become very pronounced in the denomination. Before the separation of Church and State was effected thousands seceded annually and thousands more omitted to follow the same course, merely owing to the petty restrictions and formalities with which the State surrounded the proceedings leading to official secession. Within the denomination itself such profound antagonism exists between the liberal and the conservative element in theological disputes and religious practice that German Protestantism seems to be divided into contending factions. The conservatives insist on the acceptance by all church members of the confessions of faith and doctrinal standards hitherto considered as authoritative expressions of orthodox evangelical doctrine. The rejection of these should, according to them, entail exclusion from the church, for a church devoid of internal cohesion and held together solely by external means obviously constitutes a very peculiar religious society. Briefly, the conservatives look upon creeds and other doctrinal standards as binding on all members of the Evangelical Church.

The Liberals, however, emphatically dissent from this view. They hold confessions of faith to be in no wise obligatory, freely reject articles of belief and nevertheless refuse to give up their church membership. In their eyes creeds drawn up by fallible men must yield before the private interpretation of the Bible and no man who has possessed himself of a more "modern and progressive" understanding of the Scriptures can be forced out of the church by an appeal to written denominational tests. They pertinently cite the Evangelical Union as an instance where Calvinists and Lutherans were brought together in one state church and conclude that Liberals and Conservatives should find it possible to live together in the same organization. The Evangelical church is, in their opinion, not a society whose members hold identical beliefs, but an organization composed of persons who follow the dictates of their individual conscience and oppose the power of the Church of Rome. Although, as one of them stated, in point of belief it could only be said of them with certainty that they were not Catholics, they held that, without their own consent, they could not be excluded from the church.

In religious practice liberal or conservative minorities in certain parishes took matters into their own hands to secure the occasional services of ministers acceptable to them. The Liberals in certain predominantly conservative parishes invited Liberal clergymen to conduct services in public halls or other secular buildings. The conservative minority took similar action in some parishes to which they belonged. The competent ecclesiastical authorities either tolerated the innovation or protested without success. These divisions led some to the conclusion that the separation of the Church from the State would be the most practical solution of existing difficulties. The great majority of Evangelical Christians, however, held fast to the existing union, because as one Protestant writer frankly stated, union with the State was the only effective means to preserve the Evangelical Church from dissolution.

II. SEPARATION.—The World War seemed at first to have solidified Protestant sentiment in Germany. As it progressed, however, the bickerings of former days were again heard. With its issue so disastrous for Germany, separation from the State was suddenly forced on the Evangelical Church. The revolution which on 9 November, 1918, forced the abdication of the Kaiser and overturned the imperial government, also suppressed the official connection of the Evangelical Church with the Prussian State. Until then that Church represented the governing class of Prussia and formed a constituent part of the state organization. It was a denomination composed of government officials and out of touch with the masses. By the revolution the former political protection and financial assistance were withdrawn, the Church was thrown on its own resources and its members were given complete freedom to secede from it. According to the constitution of the German Republic published on 11 August, 1919, "there is no state religion. All inhabitants enjoy complete freedom of belief and of conscience. The free exercise of religion is guaranteed by the constitution and placed under the protection of the State" (articles 135, 137).

These clauses have made secession easy where it was formerly difficult; they have removed constraint so long in use in favor of the Evangelical Church; they have placed the latter in legal matters on a footing of equality with other denominations. The strength of the Church has been immensely impaired. While there is small likelihood that Evangelicals will in large numbers accept Catholicism, separation probably means disruption of a formerly centralized body. The World War and consequent German revolution have eliminated the Prussian state as the official protector of Protestantism at home and its unofficial leader abroad.

Since the introduction of separation attempts have been made in the German states to reorganize the Protestant Church. In Prussia they have not led to definitive results at the present writing. In Bavaria the Lutheran and Reformed Churches, after a century-old union, have given themselves separate church governments. In Baden also the ecclesiastical reorganization has been completed and the right attributed to a sufficiently numerous minority in a parish to select its own minister

and hold separate services. In other States a new church constitution has likewise been adopted. A curious feature of the Brunswick and Mecklenburg-Schwerin constitutions is the institution of "bishops" as heads of these churches.

III. Statistics.—The German Empire had, in 1914, 66 million inhabitants, of whom 41 million were Protestants and over 24 million were Catholics. Owing to the losses sustained in the war and cessions imposed by the peace treaty the German Republic was reduced to 60,900,000 inhabitants, according to the census returns of 8 October, 1919. Further losses have since been incurred by the cession of part of Silesia to Poland in accordance with the decision of the League of Nations. The population of Germany is now scarcely 60,000,000, approximately 39,000,000 of these being Protestants and 19,000,000 Catholics. The decrease of several million in the Catholic population is accounted for by the cession of predominantly Catholic provinces to France and Poland through the treaty of Versailles (1919).

M'Laren, *Creeds, Heresy-Hunting and Secession in German Protestantism To-Day* in *Hibbert Journal*, XII (1913-1914), 721-732; Kissling, *Der deutsche Protestantismus 1817-1917* (Munster, 1918); Rade, *The Present Situation of Christianity in Germany* in *American Journal of Theology*, XXIV, 1920, 339-367; Rost, *Der Protestantismus nach protestantischen Zeugnissen* (Paderborn, 1920); Schneider, *Kirchliches Jahrbuch* (annual); Lempp, *Church and Religion in Germany* in *Harvard Theological Review*, XIV (1921), 30-52; Grisar, *Die Neugründung des Kirchenwesens im deutschen Protestantismus* in *Allgemiene Rundschau* (Munich, January 14 and 21, 1921); Idem, *Die neuen protestantischen Landeskirchen, loc. cit.*, 4 February, 1922.

N. A. Weber.

Evora, Archdiocese of (Elborensis), in the Province of Alemtejo, Portugal. This see is filled by Most Rev. Manuel Mendes Da Conceição Santos, b. in the Diocese of Lisbon 13 December, 1873, chancellor of the cathedral at Guarda, doctor of divinity, appointed Bishop of Portalegra 9 December, 1915, promoted to the titular metropolitan see of Philippopolis and coadjutor of Evora 4 June, 1920. Upon the death of Agustin Eduardo Nunez (b. 31 March, 1849, d. 14 July, 1920) he succeeded to Evora 24 July following. In 1921 the Portuguese Government decorated him with the Cross of the Order of Christ. The census of 1900 showed the diocese to have a Catholic population of 206,518, 176 parishes, and 176 priests, while the statistics of 1903 credited it with 313 churches and 297 chapels.

Evreux, Diocese of (Ebroicensis), in the department of Eure, France, suffragan of Rouen. Upon the death of Rt. Rev. Philippe Meunier, 11 January, 1913, Rt. Rev. Louis-Jean Dechelette was transferred to succeed him 7 February, 1913. On 9 August, 1919, Bishop Dechelette was named by the Belgian king commander of the Order of Leopold. He died the following year, on 11 April, and was succeeded by Rt. Rev. Constantin Chauvin, born in Cossé-le-Vivien 1859, made his studies at Mayenne, Laval, and St. Sulpice in Paris, and was ordained in 1882. He served as professor of Holy Scripture at the Seminary of Laval, and rector of the lower seminary, and was named an honorary canon in 1900, a member of the Biblical Commission in 1903, titular chancellor and vicar general in 1907, and appointed bishop 30 July, 1920. The 1920 statistics credit the diocese with 323,651 Catholics, 73 parishes, 545 succursal parishes, and 41 vicariates formerly supported by the State. The diocese is dedicated to St. Taurin, and the cathedral and chapter to the Blessed Virgin.

Examination (cf. C. E., V–673d).—A local ordinary or religious superior who has granted a priest a license to preach after the required examination, may insist on a second examination later, if a doubt arises in connection with the orthodoxy of the preacher's teachings. Before appointing a priest to a parish, the local ordinary should test his knowledge by an examination held in his own and the synodal examiners' presence; but, with the synodal examiners' consent, he may dispense from the examination in case of a priest who is known to be skilled in theology; where, however, the provision of parishes is made by a concursus, that practice is to be continued until the Holy See decrees otherwise. If a parish priest is transferred at the request and wish of the ordinary, he should be re-examined; if the transfer is at his own request, the examination is optional; but no examination is needed when the transfer is forced. An ordinary may examine anyone before confirming or instituting him in any ecclesiastical office. All priests must, unless exempted by the local ordinary for just cause, be examined yearly in sacred science, for the three years following the completion of their studies; the matter for the examination and the manner in which it is to be held are determined by the ordinary; priests in religious orders are to be examined similarly by some of the fathers for a period of five years, after completing their studies, unless they are exempted by their higher superiors or when they are teaching theology, canon law, or scholastic philosophy.

Examiners, Synodal (cf. C. E., V–676).—In each diocese there are to be not less than four nor more than twelve synodal examiners, the Code leaving the exact number in each instance to the discretion of the bishop. The names of the examiners are proposed in the synod by the bishop and approved by the synod. If any of them should die or vacate his position in the interval between two synods, the bishop, on consulting the cathedral chapter appoints a substitute. Formerly, if the number of examiners fell below six more than a year after the synod was held, the bishop had to obtain leave from the Holy See to fill the vacancies. After holding office for ten years or less, if a new synod occurs sooner, their tenure of office ceases, but they may complete any work they have begun, and may be re-appointed. They cannot be removed by the bishop, except for grave cause and after consulting the cathedral chapter. The chief duties of the synodal examiners are to examine candidates for parochial benefices, and to assist the bishop in the proceedings concerning the removal or transference of parish priests; they may be appointed also by the bishop to conduct examinations for faculties and for the recently ordained priests. An examiner may be a parochial consultor, but he may not act in both capacities in the one case.

Excommunication (cf. C. E., V–678).—The sixth canon of the Code of Canon Law, which came into force in 1918, declares that all former ecclesiastical punishments, whether spiritual or temporal, medicinal or vindicatory, latæ or ferendæ sententiæ, not mentioned in the Code have been abolished. The excommunications contained in the Constitution "Apostolicæ Sedis," for instance, and set forth in detail in the Catholic Encyclopedia, V–686 sqq., have now lost their force, except in as far as they have been re-enacted in the Code.

Excommunications are now divided into five categories, according as they are reserved: (a) very especially to the pope; (b) specially to the pope; (c) simply to the pope; (d) to the bishop; (e) to no one. Of these the first class, though hitherto

admitted by canonists, was not formally recognized by the law.

I—*Excommunication very specially reserved to the pope* is incurred by: (a) Those who throw away the consecrated species or carry them off or retain them for an evil purpose (can. 2320). This is a new excommunication.

(b) Anyone who lays violent hands on the pope; such a culprit is, moreover, by the very fact of his crime, an excommunicate *vitandus* (can. 2343). Under the Code, attacks on the person of the pope are punished more severely than before. It may be noticed also that this is the only case in which a culprit becomes an excommunicate *vitandus* (i. e., one to be shunned) without a sentence or denunciation.

(c) A confessor who absolves or pretends to absolve an accomplice in a sin against chastity, except when there is a really grave danger of death (*in articulo mortis*, at the point of death, usually so interpreted in this matter by canonists) and no other priest is present, even one lacking approbation, who could hear the confession without great danger of giving scandal or of ruining the reputation of either or both of the culprits, or if the dying person refuses to confess to another priest. Furthermore, the same penalty would be incurred if the guilty priest heard the confession of his accomplice, who at his direct or indirect instigation omitted mentioning the sin from which he or she had not been already absolved (can. 2367).

(d) A confessor who presumes to violate the seal of confession directly (can. 2369). This is a new censure, enacted not to correct an abuse, as violation of the seal of confession has occurred only extremely rarely in history, but to reaffirm to the world the sanctity of the secret of any penitent mentioned in the confessional.

II—*Excommunication specially reserved to the pope* is incurred by: (a) All apostates from the Christian faith, all heretics and schismatics (can. 2314). Those who gave credence to, received, countenanced, or defended apostates or heretics formerly incurred this penalty expressly; they are now immune, except in so far as they have incurred guilt as co-operators. Though absolution from this censure is reserved in the forum of conscience to the pope, yet, if the crime of apostasy, heresy, or schism has been brought before a local ordinary in the external forum in any way, even by voluntary confession, he but not a vicar-general without a special mandate, may by his ordinary power, absolve the culprit in the external forum, and then any confessor can absolve him from the sin. Before the local ordinary grants absolution from the censure the culprit must abjure his error in the presence of the ordinary or of his delegate and of at least two witnesses. This power of the bishop to absolve in the external forum is ordinary and can be delegated; in the United States it is customary to delegate it to priests who receive converts to relieve them from the necessity of asking for faculties in each case. If a person is suspected of heresy, he is to receive a canonical admonition; and if he stubbornly neglects the warning and minor penalties that may be imposed, he is finally to be deemed a heretic, and as such he incurs this form of excommunication.

(b) Those who publish books written by apostates, heretics, or schismatics, advocating apostasy, heresy, or schism—the censure is incurred only when the work has been actually published—and all who defend or knowingly and without due permission read or keep those books or others prohibited by name by Apostolic letters (can. 2318). The former legislation mentioned the printers, but not the publishers, of these forbidden books as incurring excommunication, and made no reference to writings of schismatics or to works upholding apostasy or schism. It should be noted that the authors whose works may not be published, or knowingly defended, read or kept, in virtue of this particular canon without the incurring of excommunication are those only who are or have been Christians.

(c) Anyone who not being a priest pretends to celebrate Mass or hear sacramental confession (can. 2322); a new censure.

(d) Those who are guilty of certain crimes in connection with papal elections referred to by Pius X in his Constitution "Vacante Sede Apostolica" of 25 December, 1904 (can. 2330). The following persons are therein mentioned as incurring excommunication: Cardinals who during the conclave, if not prevented by ill-health, do not obey the signal when given for the third time to assemble for a scrutiny (§37); any person who sends into or more specially out from the conclave any written or printed matter which has not been submitted for examination to the secretary of the Sacred College and of the prelates in charge of the conclave; it is, moreover, absolutely forbidden for anyone to send daily papers or periodicals from the conclave (§50); cardinals or attendants present at the conclave who violate the obligation of secrecy regarding the election—or what takes place in the conclave or place of election (§51); cardinals who reveal to their attendants or anyone else matters relating directly or indirectly to the voting, or to the proceedings or decrees of the assemblies of the cardinals held before or during conclave (§52); those who are guilty of simony (§79); any persons, even cardinals, who, during the lifetime of the pope and without his knowledge, presume to treat of the election of his successor or to promise their vote, or who discuss the matter or come to any decision regarding it at private meetings (§80); anyone taking part in the conclave who, even as the result of a mere desire, has undertaken to propose the Veto on behalf of any civil power in any way to any or all of the cardinals before or during the conclave; and what is said of the Veto applies to every kind of attempt by a lay person or by the secular power to meddle in a papal election (§81); cardinals who agree or promise or in any way bind themselves to give or refuse their vote to anyone—this, of course, does not refer to the discussions that take place during the vacancy (§82); and finally, anyone who dares to disregard letters written by the pope after his acceptance of office but before his consecration (§88). Except where there is danger of death absolution from the excommunication inflicted for these offenses can be given by the pope alone, even the major penitentiary being without faculties for granting it.

(e) All those, not excluding even sovereigns, bishops, and cardinals, who appeal from the laws, decrees, or mandates of a reigning pontiff to a general council (can. 2332). The new legislation, unlike the old, makes no distinction between present and future councils; it may be noted, too, that nothing is said expressly in the canon about those who co-operate by giving aid, counsel, or countenance to such appeals.

(f) Those who have recourse to any lay power to impede the letters or documents of the Holy See or of its legate, or who directly or indirectly prohibit their promulgation or execution, or who on account of these letters or documents injure or intimidate those interested in them or any other person.

(g) Those who publish laws, mandates, or decrees against the liberty or rights of the Church; or who, directly or indirectly, impede the exercise of ecclesiastical jurisdiction in the internal or external forum, having recourse for that purpose to any lay power (can. 2334). This varies from the former censure by including mandates; again, the impeding of ecclesiastical jurisdiction referred to must result from the recourse to the civil authority; if it resulted from threats or violence on the part of the offender it would not come under this canon.

(h) Those who, without due permission of the Holy See, dare to cite before a lay judge, a cardinal, a papal legate, or a higher official of the Roman Curia in matters pertaining to their own office, or who thus cite their own ordinary (can. 2341). There are fewer persons protected by this enactment than under the old legislation. The censure may be incurred not merely by a plantiff, but also by a judge, though the latter would ordinarily be immune as having usually no discretion in the matter; being compelled by law to act when requested, his action would not come within the category of those referred to when the expression "dare," *ausus fuerit* is used.

(i) Those who lay violent hands on cardinals, legates, patriarchs, archbishops or bishops, whether residential or titular (can. 2343).

(j) Those who usurp or retain personally or otherwise the property or rights of the Roman Church (can. 2345). While accomplices are not mentioned in this canon, as they were in the Constitution "Apostolicæ Sedis," they, too, may, at times, still incur this penalty (can. 2209; 2231).

(k) Those who forge or falsify letters, decrees, or rescripts of the Holy See, or who knowingly make use of such letters (can. 2360). By forgery is meant the fabrication of an entire document or the affixing of the official seal to a document fabricated by another; falsification, on the other hand, means the alteration of an authentic document by suppression, erasures, writing over, or substitution, in a way that notably modifies its meaning. Under the pre-Code legislation forgery did not entail this excommunication, though the publication of the falsified letters did; on the other hand, those who knowingly made use of the falsified documents incurred only excommunication reserved to the ordinary.

(l) Those who directly or indirectly denounce a confessor to his superiors on a false charge of solicitation (can. 2363). This is a new censure, from which absolution cannot be given until the culprit formally retracts the charge, makes all the reparation possible, and accepts a severe penance.

III—*Excommunication simply reserved to the pope* is incurred by: (a) Those who traffic in indulgences (can. 2327); formerly traffickers in other spiritual favors besides indulgences were similarly punished.

(b) Those who join the Freemasons or other associations of the same kind that plot against the Church or the legitimate civil authorities (can. 2335); the penalty was formerly directed also expressly against all who countenanced these sects in any way and all who did not inform against the secret chiefs or leaders.

(c) Those who presume to absolve from excommunications specially or very specially reserved to the Holy See without having the requisite faculty (can. 2338).

(d) Those who help or favor anyone in connection with a crime for which he was declared an excommunicate *vitandus*, and all clerics who knowingly and freely communicate with him *in divinis* and admit him to the Divine offices (can. 2338).

(e) Those who, without leave of the Holy See, dare to cite before a lay judge a titular or residential bishop (other than their own), or an abbot or prelate *nullius*, or any of the highest superiors of religious orders approved or lauded by the Holy See (can. 2341).

(f) All persons of whatever kind, condition, or sex, who violate the canonical enclosure or cloister of nuns having solemn vows (*moniales*), by penetrating into their monasteries without lawful permission, and those who introduce or admit them; also all women who enter the enclosure of a regular order of men, and superiors and all others who introduce or admit them, or girls whatever their age may be; and, finally, nuns with solemn vows who leave their enclosure unlawfully, that is even for a short time under any pretext, without leave of the Holy See, except when they are in imminent danger of death or of some very grave evil (can. 2342). The wording of this section varies slightly from that of the old law; the censure for violating convent enclosure was formerly incurred by those who had not attained puberty; they are now, however, exempt from all censures. This canon, it may be noted, refers to papal enclosure exclusively.

(g) Those who presume to usurp and convert to their own use, directly or indirectly, church property of any kind, or who prevent those who have a right to receive the income from obtaining it (can. 2346). The excommunication cannot be removed till the culprit restores the property or removes the obstacle to the reception of the income.

(h) Those who fight duels or who challenge or accept challenges thereto or who aid or countenance duelling, or who are present designedly at such combats and permit them to take place or do not prevent them as far as lies in their power (can. 2351).

(i) Clerics in major orders and regulars and nuns having a solemn vow of chastity who presume to contract marriage, even civilly, and also all persons who presume to attempt marriage with them (can. 2388); formerly this censure was reserved to the ordinary.

(j) Those who are guilty of simony in connection with any ecclesiastical office, dignity, or benefice (can. 2392).

(k) A vicar capitular or any other person who, directly or indirectly, takes away, destroys, conceals or substantially changes any document belonging to the episcopal curia (can. 2405); this is a new censure.

IV—*Excommunications reserved to the ordinary* are incurred by: (a) Catholics who, even when a Catholic service has preceded or is to follow, renew or give their matrimonial consent personally or by proxy before a non-Catholic minister, unless when for the procuring of merely civil effects in accordance with the civil law they go before him purely as a civil registrar; or who marry with an explicit or implicit agreement to educate any or all of the children outside the Catholic Church; or who knowingly presume to offer their children to non-Catholic ministers for baptism; or parents or guardians who knowingly hand over their children to be educated or instructed in a non-Catholic religion (can. 2319). Some of these parties may, through stubbornness in their evil conduct, become suspected of heresy and so ultimately incur excommunication specially reserved to the pope (see above, II [a]).

(b) Those who manufacture or who knowingly sell, distribute or expose false relics for public veneration (can. 2326); this is a new censure.

(c) Those who lay violent hands on religious of either sex, or on clerics not mentioned above as protected by severer censures (can. 2350); the censure was formerly reserved simply to the pope.

(d) Those who efficaciously procure abortion, the mother not excepted (can. 2350); the censure has now been extended to include the mother.

(e) Religious of lay or non-exempt communities who leave their houses unlawfully with the intention of not returning (can. 2385); this is a new censure; if the religious belongs to an exempt order the censure is reserved to one of his higher superiors.

(f) Those who are members of a religious order or congregation and, who being professed with simple perpetual vows presume to contract even civil marriage; their partners also incur excommunication (can. 2388); this is a new censure.

V—*Excommunication reserved to no one* is incurred by: (a) Authors and publishers who have books of Scripture or annotations or commentaries thereon printed without due permission (can. 2318); formerly it was the printers, not the publishers, who were expressly censured.

(b) Those who dare to order or compel the granting of ecclesiastical burial to infidels, apostates, heretics, schismatics or any other persons excommunicated or interdicted by a declaratory or condemnatory sentence (can. 2339); formerly this censure was imposed only in connection with the burial of notorious heretics or of persons excommunicated or placed under interdict by name.

(c) Those who knowingly omit obtaining the consent of the Holy See, when it is required by law, for alienating church property, and all those who take part in such a transaction by giving or receiving the property or authorizing its transfer (can. 2347).

(d) Anyone, no matter how exalted he may be, who in any way forces a person to become a cleric or to enter religion or to make his religious profession, whether simple or solemn, temporal or perpetual (can. 2352).

(e) Anyone who knowingly refuses to denounce to the proper ecclesiastical superiors within a month a priest by whom he or she has been solicited in confession; absolution from this censure must be refused until the party makes the formal charge or at least seriously promises to do so (can. 2368).

Under the Code régime no excommunicated person is a *vitandus*, that is, one to be shunned or boycotted, unless he has been excommunicated by name by the Holy See and the decree of excommunication has been made public, and unless, further, the decree or sentence declares him to be a *vitandus*. To this there is only one exception, namely, a person who lays violent hands on the pope becomes *ipso facto* excommunicated and a *vitandus*. It may be noted that not merely the reception of the sacraments, but also the use of the sacramentals, such as holy water or blessed candles, are forbidden to a *vitandus*, and even to any other excommunicated person after a condemnatory or declaratory sentence.

AYRINHAC, *Penal Legislation* (New York, 1920); O'DONNELL, *Crimes and Penalties in the New Code* in the *Irish Theol. Quart.*. XIII (1918), 33-53; NOLDIN-SCHÖNEGGER, *De poenis ecclesiastici* (Innsbruck, 1921).

Exemption (cf. C. E., V–706b; XII–754b).—All regulars, including novices, but excluding nuns with solemn vows who are not subject to regular superiors, together with their houses and churches, are exempt from episcopal jurisdiction, except in the cases mentioned expressly in the Code. Among these exceptions we find that the bishop is entitled to pontificate, confirm and preach in exempt churches; he may investigate the moral and religious teaching given in their schools for externs, their oratories, and charitable or educational centers; he consecrates their holy places, their bells and their fixed altars; he acts as judge of first instance in suits between religious orders and settles urgent questions of collegiate precedence between them. Exempt religious have to obey his instructions regarding certain church matters, for instance, special prayers for the public weal, catechetical or Gospel instructions, public processions; they must obtain his permission to erect houses, to hear confessions of or preach to externs, to have public exposition of the Blessed Sacrament, to erect pious associations, to solicit alms, to publish books or to write for papers. Finally, it is the duty of the bishops to examine all female postulants, novices or temporarily professed before they take the next step in religion to see if they are acting freely and if they thoroughly understand the obligations they are about to assume. If a regular who is legitimately outside of his house returns after committing an offense he may be punished by the local ordinary, if his superior on being notified does not do so. A local ordinary must notify the Holy See if the superior of an exempt religious house fails to reform abuses, after his attention has been drawn to them; if the house is not yet fully formed and the abuses occur which cause scandal the local ordinary may, pending the reply from Rome, intervene to correct them. In the case of pontifical lay religious institutes, the local ordinary may and should see if the constitutions are enforced, the religious spirit upheld, the enclosure observed, and the sacraments duly received. He may and ought to visit hospitals, orphanages, and other such charitable institutions, even if they have been constituted legal persons and granted exemption, and, all customs to the contrary being reprobated, he has the right to an accounting from such institutes, even if they are exempt from his jurisdiction and right of visitation by the terms of their foundation or by prescription or apostolic privilege. A cardinal's chapel is exempt from episcopal visitation, as is a seminary from the jurisdiction of the parish priest.

VERMEERSCH-CREUSEN, *Epit. jur. can.*, 618-24.

Extension Society of the United States of America, THE CATHOLIC CHURCH (cf. C. E., XIV–78c), an organization which collects in, and confines its benefits to, the United States of America and territory under the American flag, having been founded "to foster and extend the Catholic Faith; to develop the missionary spirit in the clergy and people; to assist in the erection of parish buildings for needy places; to contribute to the support of priests living in out-of-the-way localities and poverty-stricken districts; to extend the comforts of religion to pioneers; to supply altar plate and vestments for poor missions; to circulate Catholic literature; to educate or assist in the education of students who intend becoming missionary priests; to direct Catholic colonists to suitable localities."

ORIGIN AND DEVELOPMENT.—The Society was founded at a meeting held in the archiepiscopal residence in Chicago on 18 October, 1905, under the auspices of the late Archbishop Quigley. Four members of the hierarchy, nine priests and six laymen, who had become convinced of the necessity of an organization which would act as a channel between the charity of the cities and the needs of scattered Catholics, were present at the inaugural meeting, at which the Archbishop was appointed chancellor, and the Rev. Francis Clement Kelley, president. No money was available for the purposes of establish-

ment, and the rectory at Lapeer, Michigan, where Father Kelley was pastor, became the first headquarters of the Society. The late Bishop Hennessy, of Wichita, was the first member of the hierarchy to give his encouragement to the plan which subsequently developed, of which Rev. F. C. Kelley was the originator. His mission at Lapeer was handicapped by poverty, and in order to support his work he undertook a lecture tour which brought him into touch with priests in the West and South, who were struggling against even more adverse conditions. He saw that there was no one to plead their cause, and that their constant anxiety concerning the problems of existence was minimizing the effectiveness of their apostolic labors. He wrote an article on the situation, which was published in the "Ecclesiastical Review," and evoked Bishop Hennessy's encouragement, which in turn brought about the inaugural meeting.

The Society met with an immediate and generous response, and at the second meeting of officers it was determined to move the headquarters to Chicago, where they would be more readily available, better able to cope with the increasing mass of work, and where the Society could claim serious attention as a national work. The president was released from parochial duties to devote his exclusive attention to the growth of the Extension movement.

The Holy See gave recognition to the Society, when it was less than two years old, in the form of a letter (7 June, 1907), addressed to its chancellor, and in which Pope Pius X spoke of the work as "most opportune in a country where, owing to the multitudes of immigrants of various nationalities, a great and extending field lies open for the upbuilding of the Kingdom of God. And the more so as the endeavors of associations hostile to the Catholic name are so active and so widespread. This hostile influence, unless coped with unceasingly and prudently, will do no little harm, especially among the simple folk of rural districts, to the happy growth of the Church in America." The Pope approved and ratified the Society and granted perpetually the following privileges and indulgences:

(1) St. Philip Neri shall be the patron of the Society; (2) a plenary indulgence to each member on the day of admission, on the feasts of St. Philip Neri, St. Francis of Sales, St. Rose of Lima, the Holy Apostles, and at the hour of death; (3) to every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interests of the Society; (4) an indulgence of 300 days to all the members, as often as they piously recite the formula, "St. Philip, pray for us"; (5) the above indulgences, plenary and partial, may be applied to the souls in purgatory; (6) priests who are moderators or directors of the Society may enjoy a privileged altar three times a week; founders and life members, six times a week.

By an Apostolic Brief (9 June, 1910) Pius X erected the Society into a canonical institution, appointed a Cardinal Protector, fixed the headquarters in Chicago, appointed the Archbishop of Chicago the Society's chancellor *ex officio,* and reserved to the Holy Father the appointment, every five years, of the Society's president.

In a letter (12 April, 1919), signed by the Cardinal Secretary of State, Pope Benedict XV, "desiring to give to your Society a new mark of his particular consideration and esteem," granted the privilege of the use by the Society in its official emblem of the papal insignia.

ORGANIZATION.—Membership in the Society and participation in the privileges extended to it are secured by contributing to the Society's funds directly, or indirectly by subscribing to "Extension Magazine." The magazine was established a year after the foundation of the Society, "to foster the missionary spirit," and through it the needs of the missions and missionaries in America have been made known and, to some extent, supplied. In addition to "subscribing membership," the Society has annual memberships ($10 a year), life memberships ($1,000 in cash or in ten equal annual payments), and founderships ($5,000 in cash or in ten equal annual payments). Founderships and life memberships may be established through wills. Founderships bestow the privilege of membership in the Board of Governors. The Society has one thousand Masses offered annually for its members, living and dead. "Extension Magazine" began as a quarterly and developed into a monthly. Its circulation and influence increased steadily, and in 1919 it had reached a certified circulation of 287,000, and employed nearly 300 circulation agents.

Auxiliaries were formed in the "Order of Martha" and the "Child Apostles" to encourage personal service on behalf of the home missions. The "Order of Martha" is organized in "households," and its members have been responsible for building many chapels and schools, besides supplying vestments and linens of home workmanship for the missions. The pennies of the children have built ten chapels (1922).

A church goods department was created for the collection of used vestments and other church furnishings, and for their distribution after suitable repair. In one year (1921) goods estimated at the value of $25,000 were thus salvaged for use in poor missions.

A Mass intention department was opened to supply the machinery necessary for the passing of surplus intentions from the city priests to the poor missions where they were needed, and where they are, very often, the only means of subsistence afforded the missionaries. The Mass intentions which passed through the Society in 1921 totaled $147,044.14. In 1919, in a period of national anxiety, they reached $240,164.10. Mass intentions are distributed through diocesan ordinaries and through provincials of communities, and no deduction is made for administration.

Extension Press was created to meet the demand for an efficient Catholic mail order house for the supply of books and articles of devotion. Of the goods despatched 95% are shipped to points at which there are no Catholic book stores. Extension Press has published several books, and prints illustrated calendar for which the annual sale is about 200,000. The profits of this department and of "Extension Magazine" benefit the Society's general work.

GOVERNMENT.—The Society is governed by its chancellor (the Archbishop of Chicago). A Board of Governors, consisting of bishops, priests, and laymen, for a place on which any member of the American hierarchy is eligible, meets annually in November to review work and discuss policies. The priests and laymen on the board are chosen for their representative character, and founders are entitled to membership. An executive committee is elected at the annual meeting, and consists, besides the chancellor and the president, who are *ex officio* members, of one bishop and four business men. This committee alone has power to allocate the Society's funds. No member of the board or of the executive committee receives remuneration for such service. The immediate direction of the Society and of "Extension Magazine" is in the hands

of the president, who is assisted by priests and laymen. The books of the Society and of the magazine are audited quarterly by a certified public accountant, and annually by an auditing committee.

Work Accomplished.—The Society's annual collections were:

1905	$ 1,934.00	1913	$282,879.87
1906	34,080.79	1914	265,531.08
1907	41,338.93	1915	335,899.58
1908	75,481.64	1916	343,921.30
1909	121,809.16	1917	384,316.97
1910	176,395.20	1918	465,360.53
1911	307,967.15	1919	530,701.62
1912	268,984.13	1920	575,561.18

These figures include the Mass intentions handled by the Society.

To the end of the fiscal year of 1921 the Society had assisted in the building of 2074 structures, of which 1932 were churches, 98 schools and convents for the accommodation of teaching Sisters, and 44 priests' houses. The Society's policy is to assist the local Catholics to help themselves, and to foster in them a spirit of responsibility. Thus a portion of the cost of erection is guaranteed by the Society when the need of a structure has been demonstrated, and the money is paid when the roof is on the building. Buildings assisted in this way have been erected in forty-three states of the Union, and also in the Philippines, Porto Rico, Alaska, and Canada. Texas stands first (1921) with 313, and South Dakota, Louisiana, New Mexico, Oregon, Montana, and Minnesota have each over one hundred. About half of all Catholic churches erected in America in recent years have been assisted by the Society, in 1919, the percentage aided being as high as 88.04. The reports of the missionaries, submitted with applications for assistance, show that nearly half a million Catholics have benefited by this constructional work.

Mission schools have been helped to some extent. Missionary grants have been made to bishops for the development of poor dioceses. Students for the priesthood are being assisted, the method found most practical being that of working through the bishops of missionary dioceses. Chapel cars have been used with success in the West and South, the plan being to send the cars to churchless places, where a halt is made and a mission given. Where experience shows the need of a chapel, efforts are made toward that end, and dozens of chapels mark the trail of the chapel car. The Society has three chapel cars named "St. Anthony," "St. Peter," and "St. Paul." At first they were transported free by the railroad companies, but the privilege was withdrawn during the great war. Motor chapels were also used experimentally, but though successful in their mission it was found that automobiles were unsuited to the rough usage to which they were subjected by the necessity of journeying long distances.

The headquarters officials of the Society are (1922): President, Rt. Rev. Msgr. Francis C. Kelley, D. D., LL. D.; vice-presidents, Rev. William D. O'Brien (general secretary); the Rev. Eugene J. McGuinness (director of Order of Martha and Child Apostles).

The Catholic Church Extension Society of Canada, which has headquarters in Toronto, was inspired by the success of the American movement. It works on lines identical with those of the parent body, but is autonomous. Cf. "The Story of Extension," by Rt. Rev. F. C. Kelley, published serially in "Extension Magazine," from May, 1920, to April, 1922.

Extreme Unction (cf. C. E., V–716).—Any priest, but only a priest, can administer extreme unction validly; the ordinary minister is the parish priest of the place where the invalid is, but in case of necessity any priest can act with the reasonably presumed leave of the parish priest or local ordinary, and, indeed, is bound in charity to do so. The chief cathedral dignitary or canon available is to administer extreme unction to a sick bishop; a clerical religious superior is the proper minister for those who live day and night in his house, as is the confessor or his substitute, for nuns with solemn vows (*moniales*), but in other lay communities extreme unction is to be given by the local parish priest or a chaplain specially appointed by the bishop.

Extreme unction cannot (*non potest*) be repeated in the same illness, unless the invalid after being anointed rallies and later again falls into danger of death. It is not lawful to neglect extreme unction, and the greatest care should be taken in order that the sick may receive it while fully conscious; it should be administered unconditionally to those who are unconscious, if they have previously asked for it at least implicitly. In case of necessity the anointing of one sense, or more correctly of the forehead, with the prescribed shorter formula is sufficient, but when the danger is passed the separate anointings are to be supplied. The anointing of the feet may for good cause, but the anointing of the loins must always be omitted. Except in a case of grave necessity the holy oil must be applied by the minister's hand, and not by means of an instrument.

F

Fabre, JEAN-HENRI-CASIMIR, entomologist and natural historian, b. at St. Léons, France, in September, 1823; d. at Sérignan 11 October, 1915; son of Antoine and Victoire (Salgnes) Fabre. He received his elementary education at a school in his native village kept by his godfather, and later entered the lycée at Rodez, where he made rapid progress, being especially attracted by Virgil's "Bucolics" and "Georgics." He then proceeded to the Normal College of Vaucluse, where he received his diploma at the age of eighteen; a little later began his career as teacher at Carpentras. While thus occupied he won his licentiate in mathematical sciences and was appointed professor of physics and chemistry in the lycée of Ajaccio. Fabre had displayed a deep interest in plants and animals from his earliest youth. While in Corsica he met Esprit Requien, director of the museum of Avignon, and accompanied him on his scientific expeditions. By Requien he was introduced to Horace Moquin-Tandon, director of the botanical gardens at Toulouse, who gave him his first and only lesson in natural history, and counselled him to devote himself to the study of plants and animals. It was, however, a pamphlet by Léon Dufour, the naturalist of Les Landes, that led him to devote himself to the study of insects. In 1852 he was transferred to the lycée of Avignon, where his every spare moment was devoted to natural history. In 1858 he won his licentiate in natural sciences in the Faculty of Toulouse and a little later the doctorate. He had hoped to win a university chair, but it was not so decreed. In 1870 mainly through the hatred of the secretaries and the envious he lost his position at the lycée, and retired to Orange. In 1879 he withdrew to Sérignan, where he lived till his death, carrying on his wonderful experiments and observations, and writing his immortal works. Fabre, who was mainly self-taught, had a brilliant mind, and was possessed of wonderful perseverance, and keenness of observation. Unlike so many scientific writers, he dwelt and conversed with nature, and read her book incessantly. As a result his Catholic faith grew only stronger: "I can't say I believe in God," he says: "I *see* Him. Without Him I understand nothing; without Him all is darkness. Not only have I retained this conviction, I have aggravated or ameliorated it, whichever you please. Every period has its manias. I regard atheism as a mania. It is the malady of the age. You could take my skin from me more easily than my faith in God."

Fabre speaks with great respect and sympathy of Darwin, who admired his entomological knowledge; but his theory of evolution he rejected emphatically as mere theory incompatible with the evidence of the facts he had discovered. He had hoped to convert Darwin, but the great English scientist died before the second volume of the "Souvenirs" was published. Until 1910 Fabre's name was little known outside scientific circles; to-day his fame is worldwide. In that year Sweden and France paid him honor long due. He received the Linnæan medal of the Royal Academy of Sweden; the French Academy conferred on him its literary award, the Nee prize, and France unanimously recommended him for the Nobel Prize, and Rostand wrote of him as "one of the purest glories of France, the profound and racy poet, the Virgil of the insects, who has brought us to our knees in the press. . . . ." His hermitage at Sérignan became a pilgrimage for the political, literary and scientific world, and he was granted a pension of 2000 francs a year. His wife, who had borne eight children, his collaborators, died in July, 1912.

Fabre's first publication was a memoir in the "Annales des sciences naturelles" on the predatory hymenoptera, which merited him one of the prizes of the Institute of France and excited the astonishment of Darwin and Dufour, and was the forerunner of many other brilliant essays. Meanwhile he wrote an enormous number of elementary treatises on mathematics and natural science. In 1879 appeared the first volume of his great entomological masterpiece, his "Souvenirs entimologiques," which reveal his acuteness of observation, his vigor of thought and enthusiasm, and wherein he studies the insect living its life, and examines its instincts, its habits, its passions, its aptitudes, and replaces the prevalent standpoint of morphology and physiology by that of biology and psychology. Unlike so many moderns his method is strictly experimental, to a large degree it was original, and in his investigating he devised most delicate and difficult procedures, by which he made the insects reveal their secrets. The "Souvenirs" have appeared in English in separate volumes under the following title "The Life of the Spider," "The Life of the Fly," "The Mason-Bees," "Bramble Bees and Others," "The Hunting Wasps," "The Life of the Caterpillar," "The Life of the Grasshopper," "The Sacred Beetle and Others"; "The Mason-Wasps," "The Glow-Worm and Other Beetles"; "More Hunting Wasps"; "The Life of the Weevil"; "Insect Adventures" (all published by Dodd Mead, of New York).

FABRE, *The Life of Jean Henri Fabre* (tr. Miall, New York, 1921).

Fabriano and Matelica, DIOCESE OF (FABRIANENSIS ET MATHELICENSIS; cf. C. E., V–744a), re-established and united to the see of Matelica by Pius VI 8 July, 1785, situated in the province of Ancona (Central Italy), directly subject to the Holy See. The bishop, Rt. Rev. Louis Ermini, b. in Rome 13 December, 1856, made a private chamberlain 27 November, 1903, prothonotary apostolic supernumerary 25 October, 1905, coadjutor canon at the church of St. John Lateran, deputy to the monasteries of Rome in 1905, assistant secretary at the Council 20 October, 1908; spiritual director of the Pius Seminary, appointed titular Bishop of Amatha 30 December, 1908, and auxiliary of Porto and Santa Rufina, consecrated bishop by Cardinal Respighi 31 January, 1909, transferred to Caiazzo 4 December, 1914; proclaimed 22 January, 1915; transferred to Fabriano at the Consistory of 30 June, 1921, succeeding Rt. Rev. Andrea Cassulo, retired. There are at present (1922) in the diocese 35 parishes, 103 churches, 40 secular and 10 regular priests, 3 monasteries for women, 1 abbey, 1 convent for men, 10 lay brothers, 34 Sisters, 1 seminary with 18 seminarians, 1 elementary school with 120 pupils, 1 asylum with 180 inmates. Four public institutions receive Government aid. Fifteen associations are organized among the clergy and laity, and a weekly journal, "L'Azione," is published.

During the World War three chaplains served in the army, one of whom was decorated; war orphans were cared for by the clergy and laity.

Faculties, CANONICAL (cf. C. E., V–748a).—For nearly three centuries it has been customary for the Holy See, owing to the distance of so many of the dioceses from Rome, as well as to varying local conditions, to grant bishops, vicars apostolic, and prefects apostolic throughout the world, according to their needs, extra faculties or powers set forth in special forms or schedules and valid for various definite periods. As Canon 4 of the Code stated that acquired rights, privileges, and indults, hitherto granted to physical or moral persons by the Apostolic See, which were still in use and had not been recalled, were to remain in force unless they had been expressly withdrawn in the Code, it was concluded that the various formulæ were to remain unaffected. However, on 25 April, 1918, a few weeks before the Code went into effect, the Congregation of the Consistory issued the decree "Proxima sacra," which said that in as much as the general law expressed in the Code now conferred on ordinaries very many of the powers conceded heretofore as a privilege through the formulæ, sufficient certainly to meet the average needs of a diocese, the indults previously granted by the Holy See in Brief or formulæ for periods of three, five, ten, or twenty-five years, would cease from 18 May, 1918. It was provided the faculties granted to ordinaries for special reasons and those given by the Sacred Penitentiary were not to be affected by the decree. Furthermore, notwithstanding the dispensing power granted by the Code in regard to matrimonial impediments when death was imminent or in a *casus perplexus,* local ordinaries in America, the Philippines, the East Indies, Russia, and Africa, excluding the Mediterranean litoral, were authorized to dispense during five years, beginning 18 May, 1918, from all the minor and all but two of the major matrimonial impediments of ecclesiastical law, and to grant *sanationes in radice* for marriages invalid through any of the impediments of minor grade.

GEARIN, *The Faculties of Ordinaries* in *Eccl. Review,* LIX (Philadelphia, 1918), 337-54; AYRINHAC, *Marriage Legislation* (New York, 1919).

Faenza, DIOCESE OF (FAVENTINENSIS; cf. C. E., V–751b), in the province of Ravenna, suffragan of Bologna, has a Catholic population of 103,962. The present (1922) bishop, Rt. Rev. Vincenzo Bacchi, b. at Castelfranco dell' Emilia in the Diocese of Bologna 1 August, 1854, served as Secretary of the episcopal council, archdeacon of the cathedral, and pro-vicar general, named a prelate of the pontifical throne 1905, consecrated titular Bishop of Myndos 16 September, 1906, proclaimed 6 December following, and made auxiliary at Bologna, transferred to Faenza 2 December, 1912, succeeding Mgr. Gioachino Cantagalli (b. 18 August, 1825; d. 13 August, 1912), who was dean of the bishops of Italy. The statistics for 1920 credit the diocese with 116 parishes, 40 seminarians, 20 Brothers, 290 Sisters, 164 churches or chapels.

Fage, ANTOINETTE. See ASSUMPTION, LITTLE SISTERS OF THE.

Faguet, EMILE, author and academician, b. at La Roche-sur-Yon, Vendée, France, 1847; d. in Paris in 1916. He was educated at the Lycée Charlemagne and l'Ecole Normale. After teaching for some time at Bordeaux and La Rochelle he went to Paris, and in 1890 became professor of poetry at the university. In 1900 he was elected a member of the French Academy. He was the author of: "La Tragédie au XVI^{e} Siècle," "Le Théatre Contemporaine," "Dixhuitième Siècle," "Histoire de la Littérature française," "Tropos Littéraires," "Les Préjugés Nécessaires," "Monseigneur Dupanloup, un Grand Evêque," and others. He directed his criticisms especially to the literatures of the seventeenth century, interest in which he did much to revive. He also wrote on the modern drama, politics, and philosophy.

Faith Movement, APOSTOLIC. See NEW THOUGHT.

Falconio, DIOMEDE, Cardinal, b. at Pescocotanzo in the Abruzzi, 1842; d. in Rome, 17 February, 1917. He became a Franciscan in Italy but was ordained priest in the United States and subsequently became professor, vice-president and president of St. Bonaventure's College, Allegheny, Pa., and at a later period diocesan chancellor of Harbor Grace, Newfoundland, and administrator. He returned to Italy in 1883, and was elected Provincial of the Franciscans in the Abruzzi. In 1889 the general chapter in Rome chose him as procurator general and in 1892 he was consecrated Bishop of Lacedonia and three years later was translated to the Archbishopric of Acerenza. In 1899 he was sent as Apostolic Delegate to Canada and received a third archiepiscopal title of Larissa and from 1902 till 1911 he occupied the post of Apostolic Delegate at Washington, was made cardinal priest in 1911 and cardinal bishop in 1914. During his stay in the United States he became a naturalized citizen of the Republic.

Fall River, DIOCESE OF (RIVERORMENSIS; cf. C. E., V–771b), comprises an area of 1194 sq. miles in the State of Massachusetts, U. S. A. On 19 September, 1907, the second bishop of the diocese, Rt. Rev. Daniel Francis Feehan, was consecrated, and still fills the see. During recent years the diocese lost by death several active workers among its clergy: Rev. Simon A. O'Rourke, Jr. Lt. in the U. S. Navy and chaplain of the Charlestown Navy Yard, d. 20 September, 1918; Chaplain John B. De Valles, d. 12 May, 1920; and Rt. Rev. Hugh J. Smith, pastor of St. Lawrence's Church, New Bedford, d. 4 February, 1921.

The Catholic population of the diocese numbers about 177,000, comprising a cosmopolitan community, largely French and Portuguese. Various charitable institutions are conducted: St. Ann's hospital at Fall River, directed by the Dominican Sisters of Charity of the Presentation; 3 orphan asylums under the Sisters of Mercy, Sisters of Charity (Grey Nuns), and Sisters of St. Francis respectively; and a home for the aged, as well as much charitable work done by the St. Vincent de Paul Society. There are 76 parishes, 22 missions, 2 monasteries, 147 secular and 24 regular clergy, 321 nuns, 2 high schools, 4 academies with an attendance of 600 girls, and 30 elementary schools with an attendance of 13,215.

Falsity. See FORGERY.

Fano, DIOCESE OF (FANENSIS; cf. C. E., V–785a), in the province of Pesaro, Central Italy, directly subject to the Holy See. The present incumbent, Rt. Rev. Giustino Sanchini, b. 1 November, 1860, in Saluccio in the Diocese of Rimini, served as professor of moral theology in the seminary, became chancellor and rector of the Cathedral at Rimini, appointed Bishop of Citta di Castello, 12 July, 1909, declined, and was re-elected Bishop of Fano, 6 June, 1916; proclaimed 7 December following, succeeding Mgr. Vincenzo Franceshini, b. 26 December, 1844, d. 29 March, 1916. The diocesan statistics for 1920 are as follows: 45 parishes, 101 secular and 15 regular clergy, 35 seminarians,

20 lay Brothers, 70 sisters, 144 churches and chapels; the Catholic population numbers 65,273.

Fargo, DIOCESE OF (FARGENSIS; cf. C. E., V–786d), in North Dakota, suffragan of St. Paul, formerly embraced the whole State of North Dakota. A portion of this territory was taken in 1909 to form the Diocese of Bismarck, leaving an area of 34,899 sq. miles to the Diocese of Fargo. The first bishop of the diocese, Rt. Rev. John Shanley (b. 4 January, 1852, d. 16 July, 1909), was succeeded by Rt. Rev. James O'Reilly, b. 10 October, 1857, ordained 24 June, 1882, appointed bishop 18 December, 1909, consecrated 19 May, 1910.

According to 1922 statistics it has a Catholic population of 69,872, 97 parishes, 177 churches, 79 missions, 57 stations, 111 secular priests, 1 lay brother, 19 seminarians, 5 high schools with 503 pupils, 7 academies, 26 elementary schools, 1 orphanage, 5 hospitals; the ministry of the priests in public institutions is unrestricted. The Indian Industrial School, in charge of the Grey Nuns, receives government rates. The Knights of Columbus and various parish societies are established in the diocese. The men of the diocese were well represented in the service, and 102 gave up their lives for the cause.

Farley, JOHN MURPHY, Cardinal, Archbishop of New York, b. at Newtown Hamilton, County Armagh, Ireland, on 20 April, 1842; d. at New York on 17 September, 1918. He emigrated to the United States in 1859, and continued his education at Saint John's College, Fordham, New York, and at the seminary in Troy. In 1867 he entered the American College in Rome, and on 11 June, 1870, he was ordained there to the priesthood. Upon his return to the United States that year he was appointed assistant pastor at Saint Peter's Church, New Brighton, Staten Island. Pope Leo XIII created him a domestic prelate in 1884, and seven years later he was made Vicar-General of the Archdiocese of New York. He was appointed titular Bishop of Zeugma and auxiliary of New York on 21 December, 1895, and he was consecrated by Archbishop Corrigan on 21 December, 1895. He succeeded to the archiepiscopal see, after serving as administrator *sede vacante*, on 25 September, 1902, and he was created cardinal-priest with the title of Sancta Maria super Minervam on 27 November, 1911. He was the author of "The Life of Cardinal McCloskey" (New York, 1918), and of "History of Saint Patrick's Cathedral," New York, 1908 (cf. C. E., XI–25b).

REUSS, *Biographical Cyclopedia of the Catholic Hierarchy of the United States* 1784-1898, p. 40, Milwaukee 1898; CORRIGAN, *Episcopal Succession in the United States* in the *Catholic Historical Review* II, 140; GUILDAY, *John Cardinal Farley, in* the *Catholic World cvii,* 183-93.

Faro, DIOCESE OF (PHARAONENSIS; cf. C. E., V–789a), in the province of Algarve, Portugal, suffragan of Evora, has a Catholic population of 228,384, and 50 Jews. The bishop, Rt. Rev. Marcellino Antonio Maria Franco, b. 17 April, 1871, in this diocese, became vicar capitular, and was appointed bishop 15 May, 1920, succeeding Mgr. Antonio Barbosa-Leas, transferred to the Diocese of Oporto in November, 1919. There are in the diocese (1920) 66 parishes, 112 priests, 66 churches, and 152 chapels.

Fast (cf. C. E., V–789d).—The law of fasting is now obligatory on Ember days, the vigils of Pentecost, the Assumption, All Saints', and of Christmas, but if the vigil falls on Sunday there is no fast, nor is it anticipated; all days in Lent, except Sunday and Holy Saturday afternoon. There is no fast on feast-days of obligation, except when they occur during Lent. In addition to the principal meal, at which, if the day is not one of abstinence, flesh may be eaten without an indult, the law of fasting allows some food to be taken both in the morning and in the evening, the quantity and kind of food being determined by the various approved local customs; it is lawful also to interchange the time of taking dinner and the light meal. Fish and flesh are no longer forbidden at the same meal. The changes introduced by the Code regarding fasting do not affect special indults or obligations imposed by vow or by the rules of religious orders or of men or women living in community without vows. There is no mention of the Advent fast. The Advent fast, formerly observed in certain countries, has been abolished. Finally, the law of fasting is binding on those who have completed their twenty-first year, but not their fifty-ninth, consequently a person would not be bound to fast on the former, but would on the latter of those birthdays.

Faurie, URBAIN, missionary and botanist, b. at Dunières, Le Puy, France, on 1 January, 1847; d. at Tai-hoku, Formosa, on 4 July, 1915. In his early childhood no one suspected he would embrace the priesthood, as he suffered from an apparently incurable deafness, but on a pilgrimage to La Louvesc, he was miraculously cured through the intercession of St. John Francis Régis. He received his elementary education from the De La Salle Brothers and later attended the *petit séminaire* of Monistozol. He entered the Seminary of the Foreign Missions of Paris in September, 1869, and and having been ordained in 7 June, 1873, he set out for Japan on 2 July following. His first assignment was as a teacher in the ecclesiastical college at Tokio. A little later he was deputed to aid in establishing Christiantiy in Niigata. From the beginning he was deeply interested in natural science, and his brilliant work in the then untrodden field of Japanese botany repeated once more the proofs given so often by Catholic missionaries that the Church, far from being opposed to science, is its mother. His frequent journeyings in out of the way places gave him unwonted opportunity for collecting and he laid Japan, Corea, part of Saghalien, Hawaii, and Formosa under contribution. He sent specimens of many new species to the great herbariums in Europe and America; some of these bear the appelative *Faurici* or *Fauriana*; as does the *Fauria japonica,* a new genus discovered on a mountain near Aomori. Faurie was recognized as the father of Japanese botany. After his death his herbarium at Tokio was presented by the Marianists to the Imperial University of Kyoto, which has named one of its halls after him; and under the inspiration of Dr. Hayata of Tokio, the botanists of Japan have erected his bust in bronze in Taihoku. France honored her missionary scientist by appointing him an officer of the Academy and a corresponding member of the Museum of Paris.

The salvation of souls was, however, Faurie's first thought. From 1882 till 1894 he was engaged in evangelizing the northern regions of Japan-Aomori, Hokkaido and the Kurile Islands, seeking for scattered Christians, and undertaking the pioneer work that was to facilitate the labors of future apostles in these inhospitable regions. His perfect mastery of Japanese, together with his zeal, bore fruit, and where in 1882 there were only a few dozens of Christians there are to-day ten well-established missionary stations. In 1895 ill health forced his return to France. This gave him an opportunity of conveying to Europe his 25,000

botanical specimens, which he arranged while en route and during his stay in his native village. These he presented, before leaving, to French, Swiss, English, and Italian societies. He returned again to Japan at the end of 1896. After seventeen years' fresh labors he proceeded to Formosa, partly to rest and partly to complete his collection for the European societies; while he had thus an opportunity of aiding the scattered Japanese Catholics, thus relieving the Spanish Dominicans whose flock was composed mainly of Formosans and Chinese. He had spent eighteen months on this scientific and evangelical work, when he was stricken with apoplexy and died in the residence of the Dominican Fathers.

HAYATA, in *The Botanical Magazine*, Tokio, XXX (1916), 267-272.

Fear (cf. C. E., VI-20).—Any act done as the result of grave fear unjustly caused is valid unless the law provides otherwise; if it is valid it can, however, be rescinded by judicial authority. While relatively grave fear excuses one for violating a merely ecclesiastical law it only decreases imputability if an act is intrinsically wrong or militates against public good, ecclesiastical authority or the faith; in as far as, however, the fear excuses from imputability in the external forum, it excuses likewise from penalties *latæ sententiæ*.

Feasts, Ecclesiastical (cf. C. E., VI-21d; XIV-342).—The only feast days of obligation for the entire Church, apart from Sundays, are: the Nativity, Circumcision, Epiphany, Ascension of Our Lord, the Immaculate Conception, the Assumption, Sts. Peter and Paul, All Saints, Corpus Christi, and St. Joseph's, the last two being additions to the list announced by Pius X in 1911. Where any of these feasts has been lawfully abolished or transferred, no change is to be made without consulting the Holy See. Local ordinaries can appoint certain days as feasts in their own territories, but only incidentally; they and parish priests can, in individual cases and for just cause, dispense individuals or a particular family from the obligation of observing feasts; exempt clerical superiors have the same power in regard to those subject to them. On holidays of obligation the faithful must hear Mass, and abstain not merely from servile work, but from legal proceedings, and, unless otherwise authorized by legitimate custom or special indult, from public trading.

Federal Council of Churches of Christ in America. See Union of Christendom.

Federation of College Catholic Clubs, an Association established in 1915 in the city of New York, whose object is "to join together organizations of Catholic students in non-Catholic colleges and educational institutions for the purpose of mutual helpfulness and united effort in promoting their religious, intellectual, moral and social standards." It began with seven Catholic students' clubs from Hunter College, Columbia University, Teachers College, New York University, Adelphi College, the College of the City of New York, and Barnard College. It now numbers thirty-one clubs in its membership and publishes an official organ called the "Newman Quarterly." Through the kindness of the Archbishop of New York, the Federation now has its own quarters in the vicinity of Columbia University, with a resident chaplain.

Felician Sisters, O. S. F. (cf. C. E., VI-27c).—This community was founded in 1854 at Warsaw, Poland, by Sophia Truszkowska, in religion Mother Mary Angela, under the direction of Father Honorat, O. M. Cap. Its members observe the Rule of the Third Order of St. Francis, with constitutions adapted to their special work. In 1864 the Russian Government, owing to political unrest and insurrection in Poland, compelled the Sisters to disperse and five years later they established their home in Cracow, where the general mother-house is now located. Mother Mary Angela, elected general superior for life, resigned in 1870 because of ill health. She died in 1899. After a short interval Mother Mary Magdalena was elected and served four successive terms of twelve years each. Through her efforts the community was first ratified by Pope Pius IX (Decretum laudis) in 1874. The Sisters were cloistered, but as there was a general demand for their services among the poor they changed their mode of life, combining the active with the contemplative. In 1874 they were called to America by Rev. Joseph Dabrowski, who labored here among the Polish emigrants, and Mother Mary Monica with five companions established the first school in Polonia, Wis. After many hardships and privations a provincial house with novitiate was established in Detroit, Mich. (1882), and Mother Mary Monica was appointed provincial superior. The community grew in number and (1900) a second province of about 200 members was founded in Buffalo, N. Y. The constitutions were ratified for the second time by Pope Leo XIII in 1899 for a trial period of seven years. In 1907 Mother Mary Magdalena went to Rome to solicit a final ratification of the constitution. This was granted, after the constitution had been revised, and the community was definitely approved by Pius X. In the last decade four new provinces, each with a novitiate, have been established: one in Milwaukee, Wis. (1910), numbering at present 504 members; Lemberg, Poland (1913), 205 members; Lodi, N. J. (1913), 541 members; and McKeesport, Pa. (1920), 120 members.

In 1916 the community suffered a great loss through the death of Mother Mary Magdalena. It was during the World War, and as communication was impossible there was a vacancy until 1920, when at the General Chapter held in Cracow, Mother Mary Bonaventura was elected general superior. Novice mistress for many years in the province of Detroit, she had been transferred to Cracow as one of the general councillors, and several years later sent as a commissary to the United States, where she remained until 1920. The government of each province is vested in the provincial superior and four councillors, who serve for a term of six years. Each province is subject to the mother general residing at Cracow. The novitiate lasts two years, after which the Sisters make the vows of poverty, chastity, and obedience for one year. These vows they renew annually for six years, when they are permitted to make simple perpetual vows. The Sisters in Poland are chiefly occupied with charitable works; they nurse the sick poor in their homes, keep day nurseries, provide daily meals for hundreds of poor children and students, and solicit the help of others for them. They take charge of retreat centers for the seculars, teach in elementary schools, and instruct girls in practical arts. The Sisters in the United States labor mostly in parochial schools, conduct orphan asylums, homes for working girls, day nurseries, and several private academies. In Poland the Felician Sisters number 455, and in the United States there are 2021 Sisters in charge of 167 parochial schools with 78,940 pupils, and 8 orphanages with 1897 orphans.

Fenwick, Edward Dominic, Dominican, first bishop of Cincinnati, called the Apostle of Ohio,

b. 19 August, 1768, St. Mary's County, Md., of Col. Ignatius Fenwick and Sarah Taney; d. at Wooster, Ohio, 26 September, 1832. The work of the exiled English Dominicans at their College of the Holy Cross, Bornheim, Belgium, whither he went for his humanities in the fall of 1784, inspired young Fenwick with the idea of founding a similar institute in his beloved Maryland. With this object in mind he took the habit of the Friar Preachers 4 September, 1788, and became a professed religious 26 March, 1790. Though he never wavered a moment in his lofty design, more than ten years elapsed since his ordination, 23 February, 1793, before the obstacles to his project had yielded sufficiently to allow of his return to America. On his arrival there in November, 1804, with Fr. Angier, O.P., one of the three companions he had secured for the enterprise, Bishop Carroll succeeded in persuading him that Kentucky, with its several thousand Catholics and its lone missionary, Fr. Badin, was in more desperate need of his services than Maryland. October, 1805, saw the arrival of the coveted decree of Pius VII appointing Bishop Carroll delegate Apostolic to establish a Dominican Province anywhere in his diocese. With it came the letters patent of the Dominican superior general, Most Rev. Pius J. Gaddi, designating Fenwick as head of the Province of St. Joseph directly it was founded. Fathers Wilson and Tuite, the two other members of the little band who had meanwhile landed, were immediately hurried to the field of their future labors. Delay in the sale of his Maryland estate kept Fenwick from joining his confrères till June, 1806. The proceeds of the sale were presently sunk in the property now known as "St. Rose's Farm," near Springfield, Ky., in the heart of the Catholic settlement along Cartwright Creek. The convent and church of St. Rose and St. Thomas College were erected as quickly as the straitened circumstances of the Friars and their parishioners would permit. The time that could be spared from his duties as superior at St. Rose Fr. Fenwick spent in the saddle, visiting the scattered families and distant settlements that saw a priest only at rare intervals. From the day that the burdens of superior were shifted to Fr. Wilson's able shoulders the zealous Dominican devoted himself exclusively to the missions, traversing Kentucky on horseback in every direction. He even ventured into the fastnesses of the infant State of Ohio, to which, touched by the constant pleading of the settlers for a priest, he made semi-annual trips, seemingly, from 1808–16. In 1816, the ordination of four Dominicans at St. Rose enabled him to leave the Kentucky missions, in which he had become such a familiar and well-loved figure, and to give his undivided attention to his Ohio apostolate. His nephew, Fr. Dominic Young, O.P., was assigned to assist him in this formidable undertaking. Near Somerset, Ohio, on land donated for the purpose by the pious frontiersman, Jacob Dittoe, a primitive log-cabin and a crude church dedicated to St. Joseph were built. Making this his headquarters, Fenwick began the arduous campaign for Christ that has won him the well-merited title of Apostle of Ohio.

The rapidly developing State soon required the guidance of an ordinary. At the suggestion of Bishop Flaget of Bardstown, Pius VII erected the promising city of Cincinnati into an episcopal see by the "Bull Inter Multiplices" (19 June, 1821). Fr. Fenwick failed to escape the honor of being its first bishop; at the same time he was appointed Apostolic Administrator of Michigan and the Eastern portion of the Northwest Territory. The ceremony of consecration was performed by Bishop Flaget 13 January, 1822, in St. Rose's Church. The new prelate took up his residence in the course of the year in Cincinnati at the corner of Ludlow and Lawrence streets in a little dwelling which had to serve for some time in the double capacity of an episcopal palace and a house of worship. After the withdrawal of the city ordinance forbidding the erection of Catholic churches within the corporate limits of Cincinnati, the cathedral, a barn-like frame building on the outskirts of the town, was put on rollers and hauled to the site now occupied by the College of St. Francis Xavier. This sorry makeshift had to be borne with until the bishop, having borrowed money enough to carry him to Europe in search of aid, returned with generous donations from the reigning Pontiff, Leo XII, and the French nobility. With the fund thus raised he bought the property on Sycamore Street now occupied by the Church of St. Francis Xavier; ther (19 May, 1825), he laid the corner-stone of the old St. Peter's Cathedral and dedicated it 17 December, 1826. In the spring of 1829 the Athenæum, dedicated to St. Francis Xavier, opened with four theological and six preparatory students. From the printing-press with which the bishop had been presented by a European benefactor, came the first edition (October, 1831), of "The Catholic Telegraph," one of the oldest Catholic papers in the country.

But these monuments of Bishop Fenwick's industry in his episcopal city form a very small portion of the efforts he made for the welfare of his diocese. His territory extended from the Ohio to the Lakes. To look after his scattered flock he traveled to the most distant sections on horseback, by boat or afoot. During the last two years of his life, in spite of continued ill-health, the saintly man must have journeyed over 6000 miles in this way, and a third of that distance was covered in the last three months of his earthly sojourn. While returning from a last pastoral visit to the North he was stricken with the cholera then ravaging his diocese and died unattended. The remains were brought to Cincinnati, 11 February, 1833, and laid in the old cathedral, from which they were transferred to the new cathedral in 1846. On 23 March, 1916, they were again moved to the beautiful mausoleum in St. Joseph's cemetery, Price Hill, in which a compartment is reserved for the bishops of the diocese.

O'Daniel, *The Right Rev. Edward Dominic Fenwick, O. P.* (Washington, 1920); Hammer, *Eduard Dominik Fenwick, der Apostel von Ohio* (Freiburg, 1890).

Ferentino, Diocese of (Ferentinensis; cf. C. E., VI–42c), in the province of Rome, Central Italy, immediately subject to the Holy See, with a regular list of bishops since 721. The bishop, Rt. Rev. Domenico Bianconi, b. in Piperno, 7 May, 1852, was appointed 19 April, 1897, succeeding Mgr Facciotti, deceased. There are in the diocese (1920 statistics) 45,000 Catholics; 19 parishes, 68 secular and 32 regular clergy, 55 seminarians, 9 Brothers, 89 sisters, 56 churches or chapels.

Fermo, Archdiocese of (Firmanensis; cf. C. E., VII–43d), in the province of Ascoli-Piceno, Central Italy. The see is filled by Most Rev. Carlo Castelli, b. 20 March, 1863, in the Diocese of Milan, ordained in November, 1885, vicar forane and rector of Busto-Arsizio; appointed Bishop of Bobbio, 14 November, 1904; promoted 10 July, 1906, to the Archdiocese of Fermo, proclaimed 6 December following, succeeding Mgr. Papiri, deceased. The diocese numbered (1920) 200,000 Catholics; 147

parishes, 368 secular and 86 regular clergy, 208 seminarians, 40 Brothers, 189 Sisters, 660 churches and chapels.

Fernando Po (or FERNANDO POO), VICARIATE APOSTOLIC OF (INSULARUM HANNOBOM, CORSICO ET FERNANDO POO; cf. C. E., XVI–83b), a Spanish colony, West Africa, is the most important of the Annabón Islands and covers an area of 695 sq. miles, with residence at Santa Isabel. It is entrusted to the Spanish Congregation of the Sons of the Immaculate Heart of Mary. The present (1922) vicar Apostolic, also titular Bishop of Ionopolis, is Rt. Rev. Nicolas Gonzalez y Perez, F. C. Im. M., b. 3 February, 1863, in La Nuez de Arriba in the Diocese of Burgos; missionary for twenty-five years, appointed bishop 24 August, 1918, and vicar Apostolic of Fernando Po, 10 September of the same year, consecrated at Madrid, 7 December following, succeeding Mgr. Pedro Armengaudio Coll, F. C. Im. M., the first vicar Apostolic of Fernando Po. There are in the vicariate (1920) 38 priests and 25 Brothers (F. C. Im. M.), and 39 native catechists, 4 Fathers of the Holy Ghost, 12 churches, 16 chapels, 56 stations, 12 colleges for boys with 901 pupils, 4 for girls with 409 pupils, 1 high school with 40 pupils, 1 professional school with 41 pupils, 54 elementary schools with 1250 boys and 901 girls, 1 seminary with 2 seminarians, 4 go-out hospitals, all the others in charge of the Sisters, 30 Spanish Sisters of the Immaculate Conception; 120,000 inhabitants. The Spanish government supports 14 missions and dispenses an annual sum of 26,000 frs. for the schools. "La Guienea Española" is published in the vicariate. Mgr. Armengol Coll, vicar Apostolic died 21 April, 1918, after twenty-eight years of administration, helping the people spiritually and materially. He invented an agricultural apparatus. Events of importance are: the internment of more than 20,000 people, both Europeans and natives coming from German Kamerun; the dedication of the cathedral 23 January, 1916.

Ferns, DIOCESE OF (FERNENSIS; cf. C. E., VI–45b), in the province of Leinster, Ireland, including almost all of Wexford and a part of Wicklow counties, is suffragan of Dublin, with residence at Summerhill, Wexford. Rt. Rev. William Codd, Lord Bishop of Ferns, the present incumbent, b. 6 July, 1864, studied at St. Peter's College, and at the Irish College, Rome, ordained 1889, president of St. Peter's College, Wexford, 1907; appointed bishop 7 December, 1917, consecrated 25 February, 1918, succeeding Rt. Rev. James Browne (b. 28 August, 1842; d. 21 June, 1917). The diocesan statistics for 1921 are: 41 parishes, 130 secular and 20 regular priests, 92 parochial and district churches, 1 seminary with 100 seminarians; 1 college, higher schools for boys and girls, 150 Catholic primary schools, all run by the religious communities established in the diocese; 14 convents, 2 orphanages, 1 industrial school, 1 refuge. Five workhouses and 1 mental hospital admit the ministry of priests, and all the national and technical schools of the diocese receive government rates. The total population of the diocese numbers 106,850, Catholics 98,134, non-Catholics 8816. The missionary work is carried on by priests living in community for the giving of missions at home and abroad. The societies organized in the diocese are the Ui Ceinnsealaigh Historical Society, and the conferences of St. Vincent de Paul. The Catholic press is represented by "The Past," a periodical published in the diocese. Canon Michael Kavanaugh spent a substantial sum for the new church, new presbyteries and schools in New Ross. During the World War four priests of the diocese served as chaplains at the front.

Férotin, MARIUS, Benedictine writer, d. on 16 September, 1915; he had been a Benedictine monk of the Abbey of Farnborough, England, for forty years. He was highly esteemed as a historian and his studies of the mozarabic liturgy of Southern Spain are considered to be authoritative, as are those of the cartularies of the Abbey of Silos, which form a part of the history he wrote of that establishment.

Ferrara, ARCHDIOCESE OF (FERRARIENSIS; cf. C. E., VI–46c), in Italy, immediately subject to the Holy See. From 29 December, 1908, to 7 July, 1920, the diocese of Comacchio was united to the Archdiocese of Ferrara, and administered by the Archbishop of Ferrara as Bishop of Comacchio. His Eminence Cardinal Boschi, who had filled this see from 1900, retired and was transferred to the see of Frascati 3 July, 1919, and was succeeded by the present incumbent, Rt. Rev. Francesco Rossi, b. at Thiene 1836, appointed Archbishop of Cagliari 9 April, 1913, transferred to the Archdiocese of Ferrara 15 December, 1919. According to 1922 statistics the diocese numbers 91 parishes, 159 churches, 153 secular and 25 regular priests, 10 lay brothers, 78 Sisters, 1 seminary with 45 seminarians, 1 university with 501 students, 4 colleges for boys, 5 for girls, 1 high school with 40 boys, 25 girls, 2 academies, 1 normal, 1 professional, 100 elementary and 2 industrial schools, 3 homes, 19 asylums, 3 hospitals, 1 refuge, 1 day nursery. Twenty-five public institutions in the diocese admit the ministry of the priests. The following institutions, academies, lyceums, elementary, technical, industrial, commercial, evening, music, drawing, and normal schools receive government support. Two associations are organized among the clergy, and a "Circolo Popolare Catolica," a Mutual Aid Society, and the Society of St. Vincent de Paul among the laity. A weekly journal and a monthly bulletin are published in the diocese. During the World War the clergy distinguished themselves as chaplains, and in the care of the poor and the war orphans of the diocese. His Eminence the late Cardinal Giulio Boschi gave his archiepiscopal palace as a home for the soldiers, and the citizens manifested their gratitude by erecting a commemorative tablet to his memory. The laity co-operated with the clergy in all patriotic works meriting praise and decorations.

Ferrari, ANDREA CARLO, Cardinal, b. at Lalatta, district of Pratopiano in the Diocese of Parma, Italy, 13 August, 1850; d. 2 February, 1921, the son of Giuseppe Ferrari and Maddalena Langarini. Andrea Ferrari studied at the episcopal seminary of Parma and was ordained there 20 December, 1873, became vice-rector of the seminary and in 1876 was made rector, in 1878 canon of the cathedral of Parma, elected Bishop of Guastalla in 1890, transferred to Como 1891, promoted to be metropolitan of Milan 21 May, 1894, received the hat with the title of Sant' Anastasia 21 May, and the pallium 3 June following.

At the conclave of 1903 Cardinal Ferrari was one of the *Papabili* most in view. During his long episcopate the diocese conducted three diocesan synods, a Eucharistic Congress, a Catholic Congress, the Centenary of St. Charles Borromeo, and a provincial council. Many churches and institutions were constructed in the city and diocese. During the war the cardinal organized a committee of Religious Assistance, a Secretariate for Soldiers, a Notification Bureau for Prisoners, and every pos-

sible aid for the combatants. He was decorated with the Grand Cross of Sts. Maurizio and Lazarro 15 October, 1919. On November 5 following he celebrated the twenty-fifth anniversary of his enthronement at Milan, on which occàsion he was presented with a purse of 330,000 lire, which was later increased to 1,500,000 lire and was devoted to the founding of the *Casa del Populo* for the people of Milan. Shortly before his death his long dreamed-of Catholic University became an actuality.

In the course of the Church's history there have been few death-bed scenes comparable to that of His Eminence Cardinal Ferrari. Prolonged for over three months, quite consciously dying from a cancer in the throat, the successor of St. Ambrose and St. Charles received the daily pilgrimage of thousands of his flock. The suffering prelate would allow no one to be turned away. During this illness he wrote a pastoral letter of farewell, many instructions, directions, replies, and he died on Candlemas Day, 1921, leaving behind him two monuments which show his deep interest in religious and social work, the Catholic University of the Sacred Heart, and his wonderfully conceived *Casa del Populo,* called *L'Opera Cardinale Ferrari.* Several books were published by him which will perpetuate the memory of one of the greatest of Italian cardinals, including: "Breve trattato della religione," "Summula theologiæ dogmaticæ generalis," "Ambrosiana," "Dopo la visita pastorale," and "La Vita sacerdotale secondo il vangelo," a beautiful manual of meditations. Amid scenes of extraordinary emotion throughout the city and diocese, the cardinal was buried in the great Duomo, not far from the shrine of his predecessor, St. Charles Borromeo.

SAMUEL FOWLE TELFAIR, JR.

Ferrata, DOMENICO, Cardinal, b. at Gradoli, 4 March, 1847; d. in Rome, 10 October, 1914, received his classical education at the Jesuit College of Orvieto and from there went in 1860 to the seminary of Montefiascone. In 1867, he was at the Gregorian in Rome, where he devoted himself to theology and to canon law at the Appolinare. He became professor of canon law at the latter place in 1876 and on the following year at the Propaganda, where his eminent gifts of conciseness, completeness and clearness made him so famous that in 1877 he was made Consultor to the Congregation of Extraordinary Ecclesiastical Affairs. His secretary, Mgr. Czaski soon perceived his unusual ability and when sent as nuncio to Paris in 1879 he took Ferrata with him as auditor and *cameriere segreto.* Returning to Rome three years later, Ferrata resumed his place in the Bureau of the Secretary of State, meantime going on special missions, the most important of which was that to Switzerland, where he had to rearrange the division of dioceses and settle the political strife that was raging there. On his return he was advanced to other ecclesiastical honors and in 1885 was made Nuncio to Belgium to repair the damages done to religion by Frère-Orban, who had broken off relations with the Vatican, was consecrated Archbishop of Thessalonica and then passed four years at Brussels. We find him next as nuncio at Paris, an exceptionally difficult post because of the unfriendly attitude of the Government, but he met with such success that the Republic asked to have him made cardinal. He received the red hat on 22 January, 1896.

According to Cardinal Mathieu, Ferrata was the cleverest member of the Sacred College. He had a power of grasping a subject which with his marvelous memory enabled him to present a question to the assembled cardinals in such a way that it was hard to determine in which respect he excelled, the thoroughness of his knowledge or the form in which it was presented. His power of persuasion was such that he won his case almost as soon as he began to speak. He was so well known for this, that the postulators of the causes for beatification and canonization were always anxious to have him to defend their case before the tribunal. His ability was so marked that office after office was assigned to him from 1900 to 1913. No one knows whether Cardinal Ferrata received any votes as successor of Pius X for Benedict XV kept the proceedings of the Conclave a profound secret. At all events, Benedict chose him as Secretary of State on 4 September, 1914, but death came shortly after. The Cardinal had to undergo surgical operation for some intestinal trouble and in October he was in his coffin.

Fianarantsoa, VICARIATE APOSTOLIC (DE FIANARANTSOA, cf. C. E., XVI–83c), in Madagascar, previously formed the southern part of the Vicariate Apostolic of Central Madagascar, but was erected into a separate vicariate on 10 May, 1913, and entrusted to the Jesuits. The present (1922) and the first vicar apostolic is Rt. Rev. Charles Givelet, S.J., titular bishop of Gindaris, b. 18 July, 1857, in Reims, studied at Vaugirard in Paris, and at the lower seminary of Reims, novice at St. Acheul in 1877, ordained in Enghien Belgium, 8 September, 1889, prefect of studies, president of various missionary houses in 1902, appointed bishop, and Vicar Apostolic of Fianarantsoa 16 May, 1913, consecrated at Luçon 2 October of the same year, and proclaimed 28 May, 1914. There are in the vicariate (1920 statistics) 110,000 Catholics, 36 missionary priests, 12 lay brothers, 12 Brothers of the Christian Schools with 2 colleges, 24 Sisters of St. Joseph of Cluny, 637 catechists, 577 stations with chapels, 52 schools with 5300 pupils, 1 dispensary, and 1 leper hospital.

Field, MICHAEL, the pseudonym under which two noted English writers, Katherine Harris Bradley and her niece, Edith Emma Cooper, produced many dramatic works and volumes of lyrical poetry, the excellence of which won the admiration and praise of Browning, Pater, and Meredith. The first fruits of this literary partnership was the drama "Callirhöe" (1884), which like "Brutus Ultor" (1887) is based on classical history. Besides these, however, Miss Cooper and Miss Bradley wrote romantic plays such as "Fair Rosamund" and "William Rufus" on British themes. Among their poetical works are "Long Ago" (1889), "Sight and Song," and "Underneath the Bough" (1893). In 1907, like so many other women writers, the joint authors entered the Catholic Church. Thereafter their poetry revealed their deep religious spirit, reflecting the soul of the church as appears in their "Poems of Adoration" (1912), "Cedar and Hyssop," and "Mystic Trees" (1913), the latter being almost entirely from the pen of Miss Bradley. Miss Cooper died in December, 1913, and Miss Bradley at Hawkesyard, England, on 26 September following.

Fiesole, DIOCESE OF (FESULANENSIS; cf. C. E., VI–70b), in the province of Florence, Central Italy, suffragan of Florence. By a special decree of the Consistory, 24 August, 1917, the boundaries of the diocese were modified. The bishop bears the title of Count of Turicchi; the see is filled by Rt. Rev. Giovanni Fossi, b. in Gambellara in the diocese of Vicenzo, 17 January, 1853, prothonotary apostolic 5 January, 1901, archpriest at Lonigo, appointed 29 April, 1909, consecrated at Lonigo, 27 June of the

same year, succeeding Mgr. David Camilli, b. 15 January, 1847, d. 13 February, 1909. According to 1920 statistics the diocese numbers 155,800 Catholics; 254 parishes, 300 secular and 93 regular priests, 90 seminarians, 62 Brothers, 210 Sisters, 329 churches or chapels. On 26 April, 1914, the diocesan chapter was reorganized with archdeacon and primicerius.

Fiji Islands, Vicariate Apostolic of (Insulæ Fidzis), Central Oceania. The first and present Vicar Apostolic is the Right Rev. Julian Vidal, S. M., Titular Bishop of Abydos, who was elected on the 13 May, 1887, and consecrated 27 December of the same year. Right Rev. Charles Joseph Nicolas, S. M., Titular Bishop of Panopolis, was elected Coadjutor to Bishop J. Vidal, on 22 August, 1918, and consecrated on 2 February, 1919. Missions have been established in all the principal islands, Viti Levu, Vanua Levu, Ovalau, Taviuni, Kadavu, and Rotuma. The official residence of the vicar apostolic is at Suva, which is the capital of Fiji, and seat of the government.

The latest (1922) statistics for the vicariate show: 27 priests (Marist Fathers), who tend 20 central stations, and about 300 villages; 1 lay brother of the Society of Mary, who supervises the construction of new buildings, schools, churches, convents, etc.; 14 Little Brothers of Mary (Marist Brothers), who have charge of a large boarding and day school for Europeans, a boarding and day school for half-castes and natives, at Suva, an English school for natives at Cawaci and Rewa; 31 European and 63 native Sisters of the Third Order of Mary, with 16 houses (novitiate for the native Sisters, at Solevu, Vanua Levu), who conduct the majority of schools for native girls; 11 Sisters of St. Joseph of Cluny, who conduct at Suva a large boarding and day school for Europeans, and a day school for half-castes and natives; 14 Sisters of the Holy Name of Mary (Marist Sisters), who have charge of a boarding and day school for Europeans and half-castes, of a day school for natives, and of an orphanage at Levuka, schools for natives at Cawaci and Ba, 20 native Brothers (novitiate at Loreto), in 6 communities. In the central stations Brothers and Sisters (European and native) teach about 1000 children, while in the villages 230 catechists give elementary instruction to about 1700. The churches and chapels number 67 and the Catholic population is about 12,000 (400 Europeans).

The Fiji Government (British) has established in the island of Makogai a lepers' settlement, where under the direction of a European doctor 8 European and 6 native Sisters of the Third Order of Mary nurse about 350 lepers. A chapel has just been built for the lepers. A Marist Father is in charge of the station as chaplain.

Finland (cf. C. E., VI–76c), formerly a grand duchy of the Russian Empire, now a republic, proclaimed an independent sovereign state on 6 December, 1917. The area of the republic is 129,549 sq. miles; the population (1919), 3,331,814. The chief towns with their population in 1919, are: Helsinki (Helsingfors) with Sveaborg, 187,544; Turku (Abo), 56,168; Tampere (Tammerfors), 46,353; Viipuri (Viborg), 29,753; Oulu (Uleaborg), 21,949; Pori (Bjorneborg), 17,603; Waasa (Vasa), 24,776; Kuopio, 18,106. Finns who amalgamated with the Swedes to form the present population, came from farther east; ethnologists class them with the Hungarians. About 78 per cent are blue-eyed and about 57 per cent are light-haired. Of this population 522,608 or 15.69 per cent reside in towns, and 2,809,206 or 84.31 per cent in the country districts; 87.73 speak Finnish; 11.79 per cent, Swedish.

Religion. *Vicariate Apostolic.*—In June, 1920, the vicariate apostolic of Finland was erected from territory taken from the diocese of Mohileff and entrusted to the Congregation of Picpus. The first vicar apostolic is Mgr. J. M. Buckx, appointed 17 March, 1921. The Catholics number 1000 and are for the most part Finns; the minority are either Poles, Germans, French, or Italian. There are 2 secular and 3 regular priests and 1 lay brother; 2 parishes; 3 churches; 1 mission. The women have an association of St. Anne for work among the poor. Other religious bodies in Finland in 1917 numbered: Lutherans, 3,283,035; Greek Catholics and Raskolniks, 56,815; Baptists, etc., 6397.

Education.—Notwithstanding the vast and thinly populated areas of the country Finland is well advanced in the matter of education. A Bill making it compulsory was introduced into the Diet in 1919. Every parish has at least one folk-school, or elementary school. At the beginning of the 1919–20 school year, there were 3639 ordinary rural folk-schools, of which 3172 were Finnish and 456 Swedish, with 4951 teachers. There were also 549 primary folk-schools in the rural districts, with 1351 teachers. The total number of folk-school teachers was 6302, of whom 5448 were Finnish and 839 Swedish; the number of pupils in rural folk-schools was 173,869 and in city folk-schools, 42,026, a total of 215,895. The amount spent by the State for folk-schools in 1919 was 38,390,000 marks ($2,492,857 at 15.40 marks to the dollar). Of the 55 State secondary schools, 37 were Finnish and 18 Swedish. The government expenditure on these was 16,074,300 marks ($1,043,786). There is one State University, which was founded in Abo in 1640 and removed to Helsingfors, after having been burned down in 1827. There is a technical high school in Helsingfors and private high schools and academies in the larger cities. A Swedish university was opened in Abo in 1919. Since 1918 the Finnish reformatory and industrial schools have been under the supervision of the school administration; formerly the reformatory schools were under the prison administration and the industrial schools under the Senate civil administration. In 1919 the State had 8 reformatory and industrial schools for boys and 2 for girls and subsidized 12 privately owned institutions for boys and 7 for girls; total expenditure, $197,408. Of the 75 kindergartens in Finland, 4 are State, 8 communal, 49 owned by associations, and 14 by individuals, with a total number of 5932 children and an expenditure of $140,140. In addition to the homes for war orphans which were under the jurisdiction of the Ministry of Social Affairs, there are 81 children's homes, 21 day homes and work homes, 8 reception homes, and 30 nurseries, also 16 schools for the deaf, dumb, and feeble-minded, of which 11 were State schools and 5 private schools, some of which receive state aid. On the special schools, the state expenditure was $164,338. The school age in the primary schools is from seven to fifteen years.

Economic Condition.—The bulk of the population is engaged in agriculture and farming, leaving a very small proportion employed in commerce and industry. The following statistics show the acreage sown and the yield of the principal crops in 1920: Wheat, 19,275 acres, 7500 tons; rye, 580,593 acres, 233,000 tons; barley, 278,241 acres, 103,000 tons; oats, 976,496 acres, 356,500 tons; potatoes, 192,888 acres, 486,000 tons; hay, 2,386,989 acres, 1,900,000 tons. The home production of grain is

barely enough to meet one-half of the requirements of the country, and Finland therefore is obliged to import largely from abroad. In 1920 the butter produced amounted to 10,000,000 kilog. and the cheese to 2,000,000 kilog.

The cultivated area of Finland covers only 8.5 per cent of the land, divided in 1910 into 284,188 farms. In 1918 the Crown forests covered 12,546,296 hectares, about 33 per cent of the area of the country. Their maintenance cost (1919) 33,250,000 marks, and the income derived from them 65,690,000 marks. In 1915 the 139 sawmills with water-motors and 510 steam and 317 motor mills gave occupation to 17,661 workers. In 191' Finland had 4389 large factories, employing an aggregate of 178,987 workers, and yielding an aggregate product of 1,458,107,500 marks; in 1919, 5252 factories, employing 99,843 workers, turning out a product worth 2,345,200,000 marks. The eight-hour day was instituted on 17 April, 1917, but previous to this the working day at private factories and works was nine and a half hours. In 1920 the imports amounted to 3,620,400 Finnish marks; the exports to 2,906,600 Finnish marks. The principal imports are cereals and other food-stuffs, textile materials, colonial products, metals, machinery, and minerals; the chief exports, timber and paper products, which constituted in 1919 more than 88 per cent of the total. The closing of the Russian markets have had a detrimental influence on dairy exports.

The Finnish railways have always been built and owned by the State. On 31 December, 1920, there were 2685 miles of railway, all but 186 miles belonging to the State. There are also 19,000 miles of main roads and 1250 miles of secondary roads. The total revenue from the State railways in 1919 was about $19,146,500; the total expenditures were $13,770,000. The canals are also of great importance as means of communication in Finland, the foremost being the Saima Canal, which has 28 sluices and is 38 miles in length. This canal connects the extensive Saima Lake syste- with the sea. Finland's debts are comparatively small, amounting to less than 2,000,000,000 marks ($100,000,000 at the rate of 20 marks to the dollar). The national debts on 31 May, 1921, amounted to 1,812,911,411 marks ($90,645,571 at the rate of 20 marks to the dollar).

Government.—According to the Finnish Constitution, ratified at Helsingfors on 21 June, 1919, the legislative power is exercised by Parliament, together with the president of the Republic, who is elected for a term of six years, and who has the right of initiative in formulating new legislation, also the right of veto. The general government is entrusted to a Council of State, composed of the prime minister and a fixed number of other ministers. The judicial power is exercised by independent courts of justice, chief of which are the Supreme Court and the Highest Administrative Court. The president is elected by 300 electors, chosen by popular vote, and is limited in power by the Council of State. The official languages are Finnish and Swedish, which can be used in the national courts. The linguistic, religious, and minority rights of all citizens are assured; free speech and free assembly are granted under all normal conditions.

History.—Finland was acquired by Russia from Sweden by the Treaties of Fredrikshamn (September, 1809), which confirmed the decision of the Diet of Barga a few months earlier. In 1811 territories taken from Sweden, which had been incorporated in Russia before 1809, were added to the State thus constituted. The Swedish constitution was, however, retained, dating from 1772, but recast in 1789, modified in 1869, and again fundamentally altered in 1906. The country, then an autonomous grand duchy under the sovereignty of the Czar of Russia, was considered by the inhabitants a separate state with inalienable rights; but it was the policy of Russia to promise to respect the national institutions of her newly acquired territories and later, step by step, proceed in her course of centralization and assimilation without regard to her agreement. That this did not immediately happen in Finland was due to a strong insistence upon her rights; yet during the period 1899–1914 Russia's intention to Russianize the country was evident.

By the law of 15 February, 1899, all matters of legislation were to be referred to the Czar of Russia; again in 1910 there were attempts to curtail the power of the Diet; in 1912 the Russian subjects were given the same rights as the Finns themselves, enabling the Russians to hold office in Finland, thus preparing the way for Russian bureaucracy; the Russian language was prescribed in the Finnish courts and public offices, and the Russian courts given jurisdiction over political offenses committed in Finland. By this time the Finnish constitution was virtually annulled and the Diet little better than a figurehead.

When the Russian revolution broke out the Diet decided on 9 November, 1916, to declare that as the Provisional Russian Government no longer existed, the Diet entrusted the government to a committee of three persons, including a banker, magistrate, and privy councillor. It was considered a free and independent state in a Russian federation, but at the fall of Kerensky's Government, it declared itself a republic (9 December, 1917). Its independence was recognized by Russia, Sweden, Norway, France, Spain, Denmark, and Germany, with the understanding that an arrangement be reached between Finland and Russia in regard to a formal separation. On 9 January, 1918, the Russian central executive committee of the Soviets, acting in behalf of the Russian Provisional Government, unanimously recognized the republic as free and independent. Meanwhile, the Red Guards (Bolsheviki) and White Guards (pro-German) were arrayed against each other and civil war broke out. It ended in the triumph of the latter and the signing of the Brest-Litovsk Treaty between Germany and the Bolshevist Government on 3 March, 1918. Four days later Germany signed a treaty with Finland, having invaded Finnish territory and occupied the Aland Islands which she used to enable her soldiers to cross by ice to the mainland of Finland to support the White Guards. By April, 1918, there were 40,000 German soldiers at Helsingfors and a German squadron in the harbor. The Russian ships escaped to Kronstadt. The Finnish Landtag in October, 1918, elected Prince Frederick Charles of Hesse, brother-in-law of the German emperor, as King of Finland. Later, however, Finland requested Germany to withdraw her troops from Finnish territory, but it was not until after the collapse of Germany that she was able to rid herself of German influence. In December a peaceful revolution paved the way to recognition by the United States and Great Britain, 5 May, 1919. First the Bolsheviki were forced out of the country, then the Russian Reds. Finland claimed Petchenga, a strip of land in Russian possession, cutting off Northern Finland from Varanger Fiord and Finland's natural outlet on the Atlantic Ocean; also the islands in the Gulf of Finland, including Hogland, which controlled the waters leading from the Baltic to the Russian fortress of Kronstadt

and to Petrograd (under the Czar these islands had been administered by Russia as a part of the Finnish duchy); and finally, Karelia, a province to the north of Lake Ladoga, where a large Finnish population existed. These claims were granted in a treaty signed between Soviet Russia and Finland on 14 October, 1920, at Dorpat, Esthonia. In 1920 Finland was also given the Aland Islands by the League of Nations. The majority of the population is Swedish, but the islands were nearer the coast of Finland and had been ruled by Russia as a part of the Grand Duchy of Finland. In the same year there was a vain attempt at a conference at Helsingsfors to form a Baltic League among the small Baltic States as a defense against Russia.

Fiume, an independent state created by the Treaty of Rapallo, signed on 12 November, 1920, between Italy and Jugoslavia. The area is 8 square miles, and the population 49,806. Article 5 of the Treaty of Rapallo proposes that the area of Fiume be delimited by a special commission composed half of Italian and half of Jugoslav delegates. Fiume owes its commercial importance to its location at the only real break in the mountain range running down the eastern coast of the Adriatic. While it has not a naturally fine harbor, its facilities have been well developed by Hungary and are susceptible of further improvement, and while not logically serving the same territory as Trieste, it is a commercial rival of that city. In 1914 the trade of Hungary found its political and natural outlet at Fiume, and its surrounding country and neighboring hinterland was wholly Slav. If the suburb of Susak, which is part of the port, is included in the city, the Italians, although the largest group in Fiume, are not a majority of the population. Fiume was not included in the territorial gains of Italy promised by the Allies in the Pact of London in 1915; nevertheless, after the World War Italy claimed the city, despite the protests of Jugoslavia. The Peace Conference at Versailles (1919) refused to recognize Italy's demand. On 13 September, 1919, Gabriele D'Annunzio, an Italian poet and soldier, at the head of a volunteer force seized the city, negotiations for the disposition of which were then pending. His action was disapproved by the Allies, and the Italian Government issued an ultimatum ordering his return to Rome; upon his refusal the city was declared blockaded and military forces were sent to dislodge him. The blockade, however, was laxly enforced, and the troops sent against him mutinied. The situation became so grave that the Crown Council was summoned. D'Annunzio reaffirmed his intention of retaining Fiume, and declared himself to be at war with Jugoslavia, threatening to extend his sway over the entire Dalmatian coast, and while the Italian populace seemed to give him its enthusiastic support, the Government insisted that the Adriatic question should be adjusted by the Peace Conference. The question was adjusted in Rapallo, Italy, on 12 November, 1920, by a treaty signed by Jugoslavia and Italy. According to its provisions Fiume was made an independent city linked by a "corridor" to Italian Istria. Gabriele D'Annunzio, the self-styled "Rector of the Regency of the Quarnero," who on 20 September, 1920, had declared Fiume to be an independent State, vehemently denounced the treaty, and declared war on Italy on 3 December. Fiume was bombarded by the Italian regulars and D'Annunzio was forced to leave the city. On 6 October, 1921, the Constituent Assembly of Fiume elected Professor Riccardo Zanella as President of the Provisional Government. In March, 1922, the city was siezed by the Fascisti, the Zanella Government overthrown, and Deputy Giurati chosen head of the Government. To quell the disturbance, the Italian Government ordered the occupation of Fiume by Italian troops. President Zanella and forty-nine members of the Constituent Assembly continued to meet in Jugoslavia, where they had taken refuge.

Flanders. See BELGIUM.

Florence, ARCHDIOCESE OF (FLORENTINENSIS; cf. C. E., VI–105d), in the province of Tuscany, Central Italy. This see is filled by His Eminence Cardinal Alfonso Maria Mistrangelo, b. 26 April, 1852, entered the Congregation of the Clerks Regular of the Pious Schools at the age of nineteen, preacher, rector of Ovado College in 1880, and appointed 19 June, 1899, taking possession 17 December following, succeeding Cardinal Bausa, deceased. He was made superior general of the Pious Schools in 1900, named apostolic visitor of the order, and created cardinal-priest 6 December, 1915, with the title St. Mary of the Angels, of which he took possession 11 December following. In the beginning of 1918 he celebrated his episcopal jubilee and received a letter of congratulation from the pope. By 1920 statistics there are in the archdiocese 500,000 Catholics; 477 parishes, 800 secular and 400 regular priests, 200 seminarians, 150 Brothers, 1600 Sisters, 1900 churches or chapels; the chancellors of the cathedral are prothonotaries apostolic supernumerary, *durante munere*. By a decree of the Consistory of 24 August, 1917, the limits of the archdiocese were altered, and on 15 January, 1918, the Church of Monte Senario was made a minor basilica.

Floresta, DIOCESE OF. See PESQUEIRA.

Florida (cf. C. E., VI–115b).—The area of the State of Florida is 58,666 sq. miles, of which 3805 is lake and river area. The State is divided politically into fifty-two counties.

RESOURCES. *Agriculture.*—In 1920, 41,051 farms were operated by whites; 12,954 by negroes; farm acreage in 1920 was 6,046,491, 2,297,271 acres being improved. The total value of all farm property in 1920 was $330,331,717; operating expenses, $37,071,977; products, $80,256,806; cereal crops, $14,528,809; fruits crops, $23,216,209; live stock, $33,304,627. The statistics of corn and cotton crops were: Cotton, 110,562 acres, 19,358 bales, value $3,440,593; corn, 811,737 acres, 9,103,549 bushels, value $14,528,809. There were 3,645,811 orange-bearing trees, producing 5,930,422 boxes, value $15,715,618. Live stock included 38,570 horses, 42,046 mules, 153 asses, 638,981 cattle, 755,481 swine, 64,659 sheep, 45,890 goats.

Commerce and Industries.—In 1919 there were in the State 2582 manufacturing establishments, capital $206,294,000, wage earners 74,400, wages $67,581,000, value of products $213,327,000. In 1919 the value of oversea exports was $72,842,179; the value of imports was $15,275,615. The fisheries of the State give employment to over 9000 men and yield an annual product valued at $3,500,000. The total assessed valuation of taxable property in the State for 1920 was $304,923,946; State debt $601,567. In 1917 there were nineteen railroads with a total mileage of 6060, main track 3833. The Florida East Coast Railway Extension to Key West was opened in 1912.

POPULATION.—In 1920 the population was 968,470, an increase of 28.7 per cent since 1910. Of this, 36.7 per cent was urban; 63.3 rural. The average

number of inhabitants to the square mile was 17.7 as against 13.7 in 1910. There are 967 election precincts and 2 military reservations. Florida has 48 cities, of which Jacksonville with a population of 91,558, is the largest. The other large cities are Tampa with a population of 51,608; Pensacola, 31,035; Key West, 18,749. There are 638,153 whites, of whom 43,008 are foreign born, and 329,487 negroes. Of the native whites, 532,295 are of native parentage, 35,751 are of foreign parentage, and 27,099 are of mixed parentage. The population of ten years of age and over numbered 751,787, of whom 71,811 were illiterates (9.6%). Of these, 55,639 were negroes (21.5%). Most of the foreign-born came from Cuba, Spain, England, Germany, and the West Indies.

Education.—The State school fund in 1919 was about $2,000,000. Statistics from the latest biennial report (1920) of the State superintendent show: total public schools, 2996; white, 2128; colored, 837; enrolment, white, 137,826, or 70 per cent of school population; colored, 58,579, or 30 per cent of school population; total expenditure for school year ending June, 1918, $4,383,445. There are 5062 white and 1288 colored teachers. Annual grants from the Federal treasury for higher educational institutions aggregated in 1918 about $75,000. The faculty of the University of Florida numbers forty-three, the experiment station staff seventeen, enrolment (1919) 988. The Florida Female College has 54 professors and instructors and 598 students. The colored normal school at Tallahassee reports a faculty of 10. The productive endowment funds of the John B. Stetson University, Deland, amount to $1,023,000; its enrolment in 1919 was 649, faculty, 32. The faculty of Rollins College, Winter Park, numbers 25, enrolment, 175; of Southern College, Southerland, 20, enrolment, 258; of Columbia College, Lake City, 15, enrolment, 93; St. Leo's College, St. Leo, has 70 students, the Sacred Heart College, Tampa, 125 students. The Sisters of St. Joseph have academies at St. Augustine, Jacksonville, Loretto, Orlando, Palatka, Miami, Fernandina, and Ybor City; the Sisters of St. Benedict at St. Leo; the Sisters of Mercy at Apalachicola; the Sisters of Perpetual Adoration at Pensacola.

The State laws relative to private and parochial schools are as follows: no school fund or any part thereof shall be appropriated or used for the support of any sectarian school (XII, 13); property held and used exclusively for religious, scientific, municipal, educational or charitable purposes shall be exempt from taxation (XVI, 16). Bible reading is neither permitted nor excluded in the public schools.

Religion.—The Catholic population of the State of Florida (1916) was 24,650. For Catholic statistics see St. Augustine, Diocese of; Mobile, Diocese of.

Of the other religious denominations the Baptist National Convention has the largest membership: 69,865; next comes the Southern Baptist Convention, with 57,732 members; the Methodist Episcopal Church South comes third, and in 1916 reported 590 churches and 155 parsonages; estimated membership 51,500. The Episcopalian denomination had (1916) 10,399 communicants, 95 Sunday school organizations, and 59 parsonages. The Episcopalians maintained 132 parishes and missions, 8 churches and 4 schools for colored people and have an enrolment of 315 teachers and 2491 students in their Sunday schools; their church property is valued at $728,038. Presbyterians, North and South, number 10,170 with 61 parsonages; Congregationalists, 2878. Among the colored people, five distinct branches of Methodists report 436 preachers, 1434 churches, and 14,821 members.

Florida Indians.—Descendants of the few defiant Indians who refused to withdraw to reservations after the Indian War in 1842 were assigned a reservation by the Legislature in 1917 and granted 100,000 acres near the Ten Thousand Islands.

Legislative Changes.—Armistice Day, 11 November, has been added to the number of legal holidays. The State prison is now permanently located at Bradford Farms. The custom of leasing prisoners was abolished in 1913, when the Legislature provided for the new prison. On 1 January, 1917, there were 1620 State prisoners, 82 per cent of whom were colored, 643 in prison, 979 employed outside.

In recent times the political situation of Florida has been marked by unfortunate religious bigotry. Governor Sidney J. Catts put through the Legislature a Convent Inspection Bill, under the terms of which in every county in Florida, there is a committee of three men and women, who shall at least once a year visit and inspect all convents and Catholic institutions. He also put through a Compulsory Education Bill, compelling all the children of school age to attend the public schools. Not satisfied with the feeling of bigotry which he stirred in Florida, he stumped the State of Michigan in favor of the anti-parochial school amendment to the State constitution, which later failed to pass. In 1921 reports accusing Governor Catts of graft were circulated and on 16 April, the Florida Senate adopted a resolution authorizing investigation. In May he was indicted for peonage by the Grand Jury and arrested, but in June he was acquitted. Florida ratified the Federal prohibition amendment, 14 December, 1918, the fifteenth State to do so. The State did not take any action on the Federal suffrage amendment which went into effect without Florida's ratification.

Fogaras and Alba-Julia, Archdiocese of (cf. C. E., VI–123a), of the Greek-Rumanian Rite, in Rumania, with residence at Blaj. The suffragan sees are: Oradea-Mare (Grosswardein or Nagy-Varad), Gherla (Armenopolis or Armenierstadt or Szamos-Ujvar), and Lugoj (Lugos). Through existing political agitation a prominent part of the archdiocese was taken away by the Hungarian element in 1912 and erected into the new diocese of Hajdu-Dorogh (q.v.). On 1 December, 1918, the exertions of the national union of Alba-Julia in bringing about the incorporation of the archdiocese into the kingdom of Rumania were crowned with success. The present Archbishop Basil Suciu (b. at Capocel 13 January, 1873) was elected in May, 1918, in succession to Archbishop Victor Mihalyi de Apsa (d. 1918), who was a learned scholar and defender of the Church, and bequeathed all his possessions to the archdiocese. During the World War most of the clergy were subjects of Hungary, and they succeeded in confirming the people in their hope of a future incorporation in the kingdom of Rumania. Some sought refuge within Rumania itself, and there labored to bring about the desired union. The Hungarians either imprisoned or interned many priests and laymen, and some died during their imprisonment. Of special note are the following recently deceased: Rev. Johannes M. Moldovanu, cathedral provost, and Canon Augustine Bunea, member of the Rumanian Academy.

The Catholic population of 500,000 is Rumanian. There are 570 secular and 2 regular priests; 706 parishes; 1 monastery for men and 1 for women; 1 abbey for men; 1 convent for men; 1 theological seminary with 7 professors and 75 students; 3 col-

leges for boys with 27 teachers and 800 students; 1 college for girls with 14 teachers and 300 students; 1 normal school with 7 teachers and 60 pupils; 408 elementary schools with 432 teachers and 70,245 pupils; 1 industrial school with 3 teachers and 40 pupils; 1 orphanage with 180 orphans. The Catholic institutions are supported by the Government. Among the clergy there is an organization for the advancement of the missions; and among the women the Marian Congregation. The Catholic publications number two weeklies, "Unirea," founded in 1890, and "Unirea Poporului," founded 1919, and a monthly review, "Cultura Crestina."

Fogazzaro, ANTONIO, b. at Vicenza, Italy, in 1842; d. on 7 March, 1911. His name is associated with the Modernist movement which was condemned by Pius X in his Encyclical "Pascendi." He was a writer of verse and romance, beginning his literary career as early as 1874. His heroes in several of his novels are himself, notably in "Il Santo," the story that brought him to grief when it was put on the Index at the time Modernism, which it portrayed, was condemned. Fogazzaro submitted to the condemnation and is even said to have been exasperated by the defiant attitude of his quondam friends. He criticized them severely in his last novel, "Leila," but at the same time did not please the opposite side. At last sickness overtook him and that with failure brought serenity of spirit. He died in a hospital after a serious surgical operation.

Foggia, DIOCESE OF (FODIANENSIS; cf. C. E., VI–123b), in the province of Foggia in Apulia, Southern Italy, immediately subject to the Holy See. The present (1922) bishop, Rt. Rev. Pietro Pomares y Morant, a former chancellor and primicerius of the metropolitan see of Ancona, named private chamberlain, 25 June, 1909, appointed 27 August, 1921, consecrated at Rome 1 November, and proclaimed 21 November of the same year, to succeed Mgr. Salvatore Bella, transferred to the Diocese of Aci-Reale, in Sicily. There are within the confines of the diocese 98,000 Catholics; 9 parishes, 98 secular and 13 regular priests, 45 seminarians, 13 Brothers, 72 Sisters, 74 churches or chapels.

Foley, JOHN S. See DETROIT, DIOCESE OF.

Foligno, DIOCESE OF (FULGINATENSIS; cf. C. E., VI–124d), in the province of Perugia, Central Italy, immediately subject to the Holy See. The bishop, Rt. Rev. Stefano Corbini, b. in Siena, 21 May, 1859, canon penitentiary, appointed 18 June, 1918, proclaimed 10 March, 1919, succeeding Mgr. Carlo Sica, transferred to the titular see of Damascus in Phoenicia. The diocese numbers 56 parishes, 41,000 Catholics, 71 secular and 40 regular clergy, 35 seminarians, 135 Sisters, and 173 churches or chapels. In 1914 Mgr. Faloci-Pulignani, head of the cathedral chapter, published "I priori della cattedrale di Foligno, Memorie."

Forbes-Leith, WILLIAM, Jesuit writer, b. at Aberdeen Scotland, in 1833; d. at Roehampton, England, on 30 April, 1921. He became a Jesuit at Issenheim, Alsace, in 1851; studied theology in France and England, and was ordained at St. Beuno's in Wales. He lectured on philosophy and literature in Paris from 1865 till 1880, a period, however, which was interrupted by the Franco-Prussian War, in which he saw service as chaplain. He is the author of "The Scots Men-at-Arms and Life Guards in France," "The Gospel Book of St. Margaret, Queen of Scotland," "The Life of St. Cuthbert," "Historical Memoirs of Scotch Catholics During the Seventeenth and Eighteenth Centuries," "Pre-Reformation Scholars in Scotland During the Sixteenth Century."

Fordham University (cf. C. E., XIV–203b), comprises the school of arts and sciences known as St. John's College, the college of pharmacy, school of law, school of social service, graduate school and department of education. The medical school, founded in 1905, was discontinued in 1921, owing to a deficit in the running expenses. The schools of law and social service are conducted in the Woolworth Building, New York City.

The school of social service, founded in 1917, has as its object the training of students for social and charitable work and occupies two academic years. The training comprises field work and actual case work, as well as lectures, and includes as its basic course: family welfare, child welfare, social investigation, criminology, medical social service, community work and industrial problems.

The graduate school and department of education was founded in 1918 and offers advanced courses in philosophy, history, literature and science to persons who have finished the normal college course and are desirous of continuing their studies along these lines. Extension courses in connection with this department are given in the Woolworth Building.

The total number of students registered in the university for 1920–21 was 2184 under 180 professors. The academic department registered 502 students with a faculty of 31; the school of law, 845 students with a faculty of 21; the school of social service, 94 students with a faculty of 21; the college of pharmacy, 125 students with a faculty of 19. In 1916 the Rev. Jos. A. Mulry, S.J., succeeded the Rev. Thomas J. McCluskey, as president of the university, and presided until 1919, when he was succeeded by the Rev. Edward P. Tivnan, S.J., now president.

Foreign Mission Society of America, CATHOLIC, was approved by the National Council of Archbishops, Washington, D. C., 27 April, 1911, and authorized by Pope Pius X at Rome on the Feast of Sts. Peter and Paul, 29 June, 1911. Maryknoll, in honor of the Queen of the Apostles, has become the popular designation of the Society. It was founded by Fr. James Anthony Walsh and Fr. Thomas Frederick Price (d. 1919) for the purpose of training Catholic missioners for the heathen, and of arousing American Catholics to a sense of their apostolic duty. The ultimate aim is the development of a native clergy in lands now pagan. The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as the Maryknoll Sisters. In the ten brief years of its existence Maryknoll has achieved a remarkable development. The seminary and administration is situated on the Hudson, about thirty miles north of New York City, at Maryknoll, N. Y. Students in the seminary make the usual six year course in philosophy, theology, Scripture, etc. The Auxiliary Brotherhood of St. Michael was established for those who wish to devote themselves to foreign mission work, but are not inclined to pursue higher studies or to assume the responsibilities of the priesthood. The general management of the Society and the publication of its two periodicals, "The Field Afar" and "The Maryknoll Junior," are carried on at this center. Here, too, is the mother-house of the Maryknoll Sisters. Although not a corporate part of the Society, the Sisters have worked with it from the beginning,

first as lay helpers, and now as recognized religious, known officially as the Foreign Mission Sisters of St. Dominic, Inc. These Sisters devote themselves exclusively to work for foreign missions. The Maryknoll Preparatory College, The Venard, at Clark's Summit, near Scranton, Pa., admits to a five year classical course foreign mission aspirants who have completed the eight grammar grades. Connected with this institution is a group of the Maryknoll Sisters. Their convent is dedicated to Our Lady of the Missions. The Maryknoll Medical Bureau, New York City, was founded in 1920 to interest the medical profession in mission needs, to secure the services of physicians and nurses, and to provide medical supplies for hospitals and dispensaries in the missions. The Maryknoll Procure in San Francisco, Cal., is the center of Maryknoll activities on the western coast, and the depot of supplies for the missioners in China. It is also the headquarters of the Maryknoll Society of the Pacific, Inc. The Maryknoll Japanese Missions at Los Angeles, Cal., and Seattle, Wash., are conducted by the Maryknoll Sisters for the education and religious instruction of the Japanese in those cities. The personnel of the Society in 1922 consisted of 38 priests, 162 students, 23 auxiliary Brothers and 128 Sisters, of whom 38 were professed, 64 novices, and 26 postulants, making a total of 351.

in September, 1918. There are now 16 priests and 1 auxiliary brother in the Maryknoll Mission. In the fall of 1921 the first mission group of Maryknoll Sisters arrived at their Chinese convent, Kowloon, Hongkong. The Maryknoll Procure at Kau-lung is the center of communications and supplies for the missions at Wu-chou, Yeung-kong, Tung-chan, Kao-chau, Loting, Shi-lung, Tungon, Chetung, Dosing, and Ping-nam, in the provinces of Kwang-tung and Kwang-si. Kau-lung is on the mainland, a few moments by ferry from Hongkong. The mission was visited in 1921 by the founder and superior of the Society, Very Rev. James A. Walsh, who arrived in China in November and spent six weeks studying conditions and conferring on plans for mission development. A report for 1921 of the mission gives a population of 6,000,000 pagans and 2010 Catholics, administered to by 16 American missionaries, 1 auxiliary brother (American), 6 Sisters (American), 4 seminarians, 50 men catechists and 30 women catechists. There were 2018 catechumens, 111 baptisms of adults, 723 baptisms of children, 2196 annual confessions, 5236 confessions of devotion, 2093 annual communions, 7008 communions of devotion, 7 who received Extreme Unction, and 46 marriages. The Maryknoll missionaries had the following establishments: 8 districts staffed, 70 stations, 7 churches,

Districts	Christians	Catechumens	Confessions	Communions	Adults	Baptisms Infants	Total
Yeung-kong	618	405	1500	2464	17	549	566
Fr. Ford							
Fr. Vogel							
Fr. Taggart							
Kao-chau	807	395	997	972	24	42	66
Fr. Meyer							
Fr. Paschang							
Tung-chan	432	302	2385	3200	35	28	63
Fr. Dietz							
Fr. Meehan							
Loting	43	408	258	280	35	101	136
Fr. McShane							
Fr. Sweeney							
Tungon	100	97	42	42	3	3	3
Attended from Wu-chou							
Wu-chou	10	107	50	50			
Fr. O'Shea							
Fr. Donovan							
Ping-nam		96	(Mission opened this year)				
Fr. Wiseman							
Fr. Murray							
Shi-lung		208	(Mission opened this year)				
Fr. Hodgins							
	2010	2018	5232	7008	111	723	834

The work of the Society is maintained and developed by the co-operation of its associate or "spiritual" members. For these members weekly Masses are offered by the priests, and they are remembered in the communions and prayers of the students and Sisters. The same spiritual benefits may, if desired, be applied to departed souls. Spiritual membership in the Society, with a personal share in its good works and merits, is secured by all benefactors and by subscribers to the Maryknoll mission monthly, "The Field Afar." Associate membership for one year is fifty cents; in perpetuity, fifty dollars, payable on enrolment or within two years.

A mission of 25,000 square miles in South China has been assigned to the Maryknoll Society by the Sacred College of Propaganda Fide, Rome. The first band of Maryknoll priests left for this field

30 chapels, 4 infant asylums and orphanages, 20 schools for boys with 359 pupils, 8 schools for girls with 124 pupils, 1 industrial school, and 3 dispensaries. It is proposed that in addition to the industrial school Maryknoll conduct a boys' high school and a university hostel at Hong-kong. A catechist or normal school has been opened recently at Kochow, with Fr. Meyer in charge. The accompanying table gives the details of the districts assigned to the Foreign Mission Society of America.

Foreign Missions, SAINT JOSEPH'S SOCIETY FOR (cf. C. E., VIII–521d).—Besides St. Joseph's Missionary College at Mill Hill, London, there are three branch colleges: St. Joseph's Missiehuis at Pozendaal, Holland (erected 1890); St. Josef's Missionhaus at Brixen, Tyrol (1891); and St. Joseph's

Studiehuis at Tilburg, Holland (1912). At Vryland, near Arnhem, Holland, there is a sanatorium for old, sick, and disabled missionaries. The superior general, resident at Mill Hill, is Very Rev. Francis Henry. The Society comprises (1922) about 260 priests and 15 lay brothers. About 220 of these priests are engaged as missionaries, the others as teachers in the colleges or in the sanatorium. There are 10 mission stations in the Belgian Congo. In 1912 the Caribbean mission, including San Andres, Old Providence, and Corn Island, was confided by the Holy See to the Society, and in 1921 the portion of the Cameroons under British control.

Sisters of St. Joseph's Society for Foreign Missions of the Third Order Regular of St. Francis have a novitiate at Patricroft, Manchester, England. The Sisters also have establishments at Mill Hill, boarding schools and an orphanage at Blackburn, where there are 10 Sisters in charge of 80 to 100 children; Freshfield (Liverpool); Waterford and Cork in Ireland; Rozendaal and Tilburg in Holland. In Borneo there are 20 Sisters at various mission stations. The total number of professed Sisters in the congregation is 200.

Foreign Missions of Milan, Society of, founded in the year 1850, under the patronage of Pope Pius IX, by the late Father Angelo Ramazzotti, then an Oblate Father of Rho (Milan), who was afterwards consecrated Bishop of Pavia, and subsequently elected Patriarch of Venice. The Society is a "Pious Association of Secular Priests," who devote themselves freely to the work of missionaries on the mission field in heathen countries (India, Burma, and China), for the conversion of infidels. They are directed in their life work by a rule approved by the Sacred Congregation of Propaganda. At present there are entrusted to this Society seven large missions: the Dioceses of Hyderabad-Deccan and Krishnagar and the Vicariates Apostolic of Eastern Burma, Hong-Kong, Northern Ho-nan, Southern Ho-nan, and Eastern Ho-nan.

The Fathers have under their care about 60,000,000 infidels. The mother-house, to which the seminary for the students of theology is attached and where at present there are 40 students, is at Milan. Besides this seminary the Society had an apostolic school at Monza with 33 students of philosophy, another at Genoa with 37 alumni, and a fourth recently opened at Aversa (near Naples) with a few alumni. From the last statistics (1920) the Catholics in all seven missions number 141,000, besides 36,000 catechumens. There are in all 247 churches and 1001 chapels. The missionaries working in the missions at present are 121 in number, aided by 35 native priests; and with 25 lay brothers on the teaching staff. There are also 528 nuns of different religious orders, who have charge of orphans, of schools for girls, of hospitals, and other charitable institutions. There are 1881 catechists and teachers in the 712 colleges and schools of the missions. In 1920 there were 29,500 baptisms, of which 7934 were of adults.

Foreign Missions of Paris, Society of (cf. C. E., XIV–79d).—Part of the vast territory in Japan evangelized by the Society of Foreign Missions of Paris has been confided to other congregations, this being necessary because of the extent of territory, the density of population, and the diversity of languages. In 1912 the Congregation of the Divine Word was entrusted with 3 departments of the Diocese of Hakodate and two departments of the Archdiocese of Tokio, but no canonical erection of prefecture or vicariate was made; on 12 February, 1915, was erected the Prefecture Apostolic of Sapporo, comprising Hokkaïdo (Yezo), the Chishima islands (Kruile), Karafuto (Sakhalin), detached from the Diocese of Hakodate and confided to the German Franciscans of the Province of Thuringia; finally the Jesuits of the German province have been assigned the departments of Yamaguchi, Shimane, Hiroshima, Tottori, and Okayama, though no canonical erection has yet been made of an ecclesiastical division. The Society retains the Archdiocese of Tokio, and the three dioceses of Nagasaki, Osaka, and Hakodate, diminished in extent by the loss of the departments mentioned. The province of Kwang-tung, which formed a single vicariate, was divided in 1914 into 2 vicariates: Canton and Swatow. In 1920 the Vicariate of Canton was again subdivided into the 2 vicariates of Canton and Western Kwang-tung and Hainan. These last two vicariates Apostolic and also Swatow remain under the direction of the Society; the Vicariate of Siu-chow has been confided to the Salesians. Since 1918 the American Foreign Missions of Maryknoll have labored in Yeung-kong under the authority of the Vicar Apostolic of Canton, in preparation for the erection of an ecclesiastical division under their care. The Society of Foreign Missions of Paris at present (1921) has under its direction 36 dioceses and vicariates apostolic, of which 6 are in Japan and Corea, 11 in China, 9 in Eastern Indo-China, 4 in Western Indo-China, and 4 in the south of India. The Japanese missions are Tokio, Nagasaki, Osaka, and Hakodate; Seoul and Taiku are in Corea. The Chinese missions are: Western Sze-ch'wan, Eastern Sze-ch'wan, Southern Sze-ch'wan, Kien-chang, Yun-nan, Kwei-chou, Canton, Western Kwang-tung, and Hainan, Swatow, Kwang-si, Southern Manchuria, Northern Manchuria, and Tibet. In Eastern Indo-China are: Western Tong-king, Southern Tong-king, Upper Tong-king, Maritime Tong-king, Eastern Cochin China, Western Cochin China, Northern Cochin China, Cambodia, and Laos. In Western Indo-China are Siam, Malacca, Southern Burma, and Northern Burma. In India are: Pondicherry, Mysore, Coimbatore, and Kumbakonam.

The World War seriously affected the Society and the missions. Among those who enlisted at the beginning were 5 directors, 103 aspirants, and 2 lay brothers from the Seminary at Paris, and 150 priests and 1 bishop from the missions. Of the 55 missionaries in Eastern Sze-ch'wan, 14 were mobilized; in Canton, 12 out of 40; 16 in Pondicherry; 17 in Eastern Cochin China; in Seoul, 13 out of 26. In the following December there were already among these 9 killed, 7 prisoners, and about 20 wounded. By the end of the war, in November, 1918, 46 priests and seminarians had given their lives for France. To insure the care of souls the bishops reassigned their districts, they themselves undertaking the direction of one or more parishes and also teaching in the seminaries, so that spiritual needs might be met. When the war was over the mobilized missionaries returned to their missions, where death had left many vacancies among the veterans of the apostolate. In August, 1914, the Society numbered 1385 members and in November, 1918, only 1222, this being a loss of 163 members. At the same time financial resources had greatly diminished, due to the depreciation in value of French money. The high rate of exchange affected charitable institutions, such as orphanages and hospitals. Though far from good, financial conditions are now improved.

In 1918 the cause of the Martyrs of Corea was introduced at Rome. These were 2 bishops (Mgr.

Berneux and Mgr. Daveluy), 7 missionaries, and 17 faithful all beheaded in 1866, and 20 Christians martyred in 1860 and 1862. The Apostolic Letter "Maximum Illud," issued by Benedict XV in 1919, called attention to the need for native clergy. Mgr. Petrelli had been sent to Japan as Apostolic delegate in 1916 and 1917 and Mgr. Fumasoni-Biondi in 1920. In 1919 Mgr. de Guébriant, of the Society of Foreign Missions of Paris, Vicar Apostolic of Canton, was named apostolic visitor in China. The Holy See thus took a particular interest in the extension and cultivation of the missionary field. To meet the needs of the situation, the bishops of the Society, which heretofore had no superior general, met at Hong-kong in April, 1921, and elected as first superior of the Seminary and of the Society of Foreign Missions of Paris, Mgr. de Guébriant. Born in Paris, 11 December, 1860, ordained priest 5 July, 1885, the same year Mgr. Jean-Baptiste-Marie Budes de Guébriant went as a missionary to Southern Sze-ch'wan, in 1894 was made provicar, and in 1910 Bishop of Eurœa and Vicar Apostolic of Kien-Chang, in 1916 Vicar Apostolic of Canton and in December, 1921, Archbishop of Marcianopolis.

The missionaries are assisted in their labors by the native clergy, the catechists, and religious. In 1912 there were 889 native priests in all the missions of the Society; in 1915 there were 984; in 1918, 1073; and 1920, 1109. In 1912 in Southern Tong-king 11 priests were ordained; in 1916 in Western Tong-king, 8; in 1918 in Eastern Sze-ch'wan, 4; in 1910 in Siam, 6; in 1920 in Western Cochin China, 6. The missions possessing the greatest number of native priests in 1920 were: Western Tong-king, 136; Southern Tong-king, 127; Western Cochin China, 91. According to countries they may be listed (1920) as follows: Japan and Corea, 62; Chian, 251; Eastern Indo-China, 660; Western Indo-China, 60; India, 76. Among the native clergy recently deceased are: Fr. Joseph Tong (d. 1913), of Eastern Sze-ch'wan; Fr. Trinn (d. 1915), curate of Hanoi for thirty-five years; Frs. André Vai (d. 1916), and Jacques Ichang (d. 1916), of Manchuria; Fr. Huyen (d. 1916), of Western Tong-king, ninety years of age and fifty-eight years a priest, the last survivor of the great persecution of Tu-duc, during which he ministered to the confessors of the faith imprisoned at Nam Dinh, hearing their confessions, bringing them Holy Communion, and giving them final absolution; Fr. Tin (d. 1918), former confessor of the faith, imprisoned during the persecution of 1859; Frs. Doanh Chan and Chuong (d. 1918), of Northern Cochin China; Frs. Duong, Chinh, Khu, Tan, Duoc, Qui, Duc, Van, and Le (d. between 1912 and 1916), of Western Cochin China; Frs. Chien, Tsung, and Vien (d. 1918), of Western Cochin China; Frs. Giang and Hoc (d. 1918), of Cambodia; Fr. Araya (d. 1918), the first priest of Hakodate. In 1912 the catechists numbered 3330; in 1920 there were 3449. Schools for catechists have been founded at: Chang-Chun, in Northern Manchuria (1912), Thai in Maritime Tong-king (1913); Taiku, in Corea (1915) for women catechists; Southern Sze-ch'wan and Kwei-chou (1916); Kai-nhum, in Western Cochin China (1920). In 1920 Nagasaki had 578 catechists; Western Tong-king, 449; and Southern Tong-king, 215. The native religious are very few, not more than a hundred men. Religious orders of native women are more numerous: in Eastern Indo-China the lovers of the Cross number over 3000; in China there are many Christian Virgins. In Eastern Sze-ch'wan in 1912 Fr. Derouin established the Chinese congregation of the Servants of the Sacred Heart for the instruction of young girls. In Manchuria the native religious of the Holy Heart of Mary have installed several convents. Carmelite convents have been founded at Hue (1912), Pnom-Penh (1919), and Chung-king (1920). The European congregations have received into their congregations about 1500 natives. The religious orders of both men and women of all nationalities numbered 7630 members in 1920.

Since 1912 there has been a total of 274,333 conversions in the missions confided to the Society of Foreign Missions of Paris, with an annual average of 30,482; in 1920 there were 28,883. There have been (1912–20) 3120 abjurations of Protestants; 1,096,650 baptisms of pagan children *in articulo mortis;* the number of confessions and communions has been very high. Of recent years several associations have been organized and others re-established, such as the Confraternity of the Holy and Immaculate Heart of Mary in Siam, the Children of Mary at Pondicherry, the Confraternity of Christian Mothers at Kwei-chou. Nocturnal adoration has been organized at Maritime Tong-king. On 26 July, 1914, a Eucharistic feast, in union with the international Eucharistic Congress at London, was celebrated at Kien-chang. The Enthronement of the Sacred Heart in the schools and families has been established in Burma, Cochin China, Tong-king, Japan, Sze-ch'wan. Pilgrimages, especially that of the Blessed Virgin at La-Vang in Northern Cochin China and that of St. Anthony at Kolar, in Mysore, are much frequented. Weeks of religious conferences and the association called the Catholic Bond have been organized in Burma. The Catholic Association, founded at Tien-tsin, has spread throughout the Chinese missions. The Society for Catholic Youth is established at Taiku in Corea. Many reviews and bulletins are published such as "Le Semeur," "The Friend," and "The Voice" in Southern Burma, parochial bulletins at Taiku in Corea, "La Vérité" published in Chinese at Chung-king, the "Petit Messager Paroissial" in Coimbatore, the "Recherche de la Vérité" in Northern Manchuria, the "Echo de l'Assomption" in Siam.

In 1912 the Society of Foreign Missions had 5950 churches, oratories, and chapels; in 1920 there were 6393. All the older missions have seminaries and some of those recently created have established them. Maritime Tong-king opened its seminary in 1912, as did also Kien-chang. Taiku opened a seminary in 1914. In 1920 seminarians from Japan, Corea, China, and Cochin China were sent to Rome to make their theological studies at the College of Propaganda. The general seminary established at Penang to receive seminarians from all the missions had 74 pupils in 1912 and 97 in 1920. Colleges, boarding and day schools of good standing have also been established. These totaled 326 with 19,818 pupils in 1912, and 357 with 24,037 pupils in 1920. Printing presses have been established to supply the necessary books. There were 6 in 1912 and since then one has been installed at Ninh-Binh in Maritime Tong-king and another at Ghirin in Northern Manchuria. The largest printing press of the Society is at Hong-Kong. Nearly all the missions have orphanages for boys in charge of the missionaries and orphanages for girls directed by nuns. In 1912 these numbered 452 with 24,009 children; in 1920 there were 429 with about the same number of children, the decrease in the number of institutions being due to diminution of resources. For the same reason there were fewer hospitals, hospices, leper-hospitals, and dispensaries (582) in 1920 than in 1912 (636). Most of these

institutions were constructed by the missionaries from their personal means or at the expense of the mission, and put under the charge of the Sisters of St. Paul of Chartres, Sisters of Providence, French Missionaries of Mary, or the Little Sisters of the Poor.

Among notable members of the Society recently deceased are: J. B. Guerlach (b. 1858; d. 1912), missionary in Eastern Cochin China; Jules Lemaréchal (b. 1842; d. 1912), missionary in Japan, vicar general at Tokio in 1888, author of several devotional works in Japanese and a Japanese-French dictionary; Jean Bruyère (b. 1852; d. 1912), missionary in Western Cochin China, reformed and developed the religious congregation of the Lovers of the Cross; François Belleville (b. 1860; d. 1912), Vicar Apostolic of Southern Tong-king in 1911 and Bishop of Amisus; Edouard Gourdin (b. 1838; d. 1912), missionary in Southern Sze-ch'wan, author of a Chinese-French dictionary and other works; Pierre Cazenave (b. 1834; d. 1912), director of the seminary at Paris in 1867, assistant to the superior in 1880, and procurator general at Rome from 1883 till his death; Auguste Desgodin (b. 1826; d. 1913), missionary in Tibet, explorer and geographer, received academic honors for his geographic work, one of the compilers of a Tibetan-Latin-French dictionary, author of "Le Thibet," "Bouddhisme d'après les Bouddhistes"; Armand Dessaint (b. 1831; d. 1913), missionary in Mysore, founder of the Sisters of Pity, a religious community of young widows, who, according to the custom of India are not permitted to remarry, author and translator of works in Canara and of "A Manual of Medicine"; Hugues Bottero (b. 1837; d. 1913), missionary in Pondicherry, professor at the Colonial College and the College of St. Joseph at Cuddalore, Bishop of Kumbakonam (1889), conversant in French, English, Italian, Tamul, Bengalese, and Hindoustan, orator and writer, translator of the Bible into Tamul; Jacques Vissac (b. 1848; d. 1913), missionary in Mysore, principal of the College of St. Joseph at Bangalore; Jean-François Genibrel (b. 1851; d. 1914), missionary in Western Cochin China, director of the printing press at Tandinh, composer of Annamite-French dictionaries and lexicon; Joseph Grosjean (b. 1859; d. 1914), missionary in Northern Cochin China, professor at the preparatory seminary where he composed a method of harmony in Annamite, founder of twelve mission stations in Quang-tri, director of the seminary at Paris (1892), procurator general at Rome (1912); Henri Pianet (b. 1852; d. 1915), missionary in Cambodia; Eugène Luce (b. 1863; d. 1915), missionary in Southern Burma, member of the council of public instruction, founder of "The Voice," a monthly review; Marie Dunand (b. 1841; d. 1915), Vicar Apostolic of Western Sze-ch'wan in 1893 and Bishop of Caloe; Urbain Faurie (b. 1847; d. 1915), missionary in Japan, evangelized the district of Hiroshima, director of the seminary at Paris, chaplain in the French army, killed in action; Joseph-Adolphe Klinger (b. 1852; d. 1916), missionary in Southern Tong-king; defended over 2000 faithful at Xa-doai during the Annamite persecution; Charles-Emile Lesserteur (b. 1841; d. 1916), missionary in Western Tong-king, superior of the seminary at Paris, author of several works; Jean Darras (b. 1835; d. 1916), missionary in Pondicherry, baptized over 35,000 in India, published an account of part of his apostolate; Marius Guiraud (b. 1876; d. 1916), missionary in Mysore, professor at the seminary of Pondicherry, superior of the seminary at Bangalore, director of the seminary at Paris, military infirmarian during the war, prisoner in Germany for a year, published an account of his imprisonment (Paris, 1915), was restored to liberty and returned to the front, killed in the Argonne; François Bonnétraine (b. 1843; d. 1917), missionary in Mysore, founder of orphanages and hospitals, superior of the sanatorium at Wellington; Jules Chatron (b. 1844; d. 1917), Bishop of Osaka; Marius-Antoine-Louis Caspar (b. 1841; d. 1917), Vicar Apostolic of Western Cochin China in 1880 and Bishop of Canatha, author of several works; Paul Vial (b. 1855; d. 1917), missionary in Yun-nan, composed prayers and a catechism in Lolo and published several works; Louis-Philippe Montmayeur (b. 1836; d. 1917), missionary in Eastern Cochin China; Albert Pélu (b. 1848; d. 1918), missionary in Japan in charge of the Goto islands; François Guego (b. 1855; d. 1918), missionary in Siam, at Laos; Jacques Drouhin (b. 1872; d. 1918), missionary in Pondicherry; Eugene Murcier (b. 1880; d. 1918), missionary in Pondicherry; Noël Rondy (b. 1848; d. 1919), missionary in Coimbatore; Joseph Ferrié (b. 1856; d. 1919), missionary in Japan, secretary and interpreter of the French legation, received honorary decorations, vicar general of the Archbishop of Tokio; Yves le Page (b. 1850; d. 1919), missionary in Western Tong-king, formerly pontifical zouave at Rome and soldier in the Franco-Prussian War of 1870; Marie Aubazac (b. 1871; d. 1919), missionary in Kwang-tong, author of several works in Chinese and of a French-Canton dictionary; Lucien Mossard (b. 1851; d. 1920), Vicar Apostolic of Western Cochin China in 1899 and Bishop of Medea, collaborated with the Vicar Apostolic of Cambodia in the publication of a directory, was sent to Rome to look over the rule of the Society; Joseph Chargebœuf (b. 1867; d. 1920), missionary in Corea, superior of the seminary at Kyong-wan (1897), later superior of the seminary at Taiku, evangelized the Mokfo islands, author of several works; Constant Prodhomme (b. 1849; d. 1920) Vicar Apostolic of Laos and Bishop of Gerasa.

Forgery (cf. C. E. VI–135).—All those who forge letters, decrees or rescripts of the Holy See incur excommunication; if they are clerics they are to be further punished as the ordinary thinks fitting, even by depriving them of their benefice, office, dignity, and ecclesiastical pension; if they are religious they are to be deprived of their office and of active and passive voice, and may be subjected to other penalties provided by their constitutions. In case of other ecclesiastical documents, the ordinary is to inflict suitable punishment on the same parties, depriving the guilty one of his office if he falsified documents which he was charged with drawing up or preserving.

Codex juris canonici, 2360-63; AYRINHAC, *Penal Legislation*, 320-23.

Forli, DIOCESE OF (FOROLIVIENSIS; cf. C. E., VI–137a), in the province of Emilia, Northern Italy, suffragan of Ravenna. The present bishop, Rt. Rev. Raimundo Jaffei, has filled this see since 1895; b. in Bagnaia in the diocese of Viterbo I November, 1847, ordained at Fermo, appointed bishop 18 March, 1895, and made an assistant to the pontifical throne 17 April, 1920. According to 1922 statistics the diocese numbers 61 parishes, 102 churches, 101 secular and 15 regular priests, 2 seminaries, 1 in Forli, 1 in Bologna, and 26 seminarians; 1 university in Bologna, 1 college for men with 150 boys, 4 for women with 250 girls, 1 normal school with 450 pupils, 4 training schools, 50 elementary schools with 15,000 pupils, 1 industrial school, 4 missionary organizations, 1 home, 10 asylums, 1 hospital. The gymnasium, lyceum, normal, and

technical schools receive Government support. The societies organized in the diocese include the Mutual Aid Society among the clergy, and twenty different associations among the laity. A diocesan synod was held in April, 1920. Patriotic works were organized in the diocese during the World War by Mgr. Adamo Pasini, and met with zealous co-operation from both the clergy and laity; war orphans were cared for, an association for soldiers' families was formed, and a home for soldiers established in the diocese.

Formosa, PREFECTURE APOSTOLIC OF (INSULÆ FORMOSÆ), comprises the island of the same name and the twelve civil prefectures known as the Pesadores, subject to Japan. It was evangelized in 1626, later in 1860, and by a decree of 19 July, 1913, it was erected into a prefecture apostolic and separated from the Vicariate Apostolic of Amoy and entrusted to the Dominicans of the Philippines, with official residence at Taipeh. Rt. Rev. Clemente Fernandez, b. in Penerudes, in the Diocese of Oviedo, 17 October, 1879, professed 17 November, 1895, ordained priest 8 September, 1903, was appointed first Prefect Apostolic of Formosa, 2 September, 1913. He was succeeded by Rev. Thomas de la Hoz, O.P., appointed 1 August, 1921. There were in 1912 out of a total population of 3,290,978, 3533 Catholics, 10 Spanish Dominicans, 31 catechists, 30 churches and chapels, and 3 Dominican Sisters.

Fort-Dauphin, VICARIATE APOSTOLIC OF (DE FORT-DAUPHIN; cf. C. E., XVI–83b), in Southern Madagascar, with residence at Fort-Dauphin. Erected 16 January, 1896, under the name of Southern Madagascar, it was changed to Fort-Dauphin, 20 May, 1913; it is entrusted to the Lazarists. The vicar apostolic is Rt. Rev. Jean-Jacques Crouzet, a Lazarist, b. in Lansargue in the Diocese of Montpellier, 1 April, 1849, entered the Congregation of the Mission 12 October, 1868, was appointed titular Bishop of Zephyrium, 11 September, 1886, consecrated at Paris, 28 October, 1888, named Vicar Apostolic of Abyssinia (16 January, 1896), and later of Fort-Dauphin. According to 1920 statistics the vicariate has approximately 800,000 inhabitants, 20,000 of whom are Catholics; 18 missionary priests, 12 churches, 25 schools, and 15 Sisters of Charity.

Fort Wayne, DIOCESE OF (WAYNE CASTRENSIS; cf. C. E., VI–150c), in Indiana, U. S. A., suffragan of Cincinnati, has a Catholic population of 151,000. It is at present under the administration of Rt. Rev. Herman Joseph Alerding, born 13 August, 1846, in the Diocese of Covington, ordained 22 September, 1868, curate at Terre Haute, rector at Cambridge, and for 26 years at St. Joseph's in Indianapolis, elected bishop 30 August, 1900, consecrated 30 November following, succeeding Rt. Rev. Joseph Rademacher (b. 8 December, 1840; d. 12 January, 1900).

The diocesan statistics for 1922 are: 138 parishes, 33 missions, 179 secular and 152 regular priests; convents: men 1, women 4, with 2052 in the various communities; Holy Cross Seminary with 39 seminarians, 1 university with 90 professors, 1800 students; 1 college for men with 20 teachers, 340 students; 1 college for women with 434 students; 2 high schools, 8 academies with 450 pupils, 6 normal schools, 7 training schools for nurses, 104 elementary schools with an attendance of 25,582 pupils.

The different nationalities represented in the diocese with their approximate numbers are: American-born, 100,000; Polish, about 20,000; Lithuanian, 30,000; Slovaks, 8000; Italians, 1000; Greeks, 2000; Croatians, 5000; and others Spanish, Mexican, Hungarian, etc.

The missionary work is carried out by the Fort Wayne Apostolate. The charitable establishments include 2 homes for the aged, 2 diocesan orphan asylums, 15 hospitals, 1 settlement house (Bishop Alerding-Judge Gory Settlement house). All public institutions are self-supporting, and the priests are never forbidden to minister in these institutions.

A weekly paper, "Our Sunday Visitor," founded by Rt. Rev. Mgr. John F. Noll in 1912, is published in the diocese, and has at present a subscription of more than half a million. In December, 1921, the founder and editor was honored by the Holy See with the title of domestic prelate. A society for the relief of infirm priests is organized among the clergy. During the World War six priests served as chaplains in the army and navy, and the Catholics in the service held the same proportion as in other parts of the country.

Fortaleza (or CEARA), ARCHDIOCESE OF (FORTALEXIENSIS; cf. C. E., VI–145d), in the State of Ceara, Brazil, was raised to metropolitan rank 10 November, 1915. By decrees of 20 October, 1914, and 10 November, 1915, the dioceses of Crato and Sobral, its suffragans, were erected from this territory; the new boundaries established 24 January, 1919, include an area of about 11,882 sq. miles. The bishop, Rt. Rev. Manuel Da Silva Gomez, b. in Bahia, 14 March, 1874, studied in the Seminary of Bahia, was ordained 15 November, 1896, professor at the seminary 3 February, 1893, chancellor of Bahia, 15 November, 1899, appointed titular bishop of Mopsuestia and auxiliary at Fortaleza, 11 April, 1911, consecrated 29 October following, transferred 16 September, 1912, enthroned 8 December, succeeding Mgr. Joachim Joseph Vieira. He was named first Archbishop of Fortaleza, 10 November, 1915. There are in the diocese (1920) 771,120 Catholics, 832 Protestants, 12 Jews, 78 parishes, 106 secular and 5 regular priests, 234 churches or chapels.

Forty Hours' Devotion (cf. C. E., VI–151).—The Forty Hours' devotion is to be held each year on appointed days in all the churches in which the Blessed Sacrament is kept, with greater solemnity than usual. If for a grave reason this cannot be done, the local ordinary is to have solemn exposition for a few hours at least.

Forum (cf. C. E., VI–153c).—The following rules are laid down in the Code for determining the proper forum for ecclesiastical suits. The plaintiff is to sue in the forum of the defendant, but if the defendant has several fora the plaintiff is entitled to make the choice. Actions *de spolio* must be tried before the local ordinary of the place where the object is situated, as must actions about benefices; administration suits come before the ordinary of the place of administration; suits regarding inheritance or pious bequests come before the local ordinary of the place where the testator had his domicile. By reason of his domicile or quasi-domicile anyone can be summoned before the local ordinary, who, moreover, has jurisdiction over his subjects even when they are absent. A traveler who is in Rome can be summoned there just as if it was his home; but he has the right of going home and requesting that the suit be sent before his own ordinary. If a person, however, has been in Rome for a year, he may insist on being cited before the Roman courts. The proper forum of a religious is where his house is situated; the forum of a vagus is wherever he chances to be. If an

action is *in rem* the suit may be brought before the local ordinary of the place where the thing is. In virtue of a contract one may be cited before the local ordinary, either of the place where it was made or where it is to be executed, though the parties may stipulate in a contract what is to be the forum in case of a dispute. A culprit is to be cited in the place where the crime was committed, and the local judge may pass sentence on him even if he has left. If there should be two judges of equal competence, a suit is to be tried by him who first took cognizance of it.

Codex jur. can., 1559-68.

Fossano, Diocese of (Fossanensis; cf. C. E., VI–154c), in the province of Cuneo, Northern Italy, a suffragan of Turin. The bishop, Rt. Rev. Quirico Travaini, who was archpriest of Trecata, in the Diocese of Novara at the time of his appointment, 16 January, 1919, was proclaimed 10 March following, to succeed Mgr. Giosué Signori, transferred to the Diocese of Alessandria della Paglia, 23 December, 1918. The diocese comprises (1920) 36,000 Catholics; 25 parishes, 100 secular and 20 regular priests, 32 seminarians, 9 Brothers, 95 Sisters, 45 churches or chapels.

Fossombrone, Diocese of (Forosemproniensis; cf. C. E., VI–154d), in the province of Pesaro, Italy, suffragan of Urbino. The present bishop, Rt. Rev. Pascal Righetti, b. at Cornice in the diocese of Brugnato 29 May, 1868, served as vicar general, canon of the archpresbytery of Brugnato, appointed bishop 19 February, 1914, consecrated 14 May following, as successor to Rt. Rev. Achille Quadrozzi (b. 22 March, 1846; d. 5 December, 1913). There are at present (1922) in the diocese 40 parishes, 71 churches, 51 secular and 3 regular priests, 1 lay brother, 4 nuns, 1 convent for men, 1 seminary with 20 seminarians, 2 asylums. A civil hospital and an orphanage for girls admit the ministry of the priests; several societies are organized among the laity. During the war thirteen clergymen of the diocese served in the army; four asylums were established; shelter was given to the refugees, and relief work was carried out by two committees.

Foundation (cf. C. E., VI–157c).—Bequests for religious and charitable purposes are valid and binding in conscience even if they are null according to civil law, and the Code says that the heirs are to be admonished to fulfil the testator's wishes.

"Foundations." See Anglicanism.

France (cf. C. E., VI–166b).—Population.—According to the census of 1921 France has 39,402,739 inhabitants, of whom 37,852,280 were French and 1,550,459 were foreigners. The chief departments with their population in 1921 are as follows: Seine, 4,411,691; Nord, 1,787,918; Pas-de-Calais, 989,967; Rhône, 956,566; Seine-et-Oise, 921,673; Seine-Inférieure, 880,671; Bouches-du-Rhône, 841,996; Gironde, 819,404; Finistère, 762,514; Bas-Rhin, 651,686.

In spite of the return of Alsace and Lorraine, France has now 400,000 fewer inhabitants than in 1911. This loss is due principally to war casualties, to the reduction of the birth-rate, and to the epidemics of influenza. There has also been a pronounced movement to the cities and a consequent increase in the urban population, especially in Lyons, which showed an increase in the last decade of 37,796; Marseilles, 35,722; Havre, 27,215; Toulouse, 25,858; Saint-Etienne, 19,311.

The largest cities with their populations are as follows: Paris, 2,906,472; Marseilles, 586,341; Lyons, 561,562; Bordeaux, 267,409; Lille, 200,952; Nantes, 183,704; Toulouse, 175,434; St-Etienne, 167,967; Strasburg, 166,767; Havre, 163,374; Nice, 155,839; Rouen, 123,742; Nancy, 113,266.

Vital Statistics.—The birth rate, which was 3.16 per 100 during the period 1806–1816 and 2.89 during the period 1831–1841, fell to 2.56 per 100 in the period 1872–1882, to 1.88 per 100 in 1913 and to 1.21 in 1918. In seventy-seven departments the total excess of deaths over births for 1914 to 1919 was 1,490,227. The number of divorces was 3668 in 1916; 5572 in 1917; 8121 in 1918; and 11,657 in 1919 (77 departments only). To encourage the growth of large families an Act was passed on 14 July, 1913, making the relief of large families obligatory with the parishes and the State, and providing for a bonus of 60 francs minimum or 90 francs maximum for each child after the third. Owing to the immense war losses the allowance was supplemented, in the Act of 28 June, 1918, by an additional ten francs per month for each child. This still being inadequate, the Departmental Council of the Seine raised the annual allowance of each child to a minimum of 240 francs and a maximum of 300 francs, and moreover, from January, 1921, offered, independently of the parish, bounties to mothers for each child in excess of two still living, 300 francs for the third child, and an increase of 50 francs for each additional child. In 1921 there were in Paris and suburbs about 18,000 beneficiaries receiving 24,000 allowances. The population of France showed signs of recovery during the first half of 1920, when the births exceeded the deaths by 67,946, the former numbering 424,668 and the latter numbering 386,722 in all the 90 departments. Marriage is also on the increase. Besides government bounties there are the marriage and child bonuses given by the Employers' Association of 2 francs a day for each married man in addition to his wages, and 2 francs a day for each child. Each member of the association contributes in proportion to the number of his employees.

Economics and Agriculture.—Of the total area of France (132,381,447 acres) in 1912, 24,716,752 acres were under forests, 9,403,625 acres were returned as moor and uncultivable land, and 98,181,070 acres, of which 59,127,750 were arable, were returned as under crops, fallow and grass. In 1920, 12,135,000 acres were devoted to wheat, 8,160,000 acres to oats, 2,022,000 acres to rye, 1,512,000 acres to barley. The chief crops in that year were potatoes, 10,315,000 metric tons; wheat, 6,271,000 metric tons; oats, 4,223,000 metric tons; and beet sugar, 2,055,000 metric tons. The production of wine in 1920 was 1,310,719,000 gallons. The war cost France many of her farmers, besides rendering temporarily useless some 9,775,000 acres of farm land, but since the end of the war she has redeemed 3,755,920 acres. By furnishing the farmers with fertilizer, machinery, and seed the Office of Reconstruction has greatly assisted the economic recovery of the country.

Industry.—The effect of the invasion of France was to reduce the production in the damaged area in a proportion varying from 25% for machine shops to 74% for coal mines, 81% for iron and steel works, and as high as 93% for some branches of technical industry. Before the war France consumed over 63,000,000 tons of coal annually, of which she produced, roughly, 42,000,000 tons, leaving 21,000,000 tons to be imported. By the terms of the Peace Treaty, France acquired control of the Saar Basin, containing coal deposits estimated at 12,500,000,000 tons. Actual production from these fields in 1913 was 17,000,000 tons. This new source of coal will supply the additional demand

on France from the industries of Alsace-Lorraine and will lessen the French normal shortage, but it will not offset the loss of output in the damaged mines of the departments of Nord and Pas-de-Calais. To make reparation for the damage done to the mines and to other property, Germany was to deliver approximately 25,000,000 tons of coal annually to France for ten years. The Germans, however, have not paid the exact amount. As a result of the Spa conference, held in July, 1920, of the 2,000,000 tons promised to the allies, beginning August, 1920, France was to receive 1,600,000 tons monthly. To obtain even these shipments France was obliged to pay Germany 200,000,000 francs monthly for six months for the feeding of the Ruhr workers. The production of the Saar Basin in 1920 was 9,410,433 tons. This lack of coal has greatly hampered production, especially that of iron and steel, which in the first five months of 1920 was half the pre-war quantity.

During the war the French textile plants, however, kept up production to a remarkable degree; in 1916 and 1917 the production of cotton and silk goods passed its pre-war level. The chief handicap of the textile industries at present is the lack of raw materials. Of the 456 textile mills in the devastated district of Lille, 75% had resumed production on 1 March, 1920. The return of Alsace-Lorraine will double the production of France, for the textile industries of Alsace are of great importance and employ over 78,000 persons. Silk culture is carried on with government encouragement, most extensively in Gard, Drôme, Ardèche, and Vaucluse. By law of 23 April, 1919, an eight-hour day prevails in France.

Foreign Trade.—For the five years preceding the war France had an average annual unfavorable "visible" balance of trade of some billion and a half francs. This was more than offset by "invisible" items, such as the interest on foreign investments accruing to France as a creditor nation. During the war the purchase of vast amounts of war materials caused a great increase in the unfavorable balance, which continued after the war. During 1919, however, the exports reached the record figure of 8,713,000,000 francs, some 2 billions above the previous high figure in 1913. Since 1919 the exports have shown a steady increase. The imports for home use were valued, in 1920, at 35,404,000,000 francs; the exports of French origin, 22,434,700,000 francs.

Railways.—In France there are 25,167.8 miles of railway in operation. In October, 1918, the government assumed control of the railroads during the war and for a year after its termination. In 1920 the lines were reorganized and co-ordinated to form one national system. Rolling stock and other equipment suffered during the war, and a large part of the lines on the Nord and Est railways required entire rebuilding. In twenty months after the signing of the armistice, 1353 miles of the 1407 destroyed were put back in service, and in 1920, as a result of this effort, transportation in devastated regions was practically restored to normal. Electrification is now receiving the attention of the railway officials. In 1921 the railway deficit amounted to 1,500,000,000 francs. There are air lines from Paris to Warsaw, London, Lausanne, Copenhagen, Brussels, Bucarest, and Havre. Half the cost of the initial outlay for construction is provided by the Government. State subsidies, amounting to three-fourths or four-fifths of the receipts, have been necessary to keep the service in operation.

Education.—French education is divided into three classes, primary, secondary, and superior. It is directed by the Minister of Instruction aided by the Government educational bureaux and inspectors-general. The Superior Council of 52 members has deliberative, administrative, and judiciary functions, and a Consultative Committee advises on the school system. For purposes of local administration France is divided into 17 circumscriptions, called Academies, each of which has an Academic Council. Each is under a rector and each is provided with academy inspectors. Each department has a council for primary educational matters. In 1919–20 there were in France and Algiers (excluding Alsace-Lorraine) 2063 public kindergartens with 5242 teachers and 189,762 pupils; 786 private kindergartens with 999 teachers and 37,394 pupils; 56,503 lay and 11,512 clerical primary and higher schools with a total of 102,433 teachers and 3,835,816 pupils (3,002,666 lay and 833,150 clerical). Secondary education is given in the State *lycées* or communal colleges, which in 1919 had 100,230 boys and 45,168 girls. Higher education is supplied by the State in the 16 universities, divided into the four traditional faculties: law, medicine, science, and letters, with an enrollment of about 40,000. These figures show that secondary education, which in France is not free, is restricted to the minority of children, and that a large majority of the French children cease to go to school altogether too early. In 1919 a "College of the United States" was established in Paris for American students. There are also technical schools, dependent on the Ministry of Commerce, industrial schools, municipal professional schools, schools of commerce, schools of arts and trades, and schools of horology. By an enactment in July, 1919, compulsory physical education for children of both sexes was instituted, for boys from 6 to 16, and for girls during the period of primary and secondary education. Out of the 6445 schools which existed in the devastated regions before the war, 4500 were destroyed between 1914 and 1915, but since 1918 no less than 5345 have been established. The 1920 budget includes 1,176,600,000 francs for education.

Government.—The executive power of France is vested in a President elected for seven years, and a Ministry; the legislative power in the Chamber of Deputies and the Senate. The President chooses the Ministry, generally from the two Chambers, and with the consent of the Senate can dissolve the Chamber of Deputies. Each minister is in charge of an administrative department, and each is responsible to the Chambers for his acts, while the whole ministry is responsible for the policy of the Government. The Chamber of Deputies is elected for four years, by the *scrutin de liste* with proportional representation (in elections in which no party list has secured an absolute majority in the votes cast), a method adopted in the new Electoral Reform Bill of 1919. There are now 610 deputies. The Senate, composed of 314 members, is elected for nine years, one-third retiring every three years. The Council of State is presided over by the Minister of Justice, is the last resort in administrative units, and prepares the rules for the public administration. For administrative purposes France is divided into 90 departments, 385 *arrondissements,* 3019 cantons, and 37,963 communes. The three new departments, Moselle, Bas-Rhin, and Haut-Rhin, contain 23 *arrondissements,* 97 cantons, and 1703 communes. Three cantons and 19 communes have been erected since 1911. Each department is placed under the prefect, nominated by the Government, and assisted by a Prefecture Council. Each commune has a municipal council,

which elects the mayor. The canton, which is generally composed of 12 communes, is the seat of a justice of the peace, but is not an administrative district. The districts or *arrondissements* have an elected council, with as many members as there are cantons.

JUSTICE.—The Courts of lowest jurisdiction are those of the justices of the peace in each canton. The Correctional Courts pronounce on all the graver offences; each includes three judges belonging to tribunals of first instance. The Court of Assizes is assisted by 12 jurors and decides the guilt of the persons concerned. The highest courts are the 26 Courts of Appeal, and one Court of Cassation for criminal cases. In each *arrondissement* there is a tribunal of first instance. For commercial cases there are Tribunals of Commerce and Councils of Experts. All judges are nominated by the President of France and can be removed only by a decision of the Court of Cassation.

COLONIES.—The colonies and dependencies of France, including Algeria and Tunis, have an area of about 5,119,138 sq. miles, with a population of about 53,582,905. Algeria, however, is not regarded as a colony, but as a part of France; and Tunis and Morocco are attached to the Ministry of Foreign Affairs. The administration of the colonies is directed by the Ministry of Colonies. Some colonies have direct representation in the French Legislature, but most of them are represented on the *Conseil Supérieur des Colonies,* by delegates or deputies and other officials. Some colonies have a revenue sufficient for the cost of administration. In 1919 France spent on the colonial services 201,835,110 francs, of which 18,001,210 francs were for civil administration, 173,791,000 francs for military services, and 10,042,900 francs for penitentiary services. The most recent acquisitions of France are: the Niger Territory, acquired in 1912; Kamerun and Togo, acquired in 1919 under a mandate of the League of Nations, the protectorate of Morocco, acquired in 1912, Mayotte and Comoro Islands in 1914. The French Sudan Territory was made a colony in 1920; the Upper Volta in 1919; Mauritania and Chad in 1920. In 1918 the imports and exports of the various dependencies of France showed a value of 2,412,227,827 francs (imports, 1,287,276,937 francs; exports, 1,124,950,890 francs). During the war the colonies contributed largely to the success of France, for on 1 July, 1918, they had furnished 1,918,000 men, of whom 680,000 took active part in the fighting. Algeria contributed 510,000,000 francs toward the cost of the struggle.

By a decree of 29 June, 1919, the Ministry of the Colonies was reorganized. In 1911 the service had been divided geographically, but was found inadequate and cumbersome. The new decree of 1919 removed the administrative services, attached them to a general agency of the colonies; regrouped the colonies according to the conditions prevailing in them instead of geographical vicinity, and established new technical services for banks, education, economic questions, merchant marine, and justice.

FINANCE.—The financial position of France (1922) is rather serious. Expenditure exceeds revenue; the public debt is colossal and the tax burdens are very heavy. Before the war the public expenditure of the State approximated 5,200,000,000 francs; in 1915 it was 22,804,000,000 francs; in 1916, 32,945,000,000 francs; in 1917, 41,679,000,000 francs; in 1918, 54,537,000,000 francs. Since the war ended, the expenditures have increased slightly. For 1919, 49,029,000,000 francs were voted in appropriations. From 1914 to 1917 there were no annual budgets, the financial requirements of the country being provided for by votes of credit. For 1918, 1919, and 1920, budgets were introduced. In 1918 the military and special expenditure was 44,047,748,089 francs; in 1919, it was 35,811,389,662 francs; the total expenditure in 1918 was 54,537,105,100 francs; in 1919, 49,026,587,140 francs. The French budget of 1922 provided for appropriations and revenue of 24,700,000,000 francs, the principal items of expenditure being: service of public debt, 12,653,000,000 francs; military expenditures, 3,709,000,000 francs; naval expenditures, 844,000,000 francs; other executive departments, 5,224,000,000 francs; administration of monopolies and tax collecting, 2,475,000,000 francs. The special budget is estimated at 14,000,000,000 francs, of which 8,000,000,000 are to be spent on reconstruction, 4,000,000,000 on pensions, and 2,000,000,000 on interest on reconstruction loans, which it is the intention of France to meet by Germany's reparation payments. The principal items of revenue are as follows: Taxes and recepits, 15,663,000,000 francs; monopolies and state industries, 2,911,000,000 francs; war profits tax, 3,050,000,000 francs; and liquidation of war stocks, 500,000,000 francs. On 1 October, 1921, the public debt stood as follows: internal debt, 237,867,000,000 francs (paper); and external debt, 86,000,000,000 francs (paper); 35,525,000,000 francs (gold). Of the latter, 29,534,000,000 francs, gold, represents the political debt, i. e., the war loans by Great Britain and the United States. To add to the financial strain, the Algerian budget showed a deficit for the first time in years.

RECENT HISTORY.—When Germany declared war on Russia in July, 1914, she demanded to know the attitude of France in eighteen hours, instructing the German ambassador in the event of the French Government's repudiation of its alliance with Russia to demand that the fortresses of Toul and Verdun be handed over to Germany for the duration of the war. The French Government gave a non-committal answer to the German ultimatum and began mobilization. On 3 August, 1914, Germany declared war on France. The attitude of France upset the calculations of her enemies. They had counted on two great causes of her inferiority, want of artillery, and internal disturbance. The first deficiency was remedied by the hasty production of howitzers and long range cannon in addition to her light artillery guns, the manufacture of which had been carried on in secrecy. Internal disturbances disappeared before the common danger and the solid unity of the nation gave birth to that immortal "spirit of France," which was to sustain her during the fateful years ahead. The Chambers at once authorized the Government to issue degrees in Council of State opening the supplementary and extraordinary credits required for the defense of the nation, and decided to remain in continuous session. The French plan of defense had been originally based on the assumption that the neutrality of Belgium and Luxemburg would be respected. The eastern half of the frontier, from Luxemburg to Switzerland was defended by the Vosges Mountains and by a line of fortified towns from Verdun through Toul and Epinal to Belfort. French Flanders was at the very first left undefended.

As events proved, the Germans poured through Belgium and Luxemburg, violating the neutrality of the latter. Fortunately for France, the Belgians resisted and gave the French troops time to mobilize. The Germany army of invasion advanced upon France in three grand divisions, the right wing attempting to enter France at Maubeuge,

necessitating the crossing of Belgium, the center entering at Sedan, and crossing Luxemburg, and the left wing entering at Nancy. The right wing was delayed longer than had been anticipated in the German plans by the resistance of the fortress of Liège and after its fall on 7 August, by the resistance of the Belgian field army, supplemented by a small French force. Its advance through Belgium was steady, however, Brussels being occupied on 20 August. The invasion of France along the Franco-Belgian border from Lille to Maubeuge was immediately attempted, and with complete success, the French army which had been re-enforced by the vanguard of the British expeditionary force falling back hastily toward the second line of defense, the inferior British forces on the left being in constant danger of envelopment. Meanwhile the German army of the center, encountering no resistance in its progress through Luxemburg, and defeating the inferior French forces which opposed it, was now in contact on its right with the advancing right wing, while its left was attempting to thrust itself between the retreating French army and Paris. Menaced thus on both flanks, the allied armies retreated in such haste as to make impracticable a firm stand on the second line of defense. On 29 August that line was passed by the Germans. Paris was now put under martial law and every preparation was made for an extended siege, the government retiring to Bordeaux. South of the Marne the allied forces halted, and for the first time in the war gave vigorous battle to the invaders over the entire front, eventually compelling the falling back beyond the Marne of the entire German line, pursued by the allied forces. On 13 September the Germans halted and entrenched themselves on their right on the line of hills running from Soissons to Rheims. Suddenly, in the closing days of September the city of Antwerp fell, the major portions of the Belgian army escaping to the west where they were re-enforced by the allied armies. The battle lines of both armies now extended to the coast, flanking operations were at an end, and the conflict along the whole line assumed the character of a field siege. The Germans still persisted in the offensive, however, particularly along the Yser River and canal, southwest of Ostend, with the alleged object of forcing the allied lines beyond Calais, which could then be used as a base for naval and military attacks on the British Islands.

In the south the French had in the beginning of the war attempted a vigorous counter invasion, which was for a time successful, Alsace and German Lorraine being entered and Saarburg and Muelhausen occupied. The attack was, however, quickly repulsed by the German forces. Following the battle of the Marne, the German forces began an attack on the whole southern barrier of forts, known as the Verdun-Toul barrier, and met with varying success. The German offensive was abandoned early in December, 1914. The French government which had removed to Bordeaux in 3 September, 1914, returned to Paris in December. The next four months witnessed a series of frontal attacks, the success of which varied. Deadlock continued through the summer. For some reason the long heralded Spring drive did not occur in 1915, which seemed remarkable because of the numerical superiority of the Allies (the Germans having transferred forces to the eastern front) and because of the relief which a successful forward movement would have brought to the hard-pressed Russians. The Germans, indeed, took the initiative at the close of April. They directed against the Ypres region an attack in which massed artillery and poison gas played a conspicuous rôle. The British, suffering from lack of artillery ammunition, had to shorten their line by three miles on 3 May. In June the French made progress in the country north of Arras and west of Lens. About a quarter of a million men were employed along a front of twenty miles, the assault being preceded by a concentrated artillery fire which flattened the whole countryside. The highway between Arras and Bethune was cleared; more prisoners and guns were taken than on any other occasion since the battle of Marne, but the French lost heavily. As the months went on, the resources of the Allies steadily augmented. Large stores of munitions arrived from America and the reorganized English factories. By the end of September, Sir John French had a million men under his command. On 25 September, 1915, after the German positions had been heavily bombarded for some days, a vigorous offensive was set in motion. The British, penetrated the German lines to a distance of 4000 yards and captured several strong positions, including Loos and Hill 70. The French made substantial gains in Artois and in Champagne pushed the enemy back two miles.

General Joffre, commander of all the armies in France, was promoted on 2 December to the supreme command of all the French armies excepting those in the colonies and in North Africa. This step was taken in accordance with the plans of the Anglo-French War Council, which met in Paris on 27 March, and not only made plans for a concerted general Summer offensive, but also resolved to establish the stringency of the blockade. The Entente Powers' Economic Conference on 14 June, formulated a program which increased the severity of the economic measures against the Central Powers during the war but also indicated a determination to continue the struggle after the conclusion of peace by establishing an economic *bloc* of the Entente Powers. General de Curières de Castlenau, able commander of the French armies of the center, was appointed chief commander of the General Staff.

The winter of 1916 witnessed no major operations on the western front. Spasmodic local events advanced the German line at Hooge (Belgium), at Vimy (Artois), at Frise (on the Somme), and on the Butte-de-Tahure (in Champagne). In compensation the French won the *La Courtine* entrenchment in Champagne and the peak of Hartmannsweilerkopf in Alsace. This desultory fighting occupied the interval between the cession of the allied offensive in September, 1915, to the beginning of the terrific German assault on Verdun, 21 February, 1916. Eight German army corps, under the general command of the Crown Prince, and enormous quantities of heavy artillery were concentrated against the secondary fortifications seven or eight miles north of Verdun. Then suddenly on 19–20 February a bombardment of unprecedented intensity announced the beginning of the greatest battle in the war. On 21 February, under cover of incessant artillery fire, German infantry in irresistible masses was hurled against the demolished fortifications. The French line yielded; within a week the commanding hill-fort of Douaumont (4 miles from Verdun) had succumbed to headlong infantry and pulverizing artillery attacks. During the second week, the French line east of Verdun was crushed back to the strong line of the heights of the Meuse and a savage struggle was waged in the outskirts of Vaux village. Then the storm center shifted to the west bank of the

Meuse. Forges, Regnéville, Malancourt, Haucourt, and Béthincourt were captured in rapid succession, but in April the German drive west of the Meuse slackened. Further progress was barred by a French salient of great natural strength, resting on Hill 304 and the bicuspidate ridge called *Le Mort Homme* (Hills 265 and 295). Moreover, General Joffre was able to stiffen his line with reinforcements, since the British had replaced the French troops north of the Somme River and now held ninety miles of the western front. The arrival of Russian contingents, though numerically inconsiderable, stimulated confidence. Consequently on 22 May, 1916, General Joffre struck a counterblow. The heaviest fighting was around Fort Douaumont, which was taken and retaken by the Germans. The opening of the Anglo-French drive (battle of the Somme) forced the Germans to shift their forces and the battle of Verdun flickered out. The great drive beginning on 1 July, 1916, advanced the French front to a maximum depth of six miles and netted the French 80 square miles of territory. In the fourth week it came to a standstill; the summer was spent in series of futile but furious battles around the ruined villages of Thiaumont and Fleury. The failure of the Germans at Verdun proved that the tide of war had turned at last in favor of the allies. Henceforth the Germans were on the defensive, and their line was battered back mile by mile. The battle of the Somme (1 July to 1 November, 1916), resulted in heavy losses for the allies, but it had relieved Verdun, worn down German man-power, and created such an embarrassing salient in the German line that the French were tempted to make a counter-offensive at Verdun. By two brilliant attacks in November and December General Nivelle regained Forts Douaumont and Vaux, and was rewarded by the appointment to the command of all the French forces in France in succession to General Joffre, who was retired with the title of "Marshal of France." In Februarv the British advanced two miles, wiping out the Ancre salient. In March a general retirement of the Germans to the Hindenburg line commenced. About 1000 square miles of French territory were regained, but the country was devastated, the towns laid in ruins, and all railroads destroyed. A terrific drive against the Hindenburg Line near Arras (battle of Arras) was launched by the British under General Allenby. The French under Nivelle and Haig attacked in April along the Aisne with remarkable success. In June, 1917, a contingent of American troops led by General Pershing arrived in France to take its place with the Belgian, British, Italian, Russian, and Colonial troops on the front. In France a War Council was created. It repudiated the German peace offer, decided for bread-cards, and for the minimum prices for dairy products, for the voluntary calling of the 1918 class, and industrial mobilization. The new war minister provoked unusual opposition by his Bill providing for the incorporation of priests into the army. The Allied advance continued, with remarkable results, especially at Chemin-des-Dames, Passchendaele Ridge, and Cambrai. The Germans replied with their great offensive on 21 March; created an opening between the Oise and Somme and broke the English front, which was saved by the French cavalry. The Germans continued in the direction of Amiens. Noyon, Bapaume, Albert, and Montdidier had to be evacuated. The shattering of the English Fifth Army compelled the French to send re-enforcements and to extend their lines. On 1 April the Germans were within six miles of the main railway from Amiens to Paris. To meet the patent need for man-power, General Pershing offered all his force to General Foch, who had been appointed *generalissimo* of the allied armies on 28 March, and when on 4 April, the Germans renewed the conflict, they were met by unified command. With the aid of American troops and French reinforcements, the line became stabilized, but the Germans, after a brief respite continued the offensive until 2 June, when they were at Château-Thierry, forty miles from Paris. At Château-Thierry their advance was checked by the Americans, who took Belleau-Wood and Torcy. On 15 July came the fifth German offensive, the infantry pressing on toward Châlons. The Marne was crossed in several places and Château-Thierry occupied. A counter-offensive under Marshal Foch aimed to cut the enemy communications at Soissons, La Fère, and Fismes. With the aid of the Americans he succeeded in clearing Château-Thierry of Germans, and in flattening out the German salient existing since the attack at Verdun. On 26 September the American army again came prominently into action, and aided General Gouraud in carrying out a great combined offensive in the Argonne. In the north the British Second Army and the Belgians under the command of King Albert took Dixmunde, Passchendaele, and Messines, after which a deadlock never occurred again in Belgium. During October the German retreat all along the line became a rout. St. Quentin, Ostend, Lille, Cambrai, Le Cateau, Bruges, Valenciennes, and Sedan fell to the allies. Meanwhile negotiations for an armistice were opened, but this did not cause a halt in the offensives. The armistice was signed on 11 November, 1918.

Never in all its history did the French nation display greater courage or unanimity than during the wearisome years of war. Not only were the French troops engaged with the enemy in France, but also in Salonika, Italy, and Asia Minor. Their land was ravaged in the north and their loss in men was terrific. One man out of six in the entire population had served in the army. The French army is reported to have lost 1,089,700 killed and 265,000 missing, or 16.2% of the immense mobilized force of 8,410,000. The number of French prisoners was 446,300. Naval losses included 5421 killed and 5214 missing. The loss suffered by the country amounted to a total of 119,801,000,000 francs, and included damages to landed property, 35,446,-000,000 francs; loss of household effects, cattle, securities, 32,352,000,000 francs; raw materials and provisions, 28,861,000,000 francs, and loss to revenue or trade, 23,242,000,000 francs.

The terms of the armistice which the Germans were given to accept or to reject within seventy-two hours, when they met Marshal Foch and his victorious army at Rethondes, six miles east of Compiègne were as follows: the Germans were to evacuate Belgium, France, Alsace-Lorraine, and Luxemburg within 14 days, and all the territory on the left bank of the Rhine within a month. The allied troops were to occupy those areas together with the bridge-heads at the principal crossways of the Rhine (Mainz, Coblenz, and Cologne) to a depth of 30 kilometers on the right bank. The treaties of Brest-Litovsk and Bukarest were to be denounced and German troops withdrawn from Russia, Rumania, Austria-Hungary, and Turkey. German submarines and warships were to be surrendered, also 5000 locomotives, 5000 motor lorries, and 150,000 railway cars. The economic blockade of Germany was to continue. The terms

of the armistice, originally agreed upon for thirty days, were subsequently renewed from time to time and remained in effect until the signing of the Treaty of Peace at Versailles on 28 June, 1919. The French entered Alsace-Lorraine and the territory surrounding Mainz.

By the terms of the Treaty of Versailles, Germany yielded Alsace-Lorraine to France and by way of reparation and economic settlement, accepted full responsibility for all damages caused to the allied and associated governments and nations, and promised to reimburse all civilian damage, beginning with an initial payment of $5,000-000,000, subsequent payments being secured by bonds to be issued at the discretion of an International Reparations Commission. Until reparation is made and the treaty fully carried out, allied occupation of German territory on the left bank of the Rhine and of the bridge-heads at Cologne, Coblenz, and Mainz, will continue. In compensation for the destruction of coal mines in Northern France, and as payment on account of reparation, Germany surrendered full ownership of the coal mines in the Saar Basin, the territory to be governed by a Commission of five appointed by the League of Nations. After fifteen years a plebiscite is to be held by the communes to decide as to the continuance of the existing régime, union with France, or union with Germany. Germany also renounced all her rights under the Franco-German agreements of 1909 and 1911 regarding Morocco.

The provision in the Treaty of Versailles that Germany, subject to certain deductions, was to pay £1,000,000,000 (gold) before 1 May, 1921, was so remarkably wide of facts and possibilities that it was totally abandoned in the London Agreement of 5 May, 1921. From 11 November, 1918, to 30 April, 1921, however, Germany delivered to the allies 99,334,000 gold marks, ships worth 270,331,000 gold marks, coal worth 437,160,000 gold marks, dyestuffs, 36,823,000 gold marks; other deliveries, 937,-040,000 gold marks, immovable property and assets not yet cashed, 2,754,104,000, a total of 4,534,792,000 gold marks, or £284,500,000. The immovable property consists chiefly of the Saar coalfields, surrendered to France, State property in Schleswig surrendered to Denmark, and State property in the territory transferred to Poland. Still the sums received were not available for reparation, as under the Spa agreement, 360,000,000 gold marks were returned to Germany and the costs of the Armies of Occupation had to be paid. The situation thereby created has been irritating to the French, especially as the financial schemes of France in recent years have been based on the hope of rehabilitating the country with German reparations and easing the financial burdens of France, and especially as the tax per capita in France is much heavier than the head tax in Germany.

In the various conferences which have followed the signing of the treaty, France has always stood for a thorough-going application of the terms of the Versailles Treaty, Italy for a virtual revision, and England for the adaptation of the terms to the changing situation. The question of reparations has been very complicated. As soon as schemes are devised and accepted, for "making Germany pay," there are frantic efforts to get them altered. The Versailles Conference established the principles of reparations and determined such sums to be paid, but postponed the details and regulations until a later date. The problem in all its aspects was discussed at various conferences, at San Remo (19 April, 1920), at Hythe, England (15 May and 19 June, 1920), in Boulogne (21 June, 1920), Brussels (2 July, 1920), the Spa (5–6 July, 1920), again at Boulogne (16–21 December, 1920), at Paris (24 January, 1921), at London (1 March, and 5 May, 1921), at Wiesbaden (6 October, 1921), at Cannes (6 January, 1922), and at Paris (21 March, 1922). Of these, the Spa, Weisbaden, and the last London conferences were most successful. Under the Spa agreement, the terms of the Versailles Treaty regarding the delivery of 3,400,000 tons of coal per month to the allies, were found incapable of realization, and the demand was reduced to 2,000,000 tons a month from August, 1920. The allies agreed to pay Germany something for the coal, the sums thus received to be utilized in purchasing from abroad additional food for the miners. It was also decided to apportion the reparations made by Germany as follows: France 52%; Great Britain 22%; Italy 10%; Belgium 8%; and the rest to Japan, Portugal, Jugoslavia, Greece, Rumania, and other powers not signatories to the Agreement. At the Boulogne Conference it was agreed to finance the Spa coal agreement through the Reparations Commission. At the London Conference in May, 1921, the total bill against Germany was fixed at 132,000,000,000 gold marks ($33,000,000,000), $12,500,000,000 to be paid in bonds bearing 5% interest, $3,000,000,000 by 1 July, 1921, $9,500,000,000 by 1 September, 1921. To provide for interest and sinking fund of 1 per cent on these bonds, Germany was to pay annually $500,000,000 (2,000,000,000 gold marks) in two installments, plus a levy of 25% on all her exports. For the remaining $20,500,000,000 Germany was to turn over to the Reparations Commission blank bonds to be issued by the Commission at such times as the return from the export tax should warrant. The fall of the value of the mark and the accompanying economic disturbances in Germany led to the Wiesbaden Pact, which was a scheme to stimulate payment of reparation in the form of actual materials for the reconstruction of devastated regions and other raw material until May, 1936. At Cannes the French held tentatively to the Wiesbaden Pact, arranging for the payment by Germany of 720,000,000 marks in 1922, payment in kind, not to exceed a value of 1,450,000,000 marks in gold (950,000,000 to France). The agreement was ratified by the allies but owing to the sudden withdrawal of France from the conference, nothing was done to put the scheme into operation. A limitation of the issue of German paper money and the reform of German currency was ordered, and an international finance corporation was formed, to be composed of two British, two French, one Belgian, one Italian, and one Japanese member, whose purpose was to be the economic rehabilitation of Europe. In the meantime there were threats of excursions by the French army into Germany east of the Rhine. In March, 1920, France without the approval of her Allies, occupied Frankfort and Darmstadt. In March, 1921, Duisburg, Ruhrort, and Dusseldorf were occupied.

The war revealed the loyalty of the Royalists, conservatives, and clericals, who had been bitterly accused of enmity to the Republic. Most remarkable was the patriotism shown by thousands of members of religious orders who returned from exile and promptly offered themselves to their country. Thousands of priests volunteered, either for active fighting or as chaplains. There was a great revival of religious enthusiasm not only among the women but also among the men who, in the face of death abandoned their religious indifference. Anti-clericals and Catholics, Republicans and royalists, all formed a *union sacrée* to

defend the country against attack. The Unified Socialists, who had long opposed co-operation with the *bourgeois* parties, sent their leaders, Guesede and Sembat, into a Coalition Cabinet headed by Viviani. Jaurès, the leader of the French Socialists, was assassinated in August, 1914, because he had opposed the three-year military law. The failure of the Balkan campaign overthrew the Viviani Ministry, which was succeeded on 29 October, 1915, by one headed by Briand. The administrative system was thoroughly organized and a War Council of five members was appointed, with full authority to direct affairs. In March, 1917, Ribot succeeded as premier, and declared unflinchingly for the return of Alsace-Lorraine. In September, Painlevé became premier. A German Peace propaganda was organized by a financier, Bolo Pasha, who had succeeded in bribing several newspapers in the interest of Germany. Caillaux, former premier and Minister of Justice was suspected of treasonable corerspondence with Germany. For three years no Government ventured to attack Caillaux openly, but in November, 1917, Clémenceau became premier and succeeding in convicting Bolo of high treason. Caillaux was found not guilty, but was convicted of "dangerous correspondence with the enemy."

International Relations.—In the treaty of Peace between France and Turkey (10 August, 1920), the French protectorates of Morocco and Tunisia were recognized, although the dispute over the internationalized territory of Tangier remained, the French demanding in 1922 that the sovereignty of the Sultan be extended over Tangier, which is virtually a demand that the sovereignty of France be recognized, as (in the Morocco Agreement of 1912) the Sultan had accepted the French protectorate. By a decision of the Supreme Council in March, 1920, Kamerun and Togoland were divided between Great Britain and France as mandataries. By an Anglo-French agreement of 15 September, 1920, Syria was allotted to France. Cilicia was to be occupied by the French but they were to abandon Damascus, Hama, Homs, and Aleppo, these cities having previously been promised by Great Britain to the Kingdom of Hejaz. On 19 February, 1921, a defensive alliance between Poland and France was concluded. An amicable understanding with Italy had also been reached in a conference between the Italian and French premiers at Aix-les-Bains in September, 1920. In July, 1921, a defensive alliance was formed between Belgium and France, the former reserving the right to remain neutral in all disputes respecting French colonial possessions between France and other nations. England had already agreed in the treaty of Versailles to come to the assistance of France, if she were again attacked. In November, 1920, the world became aware of an Italo-Franco-British agreement for maintaining spheres of influence in Asiatic Turkey, signed secretly at Sèvres on 10 August, 1920. It assigned to France the Syrian and Cilician coasts, the hinterland extending across the middle reaches of the Euphrates, through southern Kurdistan to the undefined frontiers of Armenia, omitting Mossul. The French Government had the privilege of exchanging its rights in the Bagdad Railway for the exclusive exploitation of railroads within its area of special interest. The opposition of the people in France to the maintenance of such a large French army in the Near East and the unnecessary military expenditure induced the French Government to negotiate a secret treaty with the Angora Government, on 9 March, 1921. In return for extensive economic concessions the French agreed to withdraw from Cilicia, and the boundary between Syria and the Turkish territory as arranged in the Sèvres Treaty was altered. In the Disarmament Conference held in Washington, D. C., the French revealed their lack of faith in Germany and held tenaciously to the maintenance of a large auxiliary fleet if their ratio of capital ships was as low as 1.75. No decision as to the auxiliary fleet was reached, but France was reduced to 10 ships with a total tonnage of 221,170. France was also one of the participants in the nine-power treaty declaring for the integrity of China, for equal opportunity in trade intercourse, and for the revision of Chinese customs, and proved her faith by renouncing Kwang-chau-wan to China from whom in 1898 she had leased it for ninety-nine years.

The Church.—The Catholic Church in France faced the delicate work of reorganization attendant upon the Separation Laws with a courage and a tact that are by degrees re-establishing her moral and spiritual ascendancy. During the war Catholics gave splendid proof of their patriotism, 20,000 priests having served under the flag. Statistics published by the *Documentation Catholique* of Paris show that the number of French religious mobilized was 8928, the majority of whom belonged to congregations established outside of France, who returned as volunteers. Of these 1464 died in the war. This number included 42 Assumptionists, 34 Benedictines, 40 Capuchins, 28 Dominicans, 280 Brothers of the Christian Schools, 165 Jesuits, 41 Lazarists, 53 priests of the Foreign Missions, 81 Fathers of the Holy Ghost, 100 Little Brothers of Mary, 39 Redemptorists and 54 Trappists. Two hundred twenty crosses of the Legion of Honor, 346 military medals and 4722 citations in orders were won by members of religious congregations. The Bishops of France took an active part in the Sacred Union, and conquered the respect of associates of every creed. Since the war there is evidence of a desire on the part of the Government to be more generous and just in its dealings with the Church. Its attitude is conciliatory, as shown by a return of ecclesiastical properties seized and held by the civil authorities under the law of separation. Some of the Catholic schools have been opened unofficially, and many men have realized the mistakes committed by the rabid secretaries of the Left in forcing the religious communities out of the country, and opening the way to disruptive teaching in the State schools. Negotiations have been entered into with the Holy See seeking some arrangement for the congregations as a measure of necessity and in response to the political requirements of France. Catholic social service organizations, patronages, etc., are increasing in numbers and effectiveness. Catholic artists have combined their forces in organizations suggestive of the ancient guilds in the production of religious art for new and rebuilt churches and Catholics in general are prominent pioneers in France's reconstruction. It has been estimated that out of the 34,000,000 people in France, outside of Paris and its suburbs, some 10,000,000 are practicing Catholics in the strict sense of the word as compared to 2,000,000 out of 32,000,000 seventy years ago. For Catholic statistics see articles on the archdioceses and dioceses of France.

On 14 March, 1920, diplomatic relations between the Vatican and the French Government which had been broken in 1904, were resumed. The sentiment of France was that the national interest required the resumption of such relations and that French diplomacy must have its official share in the discussion at the Vatican of questions involving

French interests; that it could not remain absent from the seat of spiritual government at which the greater number of states were careful to be represented; that the enforcement of the various peace treaties made timely the resumption of these relations with the Holy See. The Peace Treaty of Versailles presented problems that must be solved, such as the application of the old Concordat in Alsace-Lorraine, the fate of the former German missions in the colonies in Togoland, Kamerun, and elsewhere, and also the safeguarding of the Catholic religion in Morocco.

When Alsace-Lorraine was given over to France in the Fall of 1918, the French Government was faced with two alternatives of denouncing the Concordat governing the religious policy of the German Government in Alsace-Lorraine, or of recognizing it and assuming its obligations. There are over 1,400,000 Catholics there, opposed to the French separatist regime and to the anti-clerical spirit. On 22 April, 1920, the Government issued decrees, naming Mgr. Ruch as Bishop of Strasburg and Mgr. Pelt as Bishop of Metz. Such a decision entailed negotiations with Rome. There was besides the desire to permanently remove the issue of "clericism" from French politics. From the formation of the Radical-Socialist Party in 1901 to November, 1919, with the exception of a few ministers, the Government has been in the hands of the parties of the Left, who were united on one issue—hostility to the Catholic Church. The result of this anti-clerical intolerance upon the political life of France has been largely to remove the very type of men needed to give stability and character to the Republic.

Mgr. Bonaventuro Ceretti, titular Archbishop of Corinth, was appointed nuncio to France, 20 May, 1921, and presented his letters of credit to the President of the Republic 6 August following. He was born at Orvieto, 17 June, 1872, ordained 31 March, 1895, and attached to the Congregation of Extraordinary Ecclesiastical Affairs. In 1904 he was made a papal chamberlain and Apostolic Delegate to Mexico; later he was auditor of the delegation at Washington, and in April, 1914, was appointed titular Archbishop of Philippopolis and Apostolic delegate to Australia, and New Zealand. He was consecrated in St. Peter's, Rome, by Cardinal Merry del Val, 19 July and solemnly received at Sydney the following year. In May, 1914, he was transferred to the see of Corinth. Recalled to Rome he was appointed Secretary of Extraordinary Ecclesiastical Affairs, 1917, and the following year named Consultor of the Congregation for the Eastern Churches. Mgr. Cerretti was entrusted with very important missions in the United States and Ireland in 1919, and later in Paris, where through his negotiations advantages were obtained for Catholic Missions in the Treaty of Versailles. M. Charles Jonnart, senator, represents France at the Vatican, having been appointed Ambassador Extraordinary and Minister Plenipotentiary 18 May, 1921.

Franciscan Order. See FRIARS MINOR.

Frascati, DIOCESE OF (TUSCULANENSIS; cf. C. E., VI–243a), in the province of Latium, Central Italy, a suburbicarian see, at present filled by His Eminence Cardinal Giovanni Cagliero, a Salesian, b. 11 January, 1838, in the Diocese of Turin, pupil of Don Bosco, ordained 14 June, 1862, missionary to Patagonia in 1875, was appointed Vicar Apostolic of Patagonia, 30 September, 1884, and titular bishop of Magydos 13 November following, consecrated at Turin 7 December; promoted as titular archbishop of Sebaste, 24 March, 1904. He was named Apostolic Delegate to Costa Rica, 10 June, 1908. Created cardinal priest 6 December, 1915, he received the hat and the title of San Bernardo alle Terme three days later. On 16 December, 1920, he was transferred to Frascati, of which he took possession 16 January, .1921, to succeed His Eminence Cardinal Cassetta, appointed 27 November, 1911, d. 23 March, 1919. He resides in Rome. The diocese comprises (1920) 35,000 Catholics, 8 parishes, 38 secular and 115 regular clergy, 40 seminarians, and numerous monasteries representing all the great orders.

Free Church of Scotland (cf. C. E., VI–257b).—For many years previous to the World War the question of union with the Established Church of Scotland had been a burning one. The war put a stop to the negotiations, which many thought were on a fair way to success, and since then no definite action has been taken. On 31 December, 1919, the Free Church had 1489 congregations, 528,000 members (communicants and connections), 2050 Sunday schools, with 21,647 teachers and 201,000 pupils. These figures seem to indicate a loss in most particulars, and a lack of healthy growth in number of members, when compared with statistics taken from the same source (Statesman's Year-Book), according to which there were, in 1903, 1675 congregations, 501,000 members, 2475 Sunday schools, with 26,541 teachers and 344,000 children. This condition is due in part to defections to the "Wee Frees," who rose from 26 congregations to 150 in the same period.

STEPHENS, *The Presbyterian Churches, Divisions and Unions in Scotland, Ireland, Canada, and America* (Phila., 1910); BALFOUR, *An Historical Account of the Rise and Development of Presbyterianism in Scotland* (Cambridge University, 1911); SELBIE, *Free Church and Lambeth Appeal* in *Constructive Quarterly*, IX (1921), 645; *Statesman's Year-Book* (London, annual); ORR, *The Scottish Church Question* in *Hibbert Journal*, XII (1913-14), 306.

GERALD SHAUGHNESSY.

Freiburg, ARCHDIOCESE OF (cf. C. E., VI–264b), in the former archduchy of Baden, which has been a republic since 9 November, 1918. According to the latest census the population of the city of Freiburg is 90,000. Within the city limits there are 8 parishes and 3 parochial curacies, and 18 Catholic churches and chapels. At the present time there are 80 priests stationed at Freiburg, seven of whom are Franciscans. The Vincentian Sisters (200) have charge of 21 institutions, the Franciscan Sisters (81) have 5 institutions, the Sisters of the Holy Cross (180) have 6 institutions. During the Summer term of 1921 the University of Freiburg was attended by 3931 students and has a teaching body of 175. The members of the Catholic theological faculty numbered 14, and the students of theology 379. Since 1911 the university classes are held in an imposing new building, in which there is a so-called *mensa academica* where the students can procure cheap, wholesome meals. Mention should also be made of the Sapienz, a residence for priests who are continuing their studies, and a students' home, called "Albertus burse." The Archdiocese of Freiburg embraces Baden and the property of the Hohenzollerns in Prussia. The Catholics in the archdiocese number 1,340,722. The civil powers no longer have a voice in the appointment of a bishop. There are in the archdiocese 44 deaneries, 894 parishes, 40 parochial curacies and 14 chaplaincies with 813 pastors, 37 parochial administrators, 40 curates, 310 vicars who are active in parish work, and 161 priests employed in other capacities. The entire number of secular clergy in the archdiocese is 1472, of regulars 120.

The following monasteries for men are situated in the diocese: Beuron (Benedictine) 65 priests, 17 scholastics, 12 lay brothers; Gorheim (Sigmaringen Franciscans), 13 priests, 17 scholastics, 15 lay brothers; Freiburg (Franciscans), 7 priests, 3 lay brothers; Sackingen (Capuchins), 6 priests, 3 lay brothers; Zell (Capuchins), 5 priests, 1 lay brother; Waghausel (Capuchins), 5 priests, 3 lay brothers; Bickesheim (Redemptorists), 3 priests, 4 lay brothers; Birnau (Cistercians), 6 priests, 4 lay brothers; Bronbach (Cistercians), 6 priests, 4 lay brothers. Since 1918 male orders and congregations are permitted to have foundations in Baden and the following orders are now established there: White Fathers at Haigerloch (10 priests, 8 brothers); Pallotini Fathers at Bruchsal; Fathers of the Holy Ghost at Donaueschingen. There are also Brothers of Charity at five stations. The entire number of monasteries for men in the archdiocese, inclusive of 3 missionary establishments, is 12, including 1 abbey with 360 regulars (including lay brothers). The total number of lay brothers is 114. The entire number of monasteries and convents for women is 8, situated as follows: Sisters of the Holy Sepulchre (40 members), Benedictines at Habstal (30), Dominicans at Constance (60), Cistercians at Lichtental (65), Ursulines at Villingen (75). The total number of nuns exceeds 300.

The following congregations devoted to charitable works are active in the archdiocese: Sisters of St. Vincent de Paul, mother-house at Freiburg, 327 establishments, 1199 Sisters; Sisters of St. Francis from Gengenbach, 317 establishments, 1037 Sisters; Sisters of the Holy Cross from Ingenbohl at Hegne, 304 establishments, 1134 Sisters; Sisters of the Third Order of St. Dominic at Neusatzeck, 4 foundations; Sisters of St. Joseph of St. Mark (Alsace), provincial house St. Trudpert, 45 convents, 114 Sisters; Sisters of St. Francis of Milwaukee, 104 convents, 400 Sisters, provincial house at Erlenbad; Sisters of the Holy Redeemer of Oberbronn (Alsace), provincial house at Bühl, 68 convents, 574 Sisters; Sisters of St. Vincent de Paul, mother-house Strasburg, 12 convents, 75 Sisters; Sisters of the Holy Cross, Strasburg-Neudorf, 10 convents, 36 Sisters; Sisters of St. Francis of Mallersdorf, Bavaria, 5 convents, 32 Sisters; Sisters of the Divine Infant Jesus, Würzburg Oberzell, 3 convents, 6 Sisters; Sisters of Christian Charity, Paderborn, 2 convents, 9 Sisters; Sisters of the Divine Redeemer, Würzburg, 3 convents, 7 Sisters; Sisters of the Holy Cross, Menzingen, 4 convents, 9 Sisters; Sisters of St. Vincent de Paul, Augsburg, 1 convent, 2 Sisters. The following institutions and charitable organizations are in charge of the various orders of Sisters: 560 homes for visiting nursing Sisters; 125 hospitals in charge of the Sisters of Charity; 30 homes and alms houses; 7 foundling asylums; 400 day nurseries; 20 asylums; 4 refuges for wayward girls; 1 asylum for the feeble-minded; 2 homes for cripples; several soup kitchens; 7 convalescent homes for children; 1 convalescent home for mothers; 1 convalescent home for war veterans; 5 homes for working women and employees; 1 convalescent home for priests.

Aside from the above mentioned schools, educational institutions and university, there are in the archdiocese of Freiburg: the University of Heidelberg with 2481 students and 188 professors and a Protestant theological faculty, an Institute of Technology at Karlsrühe, an Institute of Commerce in Mannheim, altogether 43 high schools, gymnasia, 6 *oberealschulen* and girls' high schools, 6 training schools, 5 gymnasial boarding schools at Freiburg, Rastatt, Constance, Sigmaringen, and Tauberbischofscheim; 3 boarding schools for high school students, 1 home for theological students (Collegium Sapientiæ), 1 home for students (Albertus burse), 1 home for girl students (*Hildegardisheim*), 2 schools for the training of women social workers, 1 training school for kindergarten teachers, 1 caritas school, 1 crêche, 5 housekeeping schools, 1187 sewing and needle-work schools. In the archdiocese there are 4 homes for shop-girls, 12 for servants, 4 for apprentices, and 7 for journeymen.

Mention may be made of the following societies among the clergy: the Unio Apostolica, the Unio cleri pro missionibus, the Assecurantia clericorum, and the Association for the support of sick priests. The following societies and organizations are under the care of the clergy: Marian Association of Priests, St. Bonifatiusverein (its income during the past year was 516,453 m.); Bonifatiusverein for poor children and for missionary works in the archdiocese; society of the Holy Childhood, St. Francis Xavier Association, Marian Congregation for young women (420 branches), Marian Congregation for boys and young men (60 branches), Marian Congregation for men (20 branches), Marian Congregation for students (3 branches), Association of Christian Mothers (620 branches), Catholic Journeymen's Unions (70 branches), Workingmen's Unions (120 branches), boys and young men's associations (240 branches), working women's association (30 branches), servant girls' associations (35 branches), association for women and civil service employees (12 branches), People's Union (*Volkverein,* 490 branches), *Borromausvereine,* Catholic Women's League (10 branches), Catholic Students' League, Association of High School Students of New Germany (15 branches), Association of Catholic Social Workers (13 branches). The confraternities include the Association of the Holy Family, the Caritas Association with 8 bureaux and committees in all parishes, St. Vincent de Paul Society (25 branches), Elizabeth Verein, Girls' Protective Associations (14 branches), Association of asylums and day nurseries.

There are 11 periodicals published within the limits of the archdiocese, and 39 Catholic newspapers.

The following distinguished clergymen have died since 1915: Most Rev. Thomas Nörber, Archbishop of Freiburg; Rt. Rev. Justus Knecht, auxiliary bishop of Freiburg; Rt. Rev. Mgr. Lorenz Werthmann, founder of the Caritas Association for Catholic Germany and organizer of the charity organizations throughout the country; Rev. Theodore Wacker, for many years the distinguished leader of the Center Party of Baden.

Archbishop Nörber, born in Waldstetten 1846, ordained 1870, served as vicar at Schwetzingen and Mannheim and pastor at Seckach, Hardheim Lichtenthal, Thiergarten and Baden-Baden, was appointed archbishop 5 September, 1898, named an assistant at the pontifical throne 9 May, 1900, and died 27 July, 1920, having celebrated the golden jubilee of his priesthood. He was succeeded by the present incumbent, Most Rev. Charles Fritz, born in Adelhousen 1864, appointed 12 October, 1920.

Fréjus, Diocese of (Forum Juliensis; cf. C. E., VI–269d), suffragan of Aix. The present diocese comprises the territory of the ancient Diocese of Fréjus, as well as that of the ancient Diocese of Toulon. The most important events which have taken place in the diocese since 1909 were the solemn canonical coronation of the statue of Notre Dame de Consolation at Hyères, and the centenaries

of the churches of Notre Dame-des-Grâces and of St. Joseph at Colignac. Throughout the war both clergy and laity willingly and unselfishly gave their services for their country. Among those who especially distinguished themselves was Abbé Rodié, captain in the artillery, who was awarded the Legion of Honor and received the *croix de guerre* with three citations. The diocese is at present administered by the Rt. Rev. Felix Guillibert, b. at Aix, 1 November, 1842, ordained 24 December, 1865, appointed to the see of Fréjus 21 February, 1906, consecrated at Rome 25 February following, appointed inspector general of the chaplains, of the French Navy 30 April, 1918, named chevalier of the Legion of honor in August, 1921, for exceptional services rendered during the war.

In 1921 there were 322,945 Catholics in the diocese, not including the black troops, namely, the Senegalese, Moroccans, Algerians, and Malagasy. There were 179 parishes with 28 parish churches and 151 succursal churches, 1 monastery, 1 convent, 1 abbey for men, 2 Carmelite, 2 Dominican, 2 Capuchiness monasteries for women, 1 diocesan seminary (60 seminarians), 1 seminary conducted by the Dominicans for the training of missionaries, 1 preparatory seminary for boys, 2 colleges for boys.

Throughout the diocese there are numerous public institutions, including lyceums, asylums, refuges, naval and civil hospitals, day nurseries, all of which admit the ministry of priests. Since the war the government has founded an institution which educates and cares for those children who were left orphans in consequence of the war. Three Catholic periodicals are published in the diocese. Among the clergy there is a co-operative association for the purpose of ecclesiastical vestments. The principal societies among the laity are the Association chrétienne de la jeunesse catholique and the Catholic Workingmen's Association.

French Academy, THE (cf. C. E., I–89a), which from 1635 up till the present day has included many faithful sons of the Church, now has nine Catholics among its thirty-five members. The list of Academicians given in the order of priority of election, with the names of the Catholic members italicized, follows: *le Comte d'Haussonville;* Pierre-Louis de Freycinet; Pierre-Louis Loti-Viaud; Ernest Lavisse; *Paul Bourget;* Anatole France; Gabriel Hanotaux; Henri Lavedan; Paul Deschanel; Frédéric Masson; *René Bazin;* Alexandre Ribot; Maurice Barrès; Maurice Donnay; Jean Richepin; Raymond Poincaré; Eugène Brieux; *René Doumic;* Marcel Prévost; *Mgr. Duchesne;* Henri de Régnier; Général Lyautey; Etienne Boutroux; Alfred Capus; *Pierre de la Gorce;* Henri Bergson; Maréchal Joffre; Louis Barthou; *Henry Bordeaux; Mgr. Baudrillart;* René Boylesve-Tardiveau; François de Curel; Jules Cambon; Georges Clemenceau; *Maréchal Foch.*

French Indo-China. See INDO-CHINA.

Freudianism. See PSYCHOANALYSIS.

Friars Minor, ORDER OF (cf. C. E., VI–281c; also VI–217a).—By the Constitution "Quo Magis" of 23 October, 1911, Pope Pius X introduced important changes into the order. He also relieved Fr. Schuler of his responsibility, making him titular Archbishop of Nazianzus, and appointed Pacificus Monza of Vicenza (Venice) general of the order. At the general chapter in 1915 Seraphine Cimino of Ischia (Naples) became head of the order, and in 1921 the general chapter elected Bernardine Klumper of Amsterdam (Holland) minister general. The tenure of this last office was restricted by the Constitution "Quo Magis" to six years; re-election for one other term, however, may be made by a simple (absolute) majority of votes at the general chapter, which must now be held every sixth year. By the same Constitution the division of the order into circumscriptions was abolished, and only six definitors general or counsellors are elected at the general chapter, according to language (English, French, German, Hungarian-Slavic, Italian, Spanish), for a term of six years. The procurator general holds office for the same length of time, and, according to the new regulations, he is *delegatus a jure* whenever the general is absent from Rome, and in case of the latter's death or cessation from office during his term, the procurator *ipso facto* becomes vicar general of the order and governs with full authority until the general chapter convenes at the regular sexennial period. In Spain all the provinces of the order are governed by a vicar general and four inter-provincial counsellors who are elected for a term of six years and reside at Madrid. The *congregatio intermedia* for the whole order and the *capitulum intermedium* in the single provinces have been abolished. As to head-dress, custom permits the use of a hat with the habit in many provinces of the order, and the great tonsure is given only in some countries.

In October, 1920, the order had 16,248 members, of whom 8891 were priests and 2251 clerics; the number of provinces was 99, with 837 convents and 801 residences (i. e., *domus non formatæ*). In the United States the 5 provinces and 2 commissariats (Polish at Pulaski, Wisconsin; Slovenian and Croatian at New York) of the order (besides the Commissariat of the Holy Land at Washington, D. C.) comprised 35 convents, 108 residences, 654 priests, 256 clerics, and a total membership of 1236. After the United States and several other countries were removed from the jurisdiction of the Propaganda and thereby lost their status as missionary countries, the number of religious classified as missionaries was also considerably reduced. Thus, in October, 1920, the statistics of the order showed 1120 missionary priests, 64 clerics, and about 200 lay brothers working in the foreign field. In 1921 the three Franciscan cardinals, Aguirre, Neto, and Falconio, who had been raised to the purple in November, 1911, being deceased, the order still included among its members 8 archbishops, 34 bishops (of whom 14 are vicars apostolic), and 2 prelates nullius (of Santarem in Brazil and Mozambique in Africa), besides 2 prefects apostolic and 3 superiors of the missions in the Holy Land, in Upper Egypt, and in Constantinople. Among notable members recently deceased are: David Fleming (d. 1915); Agostino Gemelli, first rector of the Catholic University of Milan; and the celebrated composer of many classic oratorios, Hartmann von An-der-Lan Hochbrunn (d. 1914).

Owing to the reform of the Breviary under Pope Pius X the dates assigned in the calendar for the feasts of several of the saints and of a number of the Blessed have been changed. Since 1909 sixteen Friars Minor have been added to the catalogue of Beati whose feasts are celebrated throughout the order, viz.: Gerard Cagnoli, d. 1342 (2 January); Roger of Todi, d. 1237 (28 January); Giles of Lorenzano, d. 1518 (28 January); John Baptist of Fabriano, d. 1539 (11 March); Christopher of Milan, d. 1485 (11 March); Mark of Montegallo, d. 1497 (20 March); Hippolytus Galantini, d. 1619 (20 March); Gandulphus of Binasco, d. 1260 (3 April); Julian Cesarrelli, d. c. 1350 (11 May); John of Aragon and Peter of Duenas, martyred at Granada, 1397 (22 May); Timothy of Monticulo, d. 1504 (26 August); Bonaventure of Barcelona, d. 1684 (11 September); Christopher of Romandiola,

d. 1272 (31 October); Anthony Bonfadini, d. 1482 (1 December); Nicholas of Dalmatia, martyred at Jerusalem, 1391 (5 December).

FRIARS MINOR IN AMERICA (cf. C. E., VI–298a).— On 11 September, 1885, the Province of Cincinnati, Ohio, was established under the invocation of St. John the Baptist. In October, 1897, at the request of the Most Rev. Peter Bourgade, this province accepted missions in New Mexico and northern Arizona among the Navajo and Pueblo Indians, and a little later their activity was also extended to the Mexican and Spanish settlers of that territory. To further their work among the Navajo tribe, the Fathers made a special study of that language, and with much difficulty and labor succeeded in editing a "Vocabulary" in 2 volumes, and an "Ethnologic Dictionary" of the Navajo language, together with a short catechism and Bible History in the same tongue. With the elevation of one of their brethren, Rev. Albert Daeger, to the Archbishopric of Santa Fé (consecrated 7 May, 1919), a new impetus was given to their missionary zeal, and many new parishes and missions were undertaken with great success. At present the province numbers 5 monasteries, 43 residences, 1 bishop, 172 priests, 54 professed clerics (22 in philosophy and 32 in theology), 9 novice clerics, 53 professed lay brothers, 10 tertiaries professed, and 2 tertiary novices. The Fathers conduct a preparatory seminary, attended by 96 students, and are in charge of 46 parishes, 143 missions and stations, including the Indian missions in New Mexico and Arizona, 45 parish schools attended by 12,000 pupils, 2 Catholic Indian schools, and a number of Indian Government schools are also attended by the Fathers. Eight Fathers on the missionary band are continually engaged in preaching missions to the people. The Friars of this province also publish "Der Sendbote," a German monthly periodical for the Apostleship of Prayer, the "St. Anthony Messenger" for the members of the Third Order of St. Francis, "The Sodalist," a monthly for the young people, and the "Franciscan Missions of the Southwest," an annual for the members of the Indian Preservation Society.

The Province of the Sacred Heart of Jesus, with provincial house in St. Louis, Mo., numbers 219 priests, 73 clerics, 100 lay Brothers, 23 Fathers in Indian missions, 1 in China, 2 at the Catholic University, Washington, D. C., 10 monasteries, 23 residences, 81 parishes, 56 missions, stations, and institutions, 4 houses of studies, 1 college for aspirants to the order, 1 college with commercial, classical, and philosophical course. On 7 November, 1915, the convents and missions, which had constituted the commissariat of California, were detached from the Province of the Sacred Heart and formed into a separate province under the patronage of St. Barbara, virgin and martyr. This province now embraces the Franciscans in California, southern Arizona, southern New Mexico, Oregon, and Washington, with provincial resident in San Francisco. The status of the province is as follows: 99 priests, 17 professed clerics, 6 novices, 57 lay brothers, 1 novice, 14 tertiaries regular, 5 monasteries, 10 residences among whites, 6 residences among Indians, 21 parishes, 40 mission stations among Indians, 1 seminary with 70 students for the order, 4400 children in parochial schools, and about 400 Indian children in mission schools.

The Province of the Most Holy Name, with provincial house in New York City, has 6 monasteries, 8 residences, 102 priests, 59 professed clerics, 21 novices, 52 lay brothers. The Fathers have charge of 12 parishes, 31 missions, 4 houses of studies, 1 seraphic seminary, 1 ecclesiastical seminary, 1 classical, commercial, and pre-medical college, 2 high schools, 11 parish schools attended by about 3000 pupils. They publish "The Franciscan," a monthly, "St. Anthony's Almanac," "The Laurel," and "The Seminary Year Book." The Province of the Immaculate Conception, with provincial house in New York, comprises 3 monasteries, 10 residences, 48 priests, 13 professed clerics, 6 novices, 6 professed lay brothers, 4 tertiaries regular, 7 students for the priesthood, 12 parishes, 1 college with 25 students, 6 parish schools with 4200 children, 1 asylum for boys.

The Polish Franciscans in Wisconsin constitute a commissariat, under the title of the Assumption of the Blessed Virgin Mary, composed of 22 priests, 20 professed clerics, 5 novices, 31 professed lay brothers, 2 novices, 11 tertiaries regular, 1 postulant, 1 monastery, 1 seraphic college, 2 residences, and 2 mission stations. On 2 August, 1912, the commissariat of the Holy Cross was established in New York City for Slovenian and Croatian Friars. It embraces 15 priests, 6 professed clerics, 5 novices, 7 postulants, 7 professed lay brothers, 2 novices, 10 residences, 10 parishes, and 2 mission stations.

The first Franciscan friary in Canada was founded in Montreal 24 June, 1890, exactly 275 years after the first Mass celebrated on Canadian land (24 June, 1615), and that by a Franciscan Recollect, Fr. Joseph Le Caron, and more than a century since the last Recollet died in Canada. The foundator was Very Rev. Otho Ransan de Pavie, Minister Provincial of the Province of St. Louis d'Anjou, in France, sent directly by the Minister General, Most Rev. Aloysius of Parma. He had, however, been preceded by Rev. Frederic of Ghyvelde (1881), who made a short stay in Canada where he became very popular and where he returned in 1888 to found the Commissariat for the Holy Land. He died at Montreal in 1916, and many favors are attributed to his intercession. Until 23 March, 1920, when the Franciscan friaries in Canada were erected into an independent commissariat with Very Rev. Jean-Joseph Deguire as first commissary provincial, the Franciscans in Canada had been subjects of the French provinces of the order. After the expulsion from France of religious orders, the provincial temporarily took up his residence in Montreal. Three monthly reviews are published in Canada, two in French, "La Revue Franciscaine" and "La Tempérance," and one in English, "The Franciscan Review and St. Anthony's Record"; and also a yearly calendar in French, "L'Almanach Franciscain." The Fathers of the province have also published many books on all kinds of subjects, making a total of 278 for the period 1890–1915. They are the leaders of the Temperance League, for which during the first two years, besides many single sermons and 78 lectures with luminous projections, 160 triduums and retreats were preached. Persons known to have taken the pledge number over 80,000. Members of the Third Order under the obedience of the Franciscans in Canada number over 75,000 with a church of their own in Montreal, six houses in different places, and two libraries.

Statistics for the order in Canada are as follows: 70 priests, 46 professed clerics, 14 novice clerics, 2 novice lay brothers, 45 professed lay brothers, 23 postulants, 3 Tertiary Brothers Regular, 2 parishes, 3 mission centers (New Brunswick, Alberta, and Japan), with numerous stations and outposts, 5 monasteries (guardianates), 4 residences or hospices, 1 college with 110 seraphic students. Another college for the education of future missionaries is to be founded as soon as circumstances permit.

Friends, Society of (Quakers; cf. C. E., VI-304d). I. *Orthodox.*—In recent years there has been a strong tendency toward greater unity of effort in the fields of home and foreign missions, Bible schools, education, evangelistic work, philanthropy, and social reform. The Friends have joined the Federal Council of the Churches of Christ in America, and are taking part in the preparations for the World Conference on Faith and Order. The official position of the Friends in the World War was practically the same as that taken in the American Revolution. Their position was recognized by Congress in the Selective-Draft Act, which provided for assignment of drafted Friends to noncombatant service. They organized the American Friends Service Committee (participated in by the four branches of Friends), carrying out its work as a part of the civilian branch of the American Red Cross, for the purpose of furthering reconstruction work in France. They were also prominent in relief work in Central Europe after the war.

II. *Primitive.*—Since 1906 the meetings of the Primitive Friends in New England and New York have become component parts of the "Wilburite" yearly meetings in New England and Canada.

The four bodies (Orthodox, Hicksite, Wilburite, and Primitive) reported, in 1921, 1331 ministers, 985 church edifices, and 119,294 members in the United States (Christian Herald, 7 March, 1921).

Religious Bodies, 1916 (Washington, D. C., 1919); *Year Book of the Churches,* 1920 (New York, 1920).

N. A. Weber.

Fu-chow, Vicariate Apostolic of. See Yii-Kiang.

Fu-kien, Vicariate Apostolic of (Fokiensis), in China, with residence at Fu-chow. The present vicar apostolic also is Rt. Rev. Francisco Aguirre, O.P., titular Bishop of Botrys or Botra, b. 22 February, 1863, in Elgaibar in the Diocese of Vitoria, professed 14 September, 1883, ordained 24 April, 1887, arrived in China, December following, provincial vicar 31 May, 1910, appointed 13 December, 1911, consecrated at Buichu, 16 June, 1912.

There are in the vicariate (1920) a total population of 17,000,000 souls of whom 49,160 are Catholics, 25,800 catechumens. There are 31 missionary and 21 native priests, 175 churches or chapels, and 112 stations. The work of the Holy Childhood is flourishing in this vicariate, where there are three establishments run by the Spanish Dominican Sisters of the Philippines. In 1913 they received 4518 little girls and more than 6000 in 1914.

Fulda, Diocese of (Fuldensis; cf. C. E., VI–313c), in Germany. In 1920 the Catholics numbered 216,000. The diocese contains 120 parishes, 40 curacies, 15 deaneries, 245 secular priests, 216 of whom are charged with the care of souls and 39 are otherwise occupied. The diocesan institutions are: the episcopal seminary at Fulda with 8 professors of theology, a hospice at Fulda under the care of the bishop for students attending the state gymnasium or the city Oberrealschule (8 years scientific course), the episcopal Latin schools at Amoneburg, Geisa, Hunfeld, Orb, and Grossauheim. The present bishop is the Rt. Rev. Adam Schmitt, b. at Marbach 22 April, 1858, ordained 22 October, 1882, elected bishop 29 December, 1906, consecrated and enthroned 19 March, 1907, and published 18 April following.

Funchal, Diocese of (Funchalensis; cf. C. E., VI–318d), comprising the Madeira Islands, the three islands of Las Deserta, Porto-Santo, Falcon-Baio, and Selvagern, a total of about 314 sq. miles, is suffragan of Lisbon. The bishop, Rt. Rev. Antonio-Emmanuel Pereira Ribeiro, b. 16 February, 1879, doctor of theology and vicar capitular of Funchal, appointed 2 October, 1914, proclaimed 22 January, 1915, succeeding Mgr. Barreto, deceased. There are no statistics later than 1900. Charles, former Emperor of Austria and apostolic king of Hungary (born in 1887) was exiled to Madeira and arrived at Funchal 19 November, 1921, where he died 1 April, 1922.

Funeral Dues. See Burial.

Fünfkirchen, Diocese of. See Pécs.

G

Gaboon, Vicariate Apostolic of (Gabonensis), in Central Africa, originally known as the Vicariate Apostolic of the Two Guineas. A part of the territory comprised in this vicariate, the mission of the Estuary of Mouni, founded in 1894, was ceded to Germany by the Franco-German treaty of 4 November, 1911. The mission, which at that time counted 500 Christians and 1000 Catechumens, had 2 priests, 2 Brothers, and 1 school. Gaboon, which is entrusted to the Fathers of the Holy Ghost, has its official residence at Sainte Marie du Gabon. Rt. Rev. John Martin Adam, who was appointed to this vicariate 16 February, 1897, retired 7 May, 1914, and was appointed auxiliary at Bordeaux. Rt. Rev. Louis Martrou, born in Riom-es-Montagnes, France, 1876, entered the Congregation of the Holy Ghost 1)7, and made superior of the mission of Gaboon in 1909, was appointed titular Bishop of Corycus and coadjutor to the vicar 10 December, 1911, and succeeded as vicar apostolic upon the resignation of Bishop Adam.

According to 1920 statistics this territory has a total population of 10,000,000, of which 14,939 are Catholics and 4200 heretics. The mission is served by 20 missionary priests, 26 Brothers, 58 catechists, 6 stations, 16 chapels, 1 seminary, 25 schools, 12 hospitals, and 44 Sisters of the Immaculate Conception of Castres.

Gabriel, Brothers of Saint. See Saint Gabriel, Brothers of.

Gabriel Possenti, Saint (cf. C. E., VI–330a), whose canonization, the first in the reign of Benedict XV, took place on 13 May, 1920. Present at the ceremony was his brother, Dr. Michele Possenti, of Camerino. His feast is celebrated on 27 April.

Gaeta, Archdiocese of (Caietanensis), in the province of Caserta, Southern Italy, directly subject to the Holy See. By a pontifical Decree of 21 March, 1921, the boundaries of this diocese were slightly changed, the town of Vallecorsa being incorporated in the Diocese of Veroli. Most Rev. Francesco Niola, promoted to this see 14 December, 1891, died 14 August, 1920, and was succeeded by Rt. Rev. Pasquale Berardi, born in the diocese of Trivento 1861, appointed Bishop of Ruvo 24 March, 1898, and promoted 21 April, 1921. The diocese comprises a Catholic population (1920 statistics) of 83,600, 42 parishes, 193 secular and 10 regular clergy, 30 seminarians, 4 Brothers, 60 Sisters, and 97 churches or chapels.

Galatians, Epistle to the (cf. C. E., VI–336a).— The historical setting and the precise meaning of St. Paul's Epistle to the Galatians continue to be the subject of interesting discussion. We give below only the principal works which have appeared since Father Aherne's article in 1909. Father Lagrange, whose commentary is the most important contribution to the recent literature of the subject, defends the North Galatian theory and the late date. (c. A. D. 53 to 57). He is sure that the "Galatian country" of Acts xvi, 6, and xviii, 23, can only be the ancient home of the Gauls of Asia, in the northern part of the Province Galatia; and that St. Paul could not designate as "Galatians" the Phrygians and Lycaonians of the southern part of the province, whom he and Barnabas had converted during the first missionary journey (c. 47–49). "With the immense majority of interpreters," he regards Gal. ii, 1–10, as St. Paul's account of the meeting at Jerusalem related by Acts xv, written several years after it took place. Dom Höpfl defends similar views in his Introduction to the New Testament. So does Father Prat in his recent revision of his "Théologie de St. Paul." On the other hand, Fathers Lévesque and Keogh, with Sir W. M. Ramsay, contend that the Epistle was addressed to the Churches of Antioch, Iconium, Lystra, and Derbe, in South Galatia, before the Council of Jerusalem. It would be the earliest of St. Paul's Epistles, written c. A. D. 49. Professor Burton favors the South Galatian theory, but agrees with Father Lagrange concerning the date of the Epistle.

In the interpretation of the Epistle Fathers Lagrange and Lévesque maintain that the opponents of St. Paul in Galatia advocated circumcision and the observance of the Mosaic law as necessary for salvation, as did the Judaizers of whom St. Luke tells us in Acts xv. Like the Pharisees, they would have counted on the works of the law as a principle of justification, so attributing to human efforts effects which belonged exclusively to God's mercy and the merits of Christ's death. It is, indeed, hard to understand on any other supposition St. Paul's arguments, his emotions, his fear for his converts, his denunciation of those who disturb them. The Judaistic teachers are accused of perverting the Gospel; those who accept circumcision are said to cut themselves off from Christ. St. Paul would not so speak of the observance of the Mosaic law if it were not based on a subversive error. It is obvious that this view of the Judaizers' error should incline one to think of the Epistle as written before the Council of Jerusalem. After it the Judaizers could not appeal to the authority of Peter and James; nor could they wield such dangerous authority over the Galatians, who were clearly desirous of persevering in the doctrine of the Apostles. Writing after the Council St. Paul would, we should think, have simply told the Galatians that the thesis defended by the Judaizers had been submitted to the Apostles and Elders at Jerusalem and there condemned promptly, solemnly, and decisively. Father Prat, however, still holds as more likely that the Judaizers only advocated circumcision as a means of becoming more perfect Christians; and so much can be said in favor of this view and in favor of bringing together in point of time the Epistle to the Galatians and the Epistle to the Romans that no consensus of opinion may be expected among the doctors in the near future.

Williams, *The Epistle of Paul the Apostle to the Galatians* in *Cambridge Bible for Schools and Colleges* (Cambridge, 1911); Ramsey, *The Date of the Galatian Letter* in *The Expositor* (1913) pp. 127 ff.; Loisy, *L'Epître aux Galates* (Paris, 1916); Lagrange, *Epître aux Galates* in *Etudes Bibliques* (Paris, 1918); Idem, *A propos des destinataires de l'Epître aux Galates* in *Revue Pratique d'Apologétique* (Aug., 1920); *Revue Biblique* (1922), p. 148; Lévesque, *Les destinataires de l'Epître aux Galates*, loc. cit., (Jan. and Feb., 1920; 1 Aug., 1921); Prat, *La Théoloque de S. Paul* (1920); Burton, *The Epistle to the Galatians* in *International Critical Commentary* (New York, 1920); Keogh, *The Epistle to the Galations* in *The Westminster Version of the Sacred Scriptures* (1920); Höpfl, *Introductio Specialis in Libros Novi Testamenti* (Subiaco, 1922).

Galgani, Gemma, Stigmatic, b. at Camigliano in Tuscany on 12 March, 1870; d. 11 April, 1903. On her mother's side she was descended from the noble family of the Landi. Unfortunately, there was consumption in the whole family and for that reason, when Gemma was two years old she was cared for by two pious women named Vallini and remained with them till she was six. At the age of nine she made her First Communion and from that time her life was one of continual suffering. At the age of twenty the death of her father left her and the rest of the children in absolute destitution. She was at this time at the point of death but was miraculously saved from the grave by the apparition of the Blessed Gabriel Possenti (canonized 1920). She was then taken into the household of a pious woman in spite of the menace to its members on account of her tuberculous condition. Her occupations were mostly of a menial character and entailed considerable mental as well as physical suffering, all of which contributed to her sanctification. She was the recipient of wonderful spiritual illuminations, ecstacies and visions, and on 8 June, 1899, was marked with the stigmata of the Passion on the hands, feet, head and heart, not permanently but at various intervals. Thenceforth her sufferings increased in intensity until her death. The cause of her beatification was introduced on 20 April, 1920.

Galla, Vicariate Apostolic of (Africæ inter Populos Galla), embraces the territory of the Galla or Ormo tribes, in Abyssinia, Northern Africa. Founded in 1846, the limits of this vicariate were somewhat changed in 1906, and by a Decree of 28 April, 1914, a portion of its territory was taken to form the prefecture apostolic of Jibuti (q.v.). The vicariate of Galla is entrusted to the Capuchins with the official residence at Harar. The present vicar is Rt. Rev. André-Marie-Elie Jarosseau, born in the diocese of Luçon, France, 1858, entered the Congregation of Capuchins in 1876, and appointed titular Bishop of Savatra 4 April, 1900. This territory embraces a population of 8,017,608 (1920 statistics), of whom about 17,608 are Catholics, 2,000,000 Schismatics and Monophysites, and most of the remainder Mohammedans. The mission is served by 20 Capuchin and 8 native priests, 21 churches, 23 chapels, an upper and lower seminary with 41 students, 12 schools for boys and 4 for girls, 4 orphanages, 7 Brothers of St. Gabriel, and 16 Franciscan Sisters of Calais. On 6 March, 1919, one of the missionaries, Rev. Julien-Marie, a member of this mission since 1902, was assassinated by a band of Abyssinian brigands, at Minné among the Aroussis tribes.

Galle, Diocese of (Gallensis; cf. C. E., VI–349d), in Ceylon, has been making steady progress under its first bishop, Rt. Rev. Joseph Van Reeth, who was consecrated 19 March, 1895. At the present time (1921) the total population is about 1,037,086, of whom 12,853 are Catholic. The number of confessions has risen from 6381 (1897) to 46,065, and the number of communions from 7196 to 183,868. In 1897 only 335 boys and 376 girls attended the 14 Catholic schools; there are now some 3039 boys and 1930 girls in 39 schools. St. Aloysius College, under the Jesuit Fathers, now has an attendance of 500, and the Belgian Sisters of Charity of Jesus and Mary have erected a third convent in the diocese at Kegalla. Attached to each convent is a room for lace-making. There are now 10 parishes, 27 churches and 32 chapels, 5 secular priests and 22 Jesuit Fathers, 4 lay brothers, 48 Sisters, 36 of whom are Europeans and 12 natives. The Government assists in the support of all the schools, and various clubs, sodalities, and the Society of St. Vincent de Paul are organized in the diocese.

In 1918 and 1919 the mission lost two zealous workers by the deaths of Rev. Joseph Cooreman, S.J., who joined the Ceylon mission 16 October, 1895, and was later made vicar general of the diocese, d. suddenly in Calcutta 1 March, 1918; and Rev. Paul Cooreman, S.J., parish priest of Hambantota, who joined the mission 5 December, 1899, d. stricken by cholera while ministering to the sick 8 July, 1919.

Gallipoli, Diocese of (Gallipolitana; cf. C. E., VI–366d), in the province of Lecce, Southern Italy, is under the administration of Rt. Rev. Bishop Muller, b. in Naples 1850, and appointed to this see 29 July, 1898. During the World War all the clergy of this diocese from the bishop down performed numerous patriotic works, particularly in the hospitals, which were filled with the English and French wounded.

At the present time (1921) the diocese counts 7 parishes, 24 churches, 1 monastery for men, 1 convent for men, 35 secular and 2 regular clergy, 2 colleges for women with 45 students and 2450 children in elementary schools. One technical school with 13 professors and a student body of 300 is supported by the Government. Among the charitable institutions are 1 poorhouse, 1 infant asylum, 1 home for the aged, 1 hospital and 1 orphan asylum and work-house. Eight societies are established among the laity. The Catholic population numbers approximately 25,000.

Galloway, Diocese of (Gallovidiana; cf. C. E., VI–370a), underwent an interesting change in its educational system when, in 1918, a law was placed in the statutes of Great Britain whereby all the Catholic schools of Scotland were incorporated in every respect, financial and otherwise, in the Scottish National system of education. At the same time a guarantee was given to the effect that Catholics should have separate schools with Catholic teachers and supervised, with regard to religious education, by Catholic authorities.

On 19 January, 1914, Rt. Rev. William Turner, who had filled the see from 1899, died, and was succeeded by the present bishop, Rt. Rev. James McCarthy, consecrated 9 June, 1914.

The diocesan statistics for 1921 show a Catholic population of 16,469; 40 priests, 39 secular and 1 regular; 42 churches and chapels; 22 missions and 17 stations; 1 college under the Marist Brothers; 2 charitable institutions; 25 congregational schools with an attendance of 3285.

Various religious orders of women are represented in the diocese: the Benedictines, Poor Sisters of Nazareth, Sisters of Charity, Sisters of St. Joseph, Sisters of the Most Holy Cross and Passion, and the Sisters of the Sacred Hearts of Jesus and Mary. Among the laity the following societies are organized: Children of Mary, Young Men's Society, societies of St. Vincent de Paul, Holy Angels, Mount Carmel, Propagation of the Faith, and Sacred Heart and Needle-work Guild.

Galtelli-Nuoro, Diocese of (Galtellinensis Norensis), in Sardinia, Italy, suffragan of Cagliari. This see is filled by Rt. Rev. Luca Canepa, born in Cagliari 1853, appointed 15 February, 1903. He resides at Nuoro. The 1920 statistics credit the diocese with 66,300 Catholics, 25 parishes, 66 secular and 3 regular priests, 16 seminarians, and 213 churches or chapels.

Galveston, DIOCESE OF (GALVESTONIENSIS; cf. C. E., VI-372b).—This diocese lost its fourth bishop, Rt. Rev. Nicholas Aloysius Gallagher, on 21 January, 1918, after an incumbency of thirty-six years. Born in Temperanceville, Ohio, 19 February, 1846, he was consecrated titular Bishop of Canopus 30 April, 1882, and succeeded as Bishop of Galveston 16 December, 1892. His successor is Rt. Rev. Christopher Edward Byrne (b. in Byrnesville, Diocese of St. Louis, 21 April, 1867), who was appointed to the see 8 July, 1918, and consecrated by Archbishop Glennon in St. Louis, 10 November, 1918. During the past few years the Catholic population of the diocese has increased from 56,000 (1909) to 98,178 in 1922. St. Mary's Seminary at La Porte has been taken over by diocesan priests (1911) and new buildings, of a modern and complete sort, erected (1919). Also a House of the Good Shepherd has been founded at Houston and a day nursery opened at Austin, while throughout the diocese Holy Name societies have been organized. On March 14, 1922, the diocese of Galveston celebrated its diamond jubilee at St. Mary's Cathedral, Archbishop Shaw of New Orleans, pontificated, Archbishop Glennon of St. Louis delivered the sermon, and many prelates from other dioceses attended the ceremonies.

For the duration of the war Rev. Marius S. Chataignon was chaplain and liaison officer of the 36th Division, U. S. Army. The religious communities of men in the diocese are: the Jesuits, who have charge of St. Mary's University, Galveston; the Basilians (from Canada), managing St. Thomas College, Houston; the Fathers of the Congregation of the Holy Cross at Austin; the Paulist Fathers at Austin; the Oblate Fathers, and the Josephite Fathers. The religious communities of women are: Sisters of Charity of the Incarnate Word, Sisters of Charity (Emmitsburg), Sisters of St. Dominic, Sisters of the Holy Cross, Sisters of St. Mary, Sisters of Divine Providence, Ursuline Sisters, Sisters of the Holy Family, Sisters of the Blessed Sacrament.

Statistics for 1922 show the diocese to have 66 parishes, 79 missions, 145 churches, 32 stations, 86 secular and 35 regular priests, 5 lay brothers, 495 nuns and Sisters, 1 seminary with 31 seminarians, 1 university with 9 professors and 115 students, 3 colleges for men with 20 teachers and 437 students, 10 academies with 198 teachers and 2607 pupils, 5 training schools with 90 teachers and 275 pupils, 43 elementary schools with 197 teachers and 7928 pupils, 1 home for the aged, 1 orphanage, 6 hospitals, 1 refuge, and 1 day nursery. There are one organization among the clergy and twenty-seven among the laity, and one Catholic periodical is published.

Galway and Kilmacduagh, DIOCESE OF (GALVIENSIS ET DUACENSIS), in County Connaught, Ireland. has the perpetual administration of Kilfenora (Fenaborensis). Rt. Rev. Francis MacCormack retired from this see in 1909, and was succeeded by the present incumbent, Rt. Rev. Thomas O'Dea, transferred from Clonfert 29 April, of the same year. Born in Clonfert in 1858 he was appointed bishop of that diocese 10 June, 1903, and consecrated 30 August following. On 21 May, 1921, Bishop O'Dea appointed a diocesan chapter of twelve on the authority of the Holy See. The religious orders of men established in this diocese include the Franciscans, Dominicans, Augustians, Jesuits, Christian Brothers, and Patrician Brothers; of women: Presentation Sisters, Sisters of Charity, of Mercy, Poor Clares, and Dominicans. By the 1911 census the total population of these united dioceses is 68,703, of whom 67,271 are Catholic. The latest statistics (1922) credit them with 30 parishes, 79 secular and 22 regular priests, 53 churches, 4 houses of regular clergy, 16 convents, 2 colleges, 3 monasteries, and 2 homes of missionaries. The charitable institutions include 5 workhouses, 1 infirmary, 1 hospital, 2 industrial schools, and 1 asylum.

Gap, DIOCESE OF (VAPINCENSIS; cf. C. E., VI-378a), suffragan of Aix, includes the department of Hautes-Alpes (France). The retreat for the clergy of the diocese is a famous place of pilgrimage, Notre Dame du Laus. The Catholic population numbers 87,000 and is bound together with many organizations for both clergy and laity. For the former there is the Association of Priestly Perseverance, a society for mutual aid called Mutualité ecclésiastique, and an Association for Priestly Defence. Among the laity in practically every parish there are pious societies of divers sorts, including the Sodality of the Blessed Virgin, the Confraternity of the Holy Rosary, Christian Mothers, etc.

Rt. Rev. Prosper-Amable Berthet, born at Hères in Diocese of Gap, 17 February, 1838, ordained 23 June, 1861, elected Bishop of Gap 27 May, 1889. While visiting the wounded in the military hospital Bishop Berthet caught cold and died 25 October, 1914. His successor was Rt. Rev. Gabriel de Llobet, born at Perpignan 19 January, 1872, student at French Academy in Rome, where he was ordained 30 May, 1896, and elected Bishop of Gap at the consistory of 22 January, 1915. Mobilized as an "auxiliary," Bishop de Llobet was made a military chaplain at his own request and was sent to the front in March, 1916. Cited in orders of 1 November, 1918, awarded *croix de guerre* (2 citations), made chevalier of Legion of Honor 4 September, 1918, nominated with Mgr. Ruch, Bishop of Strasbourg, by decree of consistory of 19 November, 1917, as inspector of chaplains and mobilized clerics. The bishop was dismissed from the army and re-entered his own diocese in January, 1919.

Since the war only "La croix des Hautes-Alpes" has been published, besides the religious bulletin issued twice a month by the bishop. There are 23 parishes in the diocese, with 23 churches, 221 missions, 221 stations, 3 convents for women with 280 religious, 195 secular priests, 2 seminaries (upper and preparatory), the upper having 14 seminarians and the lower 45, 8 free elementary schools with 25 teachers and 500 pupils, 1 home for the aged, 1 orphanage, and 3 hospitals. In the colleges at Gap, Embrun, and Briançon a priest with the title of chaplain is stationed to give religious instruction.

Garanhuns, DIOCESE OF (GARANHUNENSIS or GERANHUNENSIS), in the State of Pernambuco, Brazil. This diocese was erected by a Consistorial decree of 2 August, 1918, which took the southern part of the diocese of Olinda for the new diocese, making it suffragan of Olinda and giving it fifteen parishes. The church of St. Anthony of Padua at Garanhuns was made the cathedral, and the diocese was given the privilege of sending two clerics to the Latin-American College in Rome. Rt. Rev. João Tavares de Moura, born in the diocese of Olinda 1863, was appointed the first bishop 3 July, 1919. No statistics are yet published.

Garcia, ANNE. See ANNE OF ST. BARTHOLOMEW, BLESSED.

Garnier, CHARLES (cf. C. E., VI-388c).—The cause of his beatification was introduced at Rome, 9 August, 1916.

Garrold, Richard Philip, English Jesuit and writer, b. 2 February, 1874, at Hereford, England,; d. 7 July, 1920. He was educated at Hereford Cathedral School and Pope's Hall, Oxford, and became a Catholic in 1896. He was the author of the following popular stories for boys: "The Man's Hands and Other Stories," "The Boys at St. Batts," "A Fourth Form Boy," and "The Black Brotherhood," several of which have been translated into French and German. He served as a chaplain with the British forces in the World War.

Garzon, Diocese of (Garzonensis), in the Republic of Colombia. This diocese, erected in 1900, comprises the provinces of Neiva and Sur, and is suffragan of Popayan. It is under the administration of its first bishop, Rt. Rev. Esteban Rojas, born in Hato, Colombia, 1859, made his studies at the Latin-American College at Rome, was ordained in 1883, appointed Bishop of Tolima (since suppressed) 18 March, 1895, and transferred 20 May, 1900. No statistics are published.

Gatard, Augustine, Benedictine scholar, b. at St. Brevin, near Nantes, France, 18 May, 1852; d. at London, England, 22 November, 1920. He was educated at the *petit séminaire* of Guérande, St. Sulpice, and the Institut Catholique of Paris, and was ordained at Nantes in 1886. After teaching for some years in the Enfants Nantais he was professed at Solesmes in 1894, and the following year he assisted in founding St. Michael's Abbey, Farnborough, England. Dom Gatard was a zealous exponent of religious music, in particular of the Solesmes method of plainsong, which he introduced at the Southwark Diocesan Seminary and Westminster Cathedral. He took part in the Gregorian Congress at Rome and Strassburg, and was director of the Congress held at New York in 1920. Dom Gatard is the author of: "Manual of Gregorian Chant," "A Primer of Plainsong," "La musique grégorienne," and "Plain Chant," a technical and historical treatise, published after his death. In addition he was a contributor to the "Dictionnaire de théologie catholique" and "Dictionnaire d'archéologie et de liturgie."

Gavin, Michael, Jesuit, b. at Kilpeacon, Limerick, Ireland, on 5 January, 1845; d. at Rochampton, England, on 28 June, 1919; son of Michael and Eliza (Gallwey) Gavin. After preliminary studies at Astleknock College, Ireland, and Stonyhurst College, England, he entered the Society of Jesus at the novitiate of Saint Andrea, Rome, on 23 April, 1864. He studied philosophy at Stonyhurst and theology at Montauban (France), and St. Bueno's in Wales, where later he held a chair of theology from 1878 to 1881. After his tertianship he was appointed to the Jesuit church at Farm St., London, where he spent the remaining thirty-five years of his active life, highly esteemed as a preacher and spiritual director, being in charge of the men's Sodality of the Immaculate Conception for a quarter of a century. Among his publications are "The Sacrifice of the Mass," "The Memoirs of Fr. Gallwey, S. J.," and a collection of sermons.

Gennari, Casimiro, Cardinal, b. at Maratea, 20 December, 1839; d. in Rome, 31 January, 1914. He was ordained in 1863 and then employed in ministerial work in the diocese of Conversano. In 1875 he founded the monthly review "Il Monitore Ecclesiastico," whose purpose was to make known the various legislative enactments and judicial pronouncements in the life of the Church and also to give the solutions and moral and canonical cases which were of especial interest in that part of the Peninsula. This publication became very popular all through Italy and revealed the editor as an accomplished theologian and canonist. He was made Bishop of Conversano 13 May, 1888, and in 1897 was promoted to Rome by Pope Leo XIII, who made him titular Bishop of Lepanto and Assessor of the Holy Office. He was promoted to the cardinalate in 1900 and in 1908 was chosen as Prefect of the Congregation of the Council, a post which he occupied until his death. He was the forty-fifth cardinal who died during the pontificate of Pius X.

Genoa, Archdiocese of (Januensis), in the province of Liguria, Northern Italy. This archdiocese, which was the birth place of the late pope, Benedict XV, was especially honored by him on 1 November, 1920, when he delegated the archbishop, Cardinal Boggiani, to crown the statue of Our Lady de Vineis with a crown of gold. The Madonna was crowned in 1616 by Cardinal Spinola, who decreed that every centenary of the crowning should be celebrated. However, in 1916 the war prevented the celebration of the feast and so the Holy Father, born in the parish, and baptized in the shrine church, ordered the feast to be celebrated four years later, and granted special indulgences to those who assisted at the crowning. On 29 April, 1912, Most Rev. Andrea Caron was promoted to this see and filled it until he retired, 23 December, 1914. The Italian government refused to give its *exequatur* to this appointment until 17 December, 1914, and as a result the diocese was forced to remain practically under interdict for almost two years. Archbishop Caron was succeeded by Most Rev. Lodovico Garotti 22 January, 1915, who died three years later 23 December, 1918. His Eminence Pio Tommaso, Cardinal Boggiani, was then promoted to fill the see 10 March,. 1919. Born in Bosco-Marengo, 1863, he entered the Dominican Order in 1878, served as a missionary in Constantinople, became prior of Raguse 1891, professor in the Seminary of Genoa, administrator of the diocese 1908, named apostolic visitor of the dioceses of Northern Italy, and appointed Bishop of Adria, 16 October, 1908. In 1910, upon the occasion of the transfer of the archives and curia of Adria to Rovigo, he was the victim of a riot in which he was seriously wounded. On 9 January, 1912, he was promoted to the titular metropolitan see of Edessa and made apostolic delegate to Mexico, 10 January following, and two years later he was named apostolic administrator of Genoa, assessor of the Congregation of the Consistory and secretary of the Sacred College, attending the Conclave which elected Benedict XV. He was created a cardinal-priest 4 December, 1916, and in August, 1921, he retired from Genoa and now lives in Rome. The see is now (1922) filled by Most Rev. Giosué Signori, born in Commenduno, 1859, made an honorary chamberlain in 1901 and again in 1903, appointed Bishop of Fossano, 15 April, 1910, transferred to Alessandria, 23 December, 1918, and promoted 21 November, 1921. He is assisted by an auxiliary, Rt. Rev. Giacomo Maria de Amicis, titular Bishop of Sinope. According to 1920 statistics Genoa counts 470,900 Catholics; 200 parishes, 956 secular and 270 regular priests, 250 seminarians, 110 Brothers, 1100 Sisters, and 400 churches or chapels.

Georgetown University (cf. C. E., VI–458b), Washington, District of Columbia, made an important addition to its various departments, when on 25 November, 1919, the School of Foreign Service was included among the established departments

of the university. Convinced that foreign service is to dominate the new American era, and that to be properly fitted for such service a man should have a systematic training, Georgetown University launched a provisional semester of the new school, opening on 17 February, 1919, and ending on 17 June, 1919. The trial gave such promise of ultimate success that the establishment of the school followed immediately, with all the customary rights and privileges, particularly that of presenting candidates for academic degrees. The first graduation took place on 14 June, 1921, the degree "Bachelor of Foreign Service" being conferred for the first time in the history of education in the United States on 18 candidates, and certificates of proficiency awarded to 64.

The school was established under the direction of Rev. John B. Creeden, S.J., who was appointed President of the University in 1919, succeeding Revs. Joseph J. Himmel, S.J., 1909–12, and Alphonsus J. Donlan, S.J., 1912–19.

The number of students registered at present (1921) is: college, 445; medical, 172; dental, 163; law, 1153; foreign service, 427; total, 2360. The faculties, including officials, professors, special lecturers, assistants, and associates are distributed as follows: college, 117; medical school, 9; dental school, 13; school of law, 40; school of foreign service, 51. The hospital staff numbers 8 physicians-in-chief, 15 associates, and 16 assistants.

Decrees have been conferred from 1817–1920 inclusive as follows: Doctors: D.D., 27; LL.D., 137; Ph.D., 52; Litt.D., 3; Sc.D., 2; M.D., 1151; DD.S., 336; Phar.D., 3; Mus.D., 7; total, 1718. Licentiates: Ph.L., 1; LL.M., 1143; L.D.M., 395; A.M., 458; M.S., 5; total, 2002. Bachelors: LL.B., 3895; A.B., 1152; Ph.B., 32; Phar.B., 6; B.S., 19; Mus.B., 1; B.S. in Med., 34; total, 5139.

Georgia (cf. C. E., VI–460b).—The area of the State is 59,265 sq. miles. In 1920 its population was 2,893,601, as compared with 2,609,121 in 1910. Savannah, the largest city, had a population of 83,252. The State is divided into 12 congressional districts, 44 senatorial districts, and 155 counties. In 1919 Georgia produced 1,730,000 bales of cotton, 10,800,000 bushels of oats, 69,890,000 bushels of corn, and 2,520,000 bushels of wheat. In the same year the value of its products of manufacture was $80,510,749, the capital employed being about $96,061,709. The value of foreign commerce is estimated at $247,079,176. In 1918 the mileage of Georgia railroads was 7,404.22.

Education.—In 1919 the State University at Athens had 71 instructors and 1131 students; Atlanta University at Atlanta had 29 instructors and 521 students; Clark University at Atlanta, 18 instructors and 536 students; Morris Brown College at Atlanta, 24 instructors and 305 students; Emory College at Oxford, 143 instructors and 509 students; Shorter College at Rome, 26 instructors and 275 students; the Wesleyan Female College at Macon, 31 instructors and 496 students. In the common schools of Georgia there were enrolled, in 1918, 937,742 pupils and 15,054 teachers.

Recent Legislative Changes.—The Legislature of 1907 enacted an amended suffrage law which had the effect of practically eliminating the negro vote in the state. In 1917 the establishment and maintenance of two agricultural schools, a home guard or state constabulary, and primary election by candidates for certain offices by county unit system were provided for. In 1918 Cook County was created, a budget system provided, and tipping was declared illegal. The Torrens system of registering land titles, known as the "Land Registration Act," became effective in Georgia 1 January, 1918. Statewide prohibition went into effect in 1916. In 1919 a Department of Fish and Game, also a Department of Commerce and Labor, and a Department of Insurance were created. The sale of habit-forming drugs is prohibited.

Excise and Wills.—The inheritance tax is 1% on bequests to parents, husband, child, lineal descendants, brother, sister, daughter-in-law, $5000 exempt; on others 5%. In the year 1916 1339 divorces were decreed. In that year the divorce rate per 100,000 was 54, as compared to 26 in 1900.

Religion.—For Catholic statistics see Savannah, Diocese of. Anti-Catholic bigotry, encouraged by a certain section of the press, the Watson publications, has been particularly virulent in Georgia. As a consequence the state passed a convent inspection bill in 1916, which, with the bitter attacks made on the Church, led to the formation of the Catholic Laymen's Association (q.v.) "for the purpose of maintaining the civil rights of all persons regardless of their religious belief."

Recent History.—In 1915 the Frank case took on a national interest. Leo Frank, a Jew, was convicted of murder and sentenced to death. It was charged that the atmosphere outside and inside the court-room was so hostile that a fair and impartial verdict was impossible, and the prisoner was absent by request when the verdict was announced. An appeal was taken to the U. S. Supreme Court, which refused a writ of habeas corpus. Frank's sentence, however, was commuted to life imprisonment, barely twenty-four hours before execution. He was removed to the State Farm at Milledgeville, from which he was kidnapped later by a posse, taken to a nearby town, and hanged.

Georgia's contribution of soldiers to the European War was 85,506, or 2.28 per cent of the U. S. Army. Many of her soldiers were quartered with the 1st Division at Wheeler, Georgia (National Guard Camp), or with the 82d Division of the National Army at Gordon, Georgia. Of all the Georgia men who went with the Expeditionary Force, 85 officers and 1445 men died, 8 officers and 36 men were taken prisoners, and 223 officers and 2628 men were wounded.

Georgia, Republic of. See Armenia.

Gerace, Diocese of (Hieraciensis), in the province of Reggio-Calabria, Italy, suffragan of Reggio. On 4 May, 1910, Pius X accorded the title of domestic prelate to the rector of the Sanctuary of Santa-Maria de Polsi, in this diocese. Benedict XV wishing to do something further to honor this ancient shrine, which was founded in 1144 by Roger I, king of the Normans, after an apparition of the Blessed Virgin, re-established the abbatial title which existed under the Basilians, and accorded to the abbot the power to confer under certain conditions, the sacrament of confirmation. His privileges are defined in six articles, the last of which states that if the abbot confirms without the permission of the bishop of the diocese the act is invalid. Rt. Rev. Giorgio Delrio, appointed to this see 6 December, 1906, was transferred to Oristano, 16 December, 1920, and the diocese is now under the direction of an administrator, Rt. Rev. Antonio Galati, Bishop of Oppido-Mamertina. In 1920 this diocese counted 135,000 Catholics; 70 parishes, 20 vicariates, 250 secular and 3 regular clergy, 25 seminarians, and 80 churches or chapels.

Geraldton, Diocese of (Geraldtonensis), in Australia, suffragan of Perth. The first bishop of this diocese, Rt. Rev. William Bernard Kelley, born

in the West colony of Australia, 1855, and appointed shortly after the erection of the see, 21 March, 1898, died 28 December, 1920; his successor has not yet been appointed. The Presentation Nuns and Sisters of St. Dominic conduct schools in the diocese. By the latest statistics (1922) it comprises 13 districts, 28 churches, 11 priests, 85 religious, 5 boarding and 14 elementary schools with an attendance of 845 children.

Gerard, JOHN, Jesuit scholar, b. in Edinburgh, 30 May, 1840; d. at London, 13 December, 1912. He was the son of Colonel Archibald Gerard of Lanarkshire. He was educated at Stonyhurst and at London University; was ordained a priest in 1873, and was twice editor of "The Month," from 1894 to 1897 and later from 1900 to 1912. Between these two periods he had been superior of the English Province. He was the author of several books, among them "The Old Riddle and the Newest Answer," a reply to Haeckel (q.v.).

Germany (cf. C. E., VI–484d), a republic, bounded on the west by France, Belgium, and Holland; on the south by Switzerland, Austria, and Czechoslovakia; on the east by Czechoslovakia and Poland; on the north by the North Sea, the Baltic Sea and Denmark. According to the returns of the census of 8 October, 1919, the area of the German Republic is about 183,381 sq. miles, and the population, 60,900,197 (29,012,000 males and 31,888,-197 females). The largest towns with their respective populations in 1919 are: Berlin 1,902,509, Hamburg 985,779, Munich 630,711, Leipzig 604,380, Dresden 529,326, Cologne 633,904, Breslau 528,260, Frankfort-on-Main 433,002. In 1917 there were 308,446 marriages, 939,938 births, 1,082,334 deaths (exclusive of military casualties). The number of divorces in Germany in 1914 was 17,740 (26.2 per 100,000 inhabitants); in 1917 (exclusive of Alsace-Lorraine), 11,603, or 17.3 per 100,000 inhabitants.

EDUCATION.—Education in imperial Germany was an affair of the State. The German "system" was usually the Prussian system which other states adopted. In the new Germany there is a national system of education, in the establishment of which the states and local communities co-operate. The schools are free to all, taught by teachers who are state officials, and supervised by technically trained officials with administrative ability. This last phrase reveals the end of clerical supervision. The great difference between the education of the classes and the education of the masses is also a thing of the past. For the classes there were the *Vorschule* (preparatory school), then one of the three types of the secondary school (*Gymnasium, Realgymnasium,* and *Oberrealschule*), and finally the university. The masses went to a *Volkschule,* or if they were able to afford the fees, to a *Mittelschule.* To the graduates the various vocational and continuation schools were open, but the secondary schools and the universities were closed to them. The new change in the educational system includes the establishment of an intermediate and higher school system. The exclusive private preparatory schools (*Vorschulen*) are abolished. Within the local communities public schools, to accord with a certain belief or philosophy of life, can be established by the parents, provided they conform in organization to the public school system. In all schools, except the secular schools, religion is to be taught according to the principles of the religious denominations concerned, but parents have the right to withdraw their children from school during the period of religious instruction. Physical education has been deprived of its military character. In the ten technical schools there were 929 teachers and 19,862 pupils (summer of 1920).

For instruction in agriculture there are Agricultural High Schools at Berlin (662 students in 1920), Hohenheim (599), Bonn-Poppelsdorf (652), and Weihenstephan (358). In 1920 there were Agricultural Institutes at eight of the universities, and throughout the republic there were various farming schools (26 in Prussia), agricultural winter schools (118 in Prussia), 15 schools of mining, 15 schools of architecture and building, 4 academies of forestry, 27 schools of art and art-industry, 429 commercial schools, 100 textile schools, 11 public music schools, 19 navigation schools, 11 naval architecture schools, and numerous other trade schools. There are also 23 German universities, besides the various lyceums.

AGRICULTURE.—The chief crops in 1919, with their acreage and total yield in metric tons, were as follows: wheat 2,828,150 acres and 2,169,169 metric tons; rye 10,789,235 acres and 6,100,144 metric tons; barley 2,815,127 acres and 1,910,363 metric tons; oats 7,482,197 acres and 4,453,688 metric tons; potatoes 5,451,982 acres, 21,449,688 metric tons. In 1921 the area under beets was 273,826 hectares, and the number of mills was 270.

INDUSTRIES.—In 1920 Germany produced 97,465 metric tons of zinc, 17,255 metric tons of copper, and 54,400 metric tons of lead. The source of a considerable part of Germany's mineral wealth was in the regions lost in the war, especially Luxemburg and Lorraine. The highest producing capacity of the iron and steel plants left to Germany is about 12,000,000 tons of iron or about 8,000,000 tons less than her former output. The eight-hour day has reduced the coal miner's shift to seven or seven and a half hours. The total production of coal for 1919 was only 108,000,000 tons, or 57 per cent of the former output (1913). Moreover, according to the Spa agreement, Germany must deliver to the Allies 24,000,000 tons of coal a year. Owing to the lack of coal, German industries are carried on at half speed, although in some cases the output has increased, as in the glass industry which during the war was restricted to about 40 per cent of its pre-war activity and since then has increased its output 50 per cent. In 1913 there were 23,339 breweries in Germany, a number which, at present has been reduced to 7500. The lack of coal and the eight-hour day have also reduced production in the paper and textile industries. Thus Germany is forced to make reparations in such a way as to diminish her ultimate capacity for full payment. (See FRANCE.)

FINANCES.—The German government financed the war chiefly by issuing loans. Owing to the blockade customs brought in very little, and owing to the scarcity of goods, consumption could not be fairly taxed. The result was a huge increase of the debt, which rose from 22,000,000,000 marks, Reich and States combined, to 247,000,000,000 marks for the Reich. More than half of this debt, 132,000,-000,000, is short—termed floating debt, which cannot be funded at present, as there is little chance of placing a big loan with the public. On 30 August, 1920, the total paper circulation was over 72,000,000,000 marks including over 14,000,000,000 marks in loan certificates. It is still increasing rapidly, since public income does not meet public expenditures and also because of the necessity forced upon the bank of buying foreign bills of exchange for payment of foreign debts. The value of the imports in 1919 was about 32,000,000,000 marks, that of the exports, 10,000,000,000 marks, leaving an unfavorable balance of over 22,000,000,000 marks to settle. In 1920 the unfavorable balance was still greater. The value of the mark which was $23.797 per 100 marks before

the war (March, 1913), has fallen as low as 29 cents per 100 marks (March, 1922). On 1 March, 1919, the total funded debt of Germany amounted to 92,396,411,300 marks, of which 76,275,230,500 marks bear interest at 5 per cent; 1,126,230, 100 marks at 4 per cent; 1,622,554,200 marks at 3 per cent; the Treasury bills amounted to 2,315,-137,000 marks at 5 per cent; 9,093,001,500 marks at 4½ per cent. There is also a debt of 63,696,000,-000 marks free from interest. On 1 March, 1921, the total debt amounted to 300,000,000,000 marks. Between 4 August, 1914, and 31 March, 1920, Germany issued loans to the total value of 222,151,-465,980 marks. On 30 November, 1920, the floating debt was 165,918,235,629 marks. The budget for 1920–21 included a revenue of 90,612,306,340 marks and an expenditure of 57,501,670,140 marks.

Railways.—On 1 April, 1920, all the German railways were transferred to the Central Government. The total length of railway line on 31 December, 1918, was 38,809 miles, of which 36,006 miles were state lines. Though the railway rates have been raised to nearly six times their former standard, the systems are worked at a loss, as the high rates have reduced traveling and the cost of operating is rising rapidly.

Army.—The terms of the Armistice required the surrender by Germany of 5000 guns, 25,000 machine guns, 3000 trench mortars, and 1700 aeroplanes but did not specify the size of the German army or the degree of demobilization. In 1919 the President was authorized by the Reichstag to disband the existing army and to raise a provisional national defense army pending the creation of a permanent defense force. On 8 May, 1919, the demobilization of the German army was completed and the defense force came into being. By the terms of the Treaty of Versailles, the number of effectives was to be reduced to 100,000 men; universal compulsory service is abolished, also the German Great General Staff and all similar organizations. The Public Safety Police (50,000), Emergency Volunteers (150,-000), and Civic Guards (350,000) formed in 1919 on the claim that they were needed to maintain order, were ordered disbanded, as being contrary to the terms of the Versailles Treaty. In January, 1921, 30,500 guns had been surrendered, 6000 guns in process of manufacture had been destroyed, 10,000 trench mortars, 63,100 machine guns, and 2,524,000 rifles had been surrendered.

Navy.—As a fighting force the German navy ceased to exist under the terms of the Armistice and the Treaty of Versailles. Only a navy recruited and maintained on a volunteer basis is allowed to Germany, the total personnel not to exceed 15,000, including a maximum of 1500 officers and warrant officers. The naval expenditure in 1921, including mine-sweeping, is estimated at 221,000,000 marks. All the capital ships of the former High Fleet of Germany left afloat have been or will be broken up.

Recent History.—In Germany during the years 1911–1914 the chief internal issues, outside regular financial measures, were concerned with Alsace-Lorraine, the increase in the German army, the Bagdad Railway, and the continued opposition of the Socialist Party to the Government. Since its annexation to Germany Alsace-Lorraine had proved a continual embarrassment to the Government, the inhabitants in the western part being strongly French in sympathy, and thwarting every effort of Germany to placate them. In 1911 it was granted a constitution with universal suffrage and the privilege of sending three members to the *Bundesrath*. In 1912 the forced acknowledgment by Germany of the French protectorate in Morocco in return for part of the French Congo made many Germans feel that her diplomatic defeat was due to lack of a sufficient military strength to overawe France, and led to a prompt increase of the German army to 870,000 men. In an agreement signed in August, 1911, Russia withdrew its opposition to the completion of the Bagdad railway and agreed to link up the German line, when finished, to the Persian lines in the Russian sphere of influence; and Germany in return recognized Russia's predominant interests in Northern Persia and pledged herself not to seek concessions therein. In May, 1913, Great Britain recognized the German economic and financial control of the railway as far as Bagdad, and made tentative plans for the extension southward to Bassona under international control, with both German and British members on the governing board. The growth of German militarism was vigorously combated by the Socialist party in Germany but militarism meant a greater Germany and had the absolute approval and encouragement of the Kaiser.

European War.—When Austria declared war on Servia (28 July, 1914), Russia immediately mobilized her armies against Austria, and Germany commenced mobilizing against Russia and France. On 1 August Germany declared war against Russia. Germany then asked of France a statement of her attitude and demanded the fortresses of Verdun and Toul as pledge of her neutrality. France's reply was such that Germany felt sure that she would support her ally, Russia, and declared war against her on 3 August, 1914. Germany planned to crush France by a swift march on Paris before Russia's armies were ready for an attack in the east; France crushed, she would then turn on Russia with all her forces. Belgium was promptly invaded and German armies were on their way to France. The route taken by the German armies in 1870 was so strongly fortified all the way from Verdun to Belfort as to make a rapid march in this direction impossible. In Belgium they first attacked Liège, which surrendered in three days. The Belgian army made a desperate stand at Louvain, but this place was taken. On 20 August the Germans entered Brussels without firing a shot. The road to France, however, was not yet open; the Belgians were joined by the French and by an expeditionary force of British under General Sir John French, who together opposed the German forces. At Namur and again at Mons (22 August, 1914), the Allies were defeated by General von Kluck, the commander of the German forces, and were compelled to retreat from Mons to the main French line. Nothing seemed to stop von Kluck's march to Paris. City after city was taken, and at one time the Germans were only fifteen miles from the capital. A new French army was suddenly launched at the German right flank. By this time the Germans were across the Marne River. Von Kluck turned back to meet the new attack and at the same time the French General Foch drove back the center of the German line. The battle of the Marne which followed (6 September) was a severe defeat for the Germans, who retired to the Aisne River. Having dug themselves in trenches and fortified their line, the Germans now finished the conquest of Belgium, taking Antwerp on 9 October.

The Russian mobilization was very rapid. The first army invaded East Prussia, where it gained several victories. A large German army under the command of General von Hindenburg was sent to meet it. On 29 August the great Battle of Tannenberg

was fought, which resulted in victory for the Germans. The invasion of Galicia by the Russians was more successful. Lemberg was captured on 20 August and the Austrians were forced to yield Galicia by March, 1915. To relieve the Russian pressure on the Austrians the Germans began a counter-offensive by invading Poland. Warsaw fell on 4 August, 1915. The Germans prepared to march on to Petrograd (St. Petersburg) but they were halted by the Russian trenches in front of Riga. Under General von Mackensen the Russians were driven out of Galicia during May–June, 1915.

On the western front the repulse of the Germans at the Marne was followed by a period of unremitting trench warfare. The battle line, six hundred miles long, seemed impregnable, but the Germans decided on another great effort to break it. For six months the Crown Prince and his troops struggled in vain to take Verdun. In July, 1915, a counter-offensive on the part of the Allies on the Somme relieved the pressure on Verdun.

In the east the Russians were attempting to retrieve some of their losses by a "drive" under General Brusilov and though they conquered Bukowina, they were unable to do more than push the Teutonic line back from twenty to fifty miles. Now that Bulgaria had declared war against Servia (14 October, 1915), Servia was invaded from two sides by Germans and Austrians under von Mackensen and by Bulgarians. Her conquest was soon complete, and nearly all her army captured. The route from Berlin to Constantinople was now open, Turkey having in November, 1914, cast her lot with Germany. In March, 1916, Germany declared war against Portugal because the latter had seized German ships interned in her harbors. Upon Rumania's declaration of war on Austria on 27 August, 1916, the Germans and Austrians retaliated by a prompt invasion of the country under von Mackensen and von Falkenhayn. In three weeks Rumania was at their feet. In 1916 occurred the long drawn out Battle of the Somme on the western front between the British under Haig, and the Germans under Hindenburg. It resulted in the withdrawal of the Germans to the Hindenburg line and the surrender of a thousand square miles of devastated French territory. During April–June, 1917, the Germans fought all the British offensives by a series of counter offensives. In February, 1915, the Germans declared that the waters around the British Isles constituted a war zone, wherein enemy merchantmen would be subject to destruction. What German ships remained on high seas after the withdrawal of the fleet to Kiel Canal were either destroyed or sunk, off the coast of Chile in November, 1914, and near the Falkland Islands, in December, 1914. On 31 May, 1916, the German High Seas Fleet under Admiral von Scheer slipped out of Kiel Harbor and was met by the British battle-cruiser squadron under Admirals Jellicoe and Beatty. Losses were severe on both sides and the Germans returned to Kiel Harbor. Deprived of the opportunity to use their navy, the Germans were forced to watch the seizure of the German colonies in West Africa, Togo, and Kamerun without much opposition. Japan had on 23 August, 1914, ordered Germany to give up Kiau-chau which she had leased from China, and upon the refusal, bombarded the port, forcing the German force to surrender in November, 1914. England's naval blockade was returned by a German blockade of the English coast by the submarine. The unremitting German submarine warfare led to the entrance of the United States into the war (6 April, 1917).

In the meantime there was revolution in Russia. On 15 March, 1917, the Tsar abdicated and on 22 July, Kerensky became head of the Provisional Government. The Germans took advantage of the disorders that followed to capture Riga on 2 September without striking a blow. The Kerensky Government was overthrown by the Bolsheviks who on 16 December signed an armistice with Germany at Brest-Litovsk. While the negotiations were going on, the Russian armies were being demobilized; the Germans on the other hand, continued their advance in Russia and on 19 February, 1918, occupied Dwinsk. On 9 February they signed a treaty of peace with Ukraine. They overran Livonia and were marching on Petrograd, when the Russians finally signed the Treaty of Brest-Litovsk on 4 March, 1918.

On the western front in November, 1917, the British made a counter-attack on the German line in the direction of Cambrai, but before they could consolidate their positions, the Germans launched a counter-attack and the British had to yield more than half the territory which they had won.

On 6 May, 1918, Rumania signed a treaty of peace with Austria and Germany. The peace on the eastern front gave Germany a free hand in the west, and the Germans decided to break through the allied line before America had time to send large armies to France. Their object was to split the British and French forces, to capture the Channel ports, and force the French to make peace. In the battles of Flanders, of the Aisne, and of the Oise, they gained 1130 square miles of French territory, and again approached the Marne. Again they were hurled back by the French aided by the Americans. In the French counter-offensive, they were forced to retire and in the battle of St. Mihiel, lost many men and much booty to the American army. The Hindenburg line was now broken and a general retreat from France and Belgium began. Austria, overwhelmed at the Piave, sued for peace. Germany now stood practically alone in her fight. Turkey was suing for peace (31 October, 1918), and the following nations had declared war on Germany: Greece (23 November, 1916), Guatemala (21 April, 1918), Hayti (12 July, 1918), Honduras (19 July, 1918), Italy (28 August, 1916), Liberia (4 August, 1917), Panama (7 April, 1917), Portugal (23 November, 1914), Servia (9 August, 1914), United States (6 April, 1917). Bolivia severed diplomatic relations on 14 April, 1917; Brazil 11 April, 1917; China 14 March, 1917; Ecuador 7 December, 1917; Guatemala and Nicaragua 19 May, 1917; Peru 5 October, 1917; Uruguay 7 October, 1917. With her line broken and the conquering Allies marching rapidly towards Germany, the only course was to negotiate for peace. The negotiations lasted until 5 November, when President Wilson informed the Germans of the readiness of Marshal Foch to conclude an armistice with accredited German agents, and that the allies were ready to make peace. The armistice was signed on 11 November, 1918.

In the meantime there were rumblings of a revolution in Germany. The Kaiser hurriedly left Berlin and sought refuge at Spa. News came that Liebnecht and the Minority Socialists were openly inciting to rebellion and that mutinies were occurring in the navy. On 8 November the Socialists at Munich under Kurt Eisner deposed King Ludwig, and transformed Bavaria from a monarchy into a republic. The next day saw the flight of the Kaiser into Holland, on 9 November, 1918, the German Imperial Chancellor announced the appointment of Friedrich Ebert as Chancellor and the plans for a German Constitutional Assembly.

The flight of the Kaiser was followed by the abdication or deposition of practically all the rulers of the sovereign states of Germany, control passing in most cases peaceably into Socialist hands. On 28 November, 1918, the Kaiser signed at Amerongen a formal abdication of the crowns of Prussia and the German Empire, and the Crown Prince Frederick William at Wieringen in Holland on 1 December definitely renounced all claims to the succession. The legislative power of the new provisional government was vested in a Soldiers' and Workmen's Council until a constituent Assembly should be summoned, and the executive power in a cabinet with Friedrich Ebert as Prime Minister. The cabinet of six was composed chiefly of Majority and Independent Socialists. A movement of the Spartacides headed by Karl Liebknecht and Rosa Luxemburg was started to prevent the meeting of the National Assembly (see SPARTACUS GROUP). On 15 January, 1919, the leaders were killed and after desultory fighting, the uprising subsided. Weimar was chosen as the seat of the National Assembly which convened 6 February, 1919. A provisional constitution was adopted and Ebert was chosen as the first president. A smouldering reactionary revolt in Bavaria was fanned into flame by the assassination of Kurt Eisner, Bavarian Premier. In Saxony the Spartacans launched a movement to overthrow the *bourgeois* Government. A Soviet Republic was even set up in Munich on 6 April, but the new government was short-lived. Attempted revolts in Baden, Brunswick, Dresden, and other centers were crushed. A similar attempt was made in the Rhenish provinces to establish a Rhine republic under the protection of the French troops. Unsupported by the overwhelming German population, the movement collapsed.

The Peace Treaty of Versailles, signed by Germany on 28 June, 1919, and ratified by the German Assembly on 7 July, 1919, revolutionized the position of Germany territorially, economically, and militarily. By the terms Germany ceded Alsace-Lorraine to France, Eupen and Malmédy to Belgium, Memel to Lithuania, and a large part of the provinces of Posen and West Prussia to Poland; to Poland, moreover, she agreed to cede Upper Silesia, the southern part of East Prussia, and a strip west of Vistula, if in a plebiscite to be conducted under international auspices, the population of these districts should express the desire for incorporation within the Polish Republic; and in order to provide Poland with a convenient access to the Baltic, she consented to the establishment of Danzig (q.v.) as an internationalized free city. Furthermore, she was willing to acquiesce in the cession to Denmark of such districts of Schleswig as should vote accordingly in a plebiscite, and likewise she would submit for fifteen years to the economic exploitation by France, and the political control by an international commission of the rich Saar Basin, and would abide by the decision reached by popular plebiscite at the end of fifteen years as to whether the Saar region should belong to Germany or to France.

Germany also surrendered all her overseas colonies and protectorates, her lease of Kiao-Chou and her Shantung privileges to Japan, Samoa to New Zealand, her other Pacific possessions south of the Equator to Australia, German Southwest Africa to the British Union of South Africa, German East Africa to Great Britain; Kamerun and Togoland were partitioned between Great Britain and France, generally under mandates. Besides, Germany renounced all special rights and privileges in China, Siam, Liberia, Morocco, and Egypt. Politically, Germany recognized the complete independence and sovereignty of Belgium, likewise of German Austria, Czechoslovakia, and Poland; and denounced the treaties of Brest-Litovsk. Militarily, she promised to reduce her army to 100,000 men, to raze all forts fifty kilometers east of the Rhine and to abolish conscription; also to demolish fortifications at Heligoland, to open the Kiel Canal to all nations, to refrain from building forts on the Baltic, and to surrender her fourteen submarine cables. She agreed to the trial of the ex-Kaiser for violation of the laws and customs of war. By way of reparation and economic settlement, she accepted full responsibility for all damages caused to the allied governments, agreed to pay shipping damage on a ton-for-ton basis by cession of her merchant, coasting and river fleet, and new construction, to aid in the rebuilding of the devastated area, to return the works of art taken from Belgium and France as well as the manuscripts and prints equivalent in value to those destroyed at Louvain. Until reparation was fully made the allied troops were to occupy the left bank of the Rhine, evacuating the regions gradually, as Germany fulfilled her obligations.

In the negotiations of the Supreme Council which followed, Germany assumed a passive attitude, except in the matter of reparations. The sum demanded by the allies was too great to be given up by Germany in such a brief space of time, and to make matters worse, the allies demanded coal by way of reparations, thus crippling the industrial ability of Germany to pay.

In July, 1921, a separate peace treaty was negotiated with China, in which Germany renounced all her treaty rights in that country. On 25 August, 1921, a treaty of peace between Germany and the United States was signed which was ratified by both countries 11 November, 1921.

The war losses of Germany were astounding. Of the 11,000,000 men mobilized, 1,611,104 were killed, 3,683,143 were wounded, 772,522 were taken prisoners or missing, the total casualties being 6,066,769. The losses of the German navy were very small, owing to the fact that the greater part of her fleet remained in port during the war and as she had no mercantile marine at sea the service of scouting vessels and patrol boats to protect her shipping was unnecessary. The total loss in tons was only 350,000.

GOVERNMENT.—The new constitution of Germany, adopted by the National Assembly at Weimar on 31 July, 1919, and promulgated on 11 August, 1919, declares that the new German Government is a Republic, and that the power of the state is derived from the people. The head of the Government is the President. The legislative branches are the *Reichstag* and the National Council, or *Reichsrat*. The real authority of the state is vested, however, in the *Reichstag*, subject to the direct control of the people. The President is elected by the people for seven years, and appoints a Chancellor, and at his suggestion, other ministers, through whom the Government is administered. The President represents the nation in its foreign relations, but his acts require the approval of the *Reichstag*, and war can be declared and peace made only by a national law. The *Reichstag* consists of delegates chosen for four years by the people on the principle of proportional representation. The National Council (*Reichsrat*) is a body in which the various German states (*Länder*) have representation according to size. Each has at least one vote and the larger ones have one vote for each million inhabitants. They are represented through mem-

bers of their respective governments. All Bills require the assent of the *Reichsrat* before they are introduced into the *Reichstag*. There is provision for a budget system, which is compulsory, and for referendum elections. All Germans are declared equal before the law and all privileges or disadvantages of birth, class, or creed are abolished. Freedom of speech and of the press and religious liberty are guaranteed. The State church is abolished. Labor power is placed under the special protection of the nation and the right of combination for the defense and promotion of labor and economic conditions is guaranteed. A comprehensive system of labor insurance is provided for—health, motherhood, unemployment, old age, and industrial. A National Economic Council is established to pass on drafts of social, political, and economic political laws of fundamental importance. Each state obtains a republican constitution.

During 1920 the German Assembly worked on the new constitution, while the state was swept by serious political and economical disturbances. A counter-revolutionary movement under the leadership of Dr. Wolfang von Kapp took the Government by surprise on 13 March, 1920, when the revolutionists marched into Berlin and took possession of all the public buildings, forcing President Ebert to flee. The *coup* failed, however, owing to the resistance of the Socialists. Elections took place in accordance to the new franchise bill providing for one member of the *Reichstag* for every 60,000 votes cast, on the basis of proportional representation. In February, 1920, Coburg was united to Bavaria, and the new federal State of Thuringia (including Saxe-Weimar-Eisenach, Saxe-Meiningen-Reuss, Saxe-Altenburg, Saxe-Gotha, Schwarzburg-Rudostadt, and Schwarzburg-Sondershausen), was recognized on 24 April, 1920. Northern Schleswig voted to join Denmark, Southern Schleswig to remain German. The plebiscite in Upper Silesia on 20 March, 1921, resulted in 716,408 votes for Germany and 471,406 for Poland. The peculiar distribution of the votes caused the question to be submitted to the League of Nations, which partitioned the country so that Poland obtained the eastern part, the frontier line being east of the German towns of Beuthen, Glewitz, Ratibor, Guttentag, Tost, and Gr. Strehlitz.

In the *Reichsrat,* 1922, Prussia has 22 representatives, Bavaria 7, Saxony 5, Württemberg 3, Baden 3, and the other states 15. According to the elections of 6 June, 1920, the *Reichstag* is composed of 113 Majority Socialists, 81 Independent Socialists, 69 Center Party, 66 German National People's Party, 62 German People's Party, 45 German Democratic Party, 20 Bavarian People's Party, and 10 minor parties; total, 466.

THE CHURCH.—The Constitution of the new Republic of Germany provides for entire liberty of conscience and for complete equality among all religious denominations. According to a statistical survey for 1920, published by the Bureau of Statistics of Cologne and covering Germany, including Polish Upper Silesia but excluding the Saar District, the total Catholic population was 20,822-503. To provide for the spiritual wants of this great number there were 19,076 secular priests, or one priest for every 1346 Catholics. There were 258,366 Catholic marriages, and 29,658 mixed marriages, in 11,436 of which the husbands were Catholic. The number of children baptized in the year was 538,248, of whom 38,241 were born of mixed marriages. The children born of Catholic mothers and non-Catholic fathers numbered 22,903, and those of Catholic fathers and non-Catholic mothers 15,338. A total of 476,389 children received their First Communion, an increase of 17,132 compared with the preceding year. The total number of communions for the year was 189,072,854. About 12,000,000 Catholics made their Easter duty, or more than 75 per cent of all those under obligation to do so. Conversions numbered 9351, which was 1552 in excess of those reported in 1919. The Saar District, now under French control, has 142 parishes with 21 curacies, 293 secular priests, and a Catholic population of 507,831.

It is an undeniable fact that in Germany since the war there has been a marked movement towards the Catholic Church. Since the downfall of the empire Protestantism has no official head, and sincere Protestants feel the lack of any supreme and final authority. (See EVANGELICAL CHURCH.) The disinterested motives and impartial conduct of the Sovereign Pontiff in endeavoring to secure peace, the close contact brought about by the war between the Catholic army chaplain and the Protestant minister, the devotion of the priests to all, whether they were their own spiritual children or not, have dissipated anti-Catholic prejudices that were centuries old. Many of the old religious orders and congregations excluded under the imperial régime are returning. In some instances they are even recovering their former buildings; the Cistercians, for example, have regained their monastery in Bamberg, and the old barracks at Ingolstadt, originally the Jesuit College, founded by Blessed Peter Canisius in his great work of the counter-Reformation, are to be restored to their former purpose. On the other hand the situation of the German nursing Sisters is most disquieting. There are 33,000 in Germany engaged in hospitals, homes for the sick, and dispensaries. Many of them are dying of tuberculosis, owing to the hard conditions of their service and the inadequate pay they receive. In one community in Southern Germany having 160 nuns, 70 are sick and there is an average of two deaths a month. There is a tendency to replace them with high-salaried secular nurses. Several important diplomatic and political posts have been and are held by Catholics, amongst them Matthias Erzberger (q.v.), Count von Hertling (q.v.), and Dr. Andreis Hermes, Minister of Food and Acting Minister of Finance in the cabinet of Dr. Joseph Wirth, also a Catholic. In spite of the split in the Center Party caused by the formation of the Bavarian Popular Party, the former retains much of its power. Though Catholics are still deprived of many of the rights taken from them by the German Nationalists under Bismarck, they hope to regain them in the near future. There is a splendid spirit of organization amongst Catholic young people.

In 1920 Germany was given the rank of Apostolic nunciature with Mgr. Pacelli, titular Archbishop of Sardes, as nuncio. The Ambassador Extraordinary and Minister Plenipotentiary representing Germany in Rome is Dr. Jacobus von Bergen. The embassy was formerly the Prussian legation. For Catholic statistics see articles on the archdioceses and dioceses of Germany.

Germany, NORTHERN MISSIONS OF, VICARIATE APOSTOLIC OF (cf. C. E., VI–529a).—In the broad sense the jurisdiction of this Vicariate Apostolic covers the free and Hanse towns of Bremen, Hamburg, Lübeck, the Oldenburger free state of Lübeck, the free state of Mecklenburg-Schwerin, Mecklenberg-Strelitz, Schaumburg-Lippe, and the Apostolic-Prefecture of Schleswig-Holstein. The bishop of Osnabrück is also Vicar Apostolic of the Northern Missions, and prefect Apostolic of Schleswig-Hol-

stein. The vicariate Apostolic has a Catholic population of 113,945. There are 29 parishes, 39 mission stations, 63 secular priests and 7 regulars. In 1921 the following orders and congregations had foundations: Jesuits at Hamburg; Sisters of Mercy of St. Charles Borromeo at Hamburg; Franciscans (mother-house in Münster), at Bremen and Bremerhaven; Franciscans (mother-house in Thuine), at Bergedorf (2), at Bremen (3), also at Bremerhaven, Neustrelitz, Niendorf, and Rostock; Sisters of St. Elizabeth (Grey Nuns) at Eutin, Hamberg (8), Lübeck (2), Schwerin and Wismar; Ursulines at Hamburg and Eutin. The prefecture Apostolic contains 48,752 Catholics, 24 parishes, 32 mission stations, 35 secular priests and 3 regulars. The following orders are represented: Franciscans (mother-house in Aix-la-Chapelle), at Flensburg and Causlund; Franciscans (mother-house in Thuine), at Wordstrand, Oldesloe and Ottenser; Sisters of St. Elizabeth (Grey Nuns) at Altona, Kiel, Neumünster and Reinbeck.

In the Vicariate Apostolic and in the prefecture Apostolic together there are 614 nuns. The Ursulines have a lyceum and a realschule (6 years scientific course) at Hamburg and at Eutin. There are 22 institutions of various kinds, including 8 hospitals, 4 homes for children, 1 reformatory, 2 day nurseries, several asylums and preparatory institutions for first communicants. There is one Catholic periodical.

Gerona, Diocese of (Gerundensis), in Spain, suffragan of Tarragona. Rt. Rev. Francisco de Pablo Mas y Oliver, appointed to this see 10 April, 1915, to succeed Bishop Pol y Baralt, died 16 April, 1920, and the see is now vacant. This territory which extends over 1916 sq. miles, comprises 390,000 Catholics; 386 parishes, 6 archpriests, 985 priests, 386 churches, 593 chapels and 176 convents with 176 religious, and 1754 Sisters.

Gerrard, Thomas John, author, b. at Wigan, England, in 1871; d. in Southhampton on 14 December, 1916. He began his studies for the Bar but on becoming a Catholic in 1891 he entered Oscott College and was ordained in 1896. He served on the missions of Chelsea and Southalt in the Archdiocese of Westminster, and later owing to ill health he acted as assistant chaplain to the Canonesses of the Holy Sepulchre, at New Hall, Essex. Father Gerrard collaborated in the Catholic Encyclopedia and also contributed frequently to Catholic periodicals, his writings whether spiritual, philosophical, or literary being of a high standard. His principal published works are: "The Wayfarer's Vision," "The Cult of Mary"; "Marriage and Parenthood," "The Church and Eugenics" and "Bergson: an Exposition and Criticism."

Gezireh, Diocese of (Jazirensis), the seat of two Catholic residential sees, one Chaldean, the other Syrian, in Mesopotamia. The Chaldean diocese has been vacant since 26 August, 1915, when the bishop, Rt. Rev. Philip Abraham, together with the Syrian bishop and ten Chaldean priests, were shot to death by the Turks, in the prison of Gezireh. At the same time about 5000 of the faithful were massacred out of hatred of the Catholic Faith. In 1920 there were in this diocese about 6400 Chaldean Catholics; 17 priests, 14 churches or chapels, 1 station, and 7 schools.

Since the massacre of the Syrian bishop, Rt. Rev. Flavian Michael Malke, this see has also been vacant. Born near Mardin in 1856, of Jacobite parents, Bishop Malke entered the Jacobite convent of Zapharan in 1876, and had become a deacon, when in 1877 he embraced the Catholic Faith. He then studied at the seminary of Charfet, where he was ordained in 1883 by the Patriarch of Antioch. He served in a number of different missions converting many Jacobites, was named patriarchal administrator of Mardin in 1910, and was appointed Bishop of Gezireh, 14 September, 1912. For the Syrians the diocese comprises 1300 Catholics, 7 secular priests, and 7 churches or chapels.

Ghardaia in Sahara, Prefecture Apostolic of (Ghardaiensis in Sahara), in the French Sahara. This territory was formerly known simply as Ghardaia, but a Decree of Propaganda, 10 January, 1921, added the words "in Sahara" to its title. In 1920, by a consistorial Decree of 2 July, some important changes were made in the prefecture, giving it a portion of the territory (Geryville and Aïn-Sefra), formerly belonging to the Diocese of Oran. The same year two new stations, at Laghouat and Djelfa in Southern Algiers, were created at the suggestion of the military authorities, who wished to have the White Fathers established in these regions. In Laghouat, with the exception of the soldiers, there are few Europeans, the region being chiefly populated with natives and nomadic tribes. Rev. Henri Bardou, of the White Fathers, appointed prefect apostolic of this territory 3 January, 1911, retired in 1919, and was succeeded by Rev. Gustave Joseph-Marie Nouet, born in the Diocese of Nantes, 1878, appointed 8 April, 1919. The natives of this territory are all Mohammedans and number about 300,000. Conversions are very difficult and most of the Catholics at the present time are Europeans, chiefly soldiers. In 1920 the mission had 14 priests, 3 churches, 3 stations, 3 schools, 3 orphanages, 1 hospital, and 12 White Sisters.

Ghent, Diocese of (Gandensis; cf. C. E., VI-542d), comprises the Belgian province of East Flanders. The cathedral chapter is the beautiful church of St. Bavon, whose famous altarpiece, "The Adoration of the Lamb," is the work of the Van Eyck brothers. The side panels of this triptych, which had been in museums of Berlin and Brussels, were returned to Ghent in 1920 amid great rejoicing.

Rt. Rev. Antoine Stillemans, born at St. Nicholas, 10 December, 1832, ordained in 1858, was elected Bishop of Ghent 30 December, 1889, assistant at the papal throne 14 November, 1901, received the personal privilege of the pallium 12 May, 1910, in 1915 celebrated his diamond jubilee of priesthood in St. Bavon. Bishop Stillemans was the dean of the Belgian bishops and the second to die (4 November, 1916) during German occupation. In 1914 Bishop Stillemans was given an auxiliary, Rt. Rev. Eugène Van Rechem, chevalier of the Order of Leopold, b. at Audenarde 8 April, 1858, named Bishop of Carpasia 26 March, 1914, and consecrated at Ghent 17 May following. The successor of Bishop Stillemans is Rt. Rev. Emile-Jean Seghers, licentiate in theology and chevalier of the Order of Leopold, born at Ghent 3 September, 1855, elected twenty-fifth bishop of Ghent 22 March, 1917, and consecrated there 1 May, 1917.

The diocese is divided into 28 deaneries, with 329 parishes and 1,142,347 inhabitants. There is a seminary at Ghent and a preparatory one at St. Nicholas. The episcopal college of Saint-Lievin at Ghent and 7 similar schools in the diocese, also 7 institutes for technical education, take care of the higher education. There are numerous schools, hospitals, homes and refuges maintained by the religious of the diocese, several of these orders, such as Sisters of the Holy Childhood of Jesus, having been founded there for the relief of misery.

Gherla (Hungarian, Szamos-Ujvar; Lat., Szamos-Ujvariensis; cf. C. E., I–739d), a diocese of the Greek Rumanian Rite, formerly known as Armenierstadt, embracing the northern part of Transylvania, suffragan of Fagaras. Rt. Rev. John Szabo, who came to this see in 1879, died 2 May, 1911, and was succeeded by Rt. Rev. Basil Hosszu, appointed 15 December, 1911, d. 13 January, 1916. The present incumbent, Rt. Rev. John Hosszu, succeeded him in January, 1919. By 1920 statistics the total population of this territory is 683,314, of whom 432,915 are Greek Catholic Rumanians, 41,116 of the Latin Rite, 1500 Armenians. There are 502 parishes, 500 secular and 3 regular priests, and 685 churches or chapels.

Gibail and Batrun, Diocese of (Gebailensis et Botryensis Maronitarum), a residential see of the Maronite Rite in Syria. It is a patriarchal diocese of the Maronites with residence at Békorki, Lebanon, where the Maronite Patriarch of Antioch resides. At present (1922) the see is filled by His Excellency Mgr. Elie-Pierre Hoyek, born in Lebanon, 1842, studied at the colleges of Ghazer, and Propaganda in Rome, ordained in 1870, served as secretary general of the patriarchate and consecrated titular archbishop of Arca and named patriarchal vicar 14 December, 1889, became director of the Maronite College in Rome in 1897, and was appointed patriarch 6 January, 1899. By latest statistics (1920), the three districts of Gitail, Batrun, and Jubbé count 85,000 Maronite Catholics; 470 priests, 277 churches and chapels, 5 seminaries at Batrun, Aïn-Warca, Mar-Habda-Harharaia, Reyfoun, and Roumié, 12 monasteries of Baladites with 177 Monks, 2 monasteries of Aleppines with 30 Monks, 2 monasteries of Antonians of St. Isaias with 9 Monks, 1 monastery of Baladite Nuns with 18 religious, and 2 convents of native Sisters of the Holy Family with 21 religious.

Gibbons, James, Cardinal, Archbishop of Baltimore, b. there on 23 July, 1834; d. there on 24 March, 1921. He received his early education in Ireland, but returned to the United States and was ordained priest 30 June, 1861. He was Archbishop Spalding's secretary, and subsequently made Vicar Apostolic of North Carolina and consecrated Bishop of Adramytum 16 August, 1868, and on 30 July, 1872, was translated to the see of Richmond. On 25 May, 1877, he was named Bishop of Junopolis and made coadjutor of Baltimore, succeeding to the archbishopric at the death of Mgr. Bayley, 3 October, 1877. He occupied a conspicuous place in American public life, and was constantly looked for as a mediator in labor troubles. His episcopal life synchronizes with an enormous growth of the Church in the United States. When he was Bishop of Richmond he was rejoiced in the fact that there were 5,000,000 Catholics in the United States, with 67 bishops, 6500 churches, and 1700 schools with 500,000 pupils. Before his death he saw a hierarchy with a Delegate Apostolic, 2 cardinals, 15 archbishops, 100 bishops, and 6048 schools with 1,774,448 pupils. He is the author of three widely read books, "The Faith of Our Fathers," "Our Christian Heritage," and "The Ambassador of Christ."

Gibraltar, Diocese of (Giblatariensis), comprising the English Colony of Spain, directly subject to the Holy See. This territory, erected into a vicariate apostolic in 1806, was raised to a diocese by a Decree of 19 November, 1910. It is under the administration of its first bishop, Rt. Rev. Henry G. Thompson, O.S.B., of Monte Cassino. Born in Mold, England, 1871, studied at College of St. Anselm in Rome, and became prefect of studies in the College of St. Augustine in Ramsgate, appointed to the see of Gibralter, 10 November, 1910. In 1920 there were 15,600 Catholics in this diocese out of a total population of 25,760; 19 secular and 27 regular clergy, and 7 churches and chapels.

Gigot, Francis Ernest, biblical scholar, b. at Lhuant, Indre, France, on 21 August, 1859; d. at Yonkers, New York, on 14 June, 1920; son of Denis Wenceslas and Madeleine (Pelletier) Gigot, He studied in the Petit Séminaire of Le Dorat (Haute-Vienne), the Grand Séminaire of Limoges, and the Catholic Institute of Paris. He was ordained in 1883, and passed his remaining years, after a brief tenure of chairs of dogmatic theology and philosophy, in teaching Hebrew and the Sacred scriptures in American seminaries at Boston, Baltimore (1899-1904) and St. Joseph's Seminary, Yonkers, from 1904. Gigot, who collaborated in Vigouroux's "Dictionnaire de la Bible" and contributed many of the Scriptural articles in The Catholic Encyclopedia, is the author of "Causes which Entailed the Multilations of St. Mark's Gospel"—an essay crowned by the Catholic Institute, Paris; "General Introduction to the Study of Holy Scripture" (1900), "Special Introduction to the Study of the Old Testament" (2 vols., 1901, 1906); "Christ's Teaching Concerning Divorce in the New Testament," and "Outlines of New Testament History." He is the author also of the translation of the Apocalypse in the Westminster Version of the Bible.

Gilbert, Lady, better known to the world at large as Rosa Mulholland than by the title which her marriage to Sir John T. Gilbert brought her in 1891; b. in Belfast, Ireland; d. at Blackrock, Dublin, in April, 1924. Her literary contributions were always welcome to the Catholic public. They were mostly stories, but we find in the list a volume of poems entitled "Spirit and Dust," besides a Life of her husband, Sir John Gilbert.

Gilbert Islands, Vicariate Apostolic of (Gilbertinensis Insulensis), comprises the group of that name, and the islands of Ellice and Panapa, in the Pacific Ocean. Geographically these islands cover about 390 miles, but the length of the inhabited islands is only about 279 miles. They have a population of about 40,000, of whom 14,200 are Catholics. The vicariate is entrusted to the Congregation of the Sacred Heart of Issondun, the present (1922) vicar being Rt. Rev. Joseph Leray, appointed titular Bishop of Remesiana, 27 July, 1897. From 1888 until 1917 this mission averaged about 20,000 baptisms and 300 conversions annually. There are now 22 priests in the vicariate, 20 churches or chapels, 14 Brothers, 18 Sisters of Our Lady of the Sacred Heart, 105 catechists and 96 primary schools teaching 1549 boys and 2576 girls.

Gillow, Joseph, historian and biographer, born in 1850; died at Hale, England, on 17 March, 1921. He was the son of Joseph Gillow, justice of the peace of Preston and Ribby, and was educated at Sedgeley Park and Ushaw College, and in 1878 married Miss Ella McKenna, of Dunham Massey. On completing his education Gillow devoted himself to the history of the English Catholics from the time of Henry VIII. As the fruit of his herculean energy and undaunted perseverance he has given us a monumental "Biographical Dictionary of English Catholics," in five volumes, the first of which appeared in 1885 and the last in 1902. His record of those who labored for, wrote for, and suffered for

the Faith in England has won Gillow the title of "Plutarch of the English Catholics"—and justly so. Interested in the cause of education he was twice elected a member of the Manchester School Board. He assisted in founding the Catholic Record Society (of England) and was chosen as its honorary recorder. In addition to his magnum opus Gillow published "The Tyldesley Diary," "The Haydock Papers," "St. Thomas' Priory," "The Story of a Staffordshire Mission," "Lancashire Recusants," "A Catalogue of the Martyrs in Englande for Profession of the Catholique Faith since the Yeare of Our Lord 1535," and, in collaboration with R. Trappes-Lomax," "The Diary of the Blue Nuns of Paris."

Giovinazzo, DIOCESE OF. See MOLFETTA, TERLIZZI AND GIOVINAZZO.

Girgenti, DIOCESE OF (AGRIGENTINENSIS), in Sicily, suffragan of Monreale. This diocese, the richest in Italy, is under the administration of Rt. Rev. Bartolomeo Maria Lagumina, born in Palermo, 1850, appointed 28 April, 1898. In 1920 it counted a Catholic population of 415,043; 67 parishes, 485 secular and 50 regular priests, 138 seminarians, 115 Sisters, and 369 churches and chapels.

Giustini, FILIPPO, Cardinal, b. at Cinete Romano, 8 May, 1852; d. in Rome, 17 March, 1920. He was professor of Canon Law at the Roman Seminary in 1878; then prefect of studies at the Apollinare. He was made Auditor of the Rota 20 February, 1897, secretary of the Congregation of Bishops and Regulars 1902, Secretary of the Holy Office in the same year, and of the Council and the Commission of Canon Law in 1904, which office he retained until 1917. He was created cardinal deacon 25 May, 1914. On 14 October, 1914, he was appointed prefect of the Sacred Congregation of the Sacraments, and presided as pontifical legate at the seventh centenary celebration of St. Francis Assisi in the Holy Land. While there he visited all the missions of Palestine and Egypt.

Glasgow, ARCHDIOCESE OF (GLASGUENSIS).—On the death of Archbishop John Aloysius Maguire, 14 October, 1920, the affairs of the diocese were administered by the Administrator-Apostolic Rt. Rev. John Toner, Bishop of Dunkeld, until the appointment (22 February, 1921), of Rt. Rev. Donald Mackintosh, rector of the Scots College, Rome, since 1913. Bishop Mackintosh was born at Glasnacardoch, Inverness, Scotland, in 1877, studied at Blairs College, the Paris lower seminary and the Scots College, where he was ordained in 1900. He was made a privy chamberlain in 1907 and a domestic prelate in 1914. The archdiocese lost its coadjutor upon the death of the Most Rev. Donald Aloysius Mackintosh, 8 October, 1919. During the World War practically all the men of the diocese under forty, served in some capacity and ten of the clergy served as military chaplains, two of them giving up their lives, one at the front, the other by drowning from a hospital ship.

The 1921 statistics for this diocese show: 94 quasi-parishes, 94 churches, 18 mission stations, 9 religious houses for men, 20 convents for women, 265 secular priests and 48 regulars, 500 nuns, 1 diocesan seminary with 40 seminarians, 1 training college for women with 12 teachers and an attendance of 200, 14 high schools with 148 teachers and an attendance of 4233, 2 academies with an attendance of 726, 2 training schools, 96 elementary schools with 1504 teachers and an attendance of 16,927, and 3 industrial schools with 12 teachers and an attendance of 690. The various charitable works carried on in the diocese include the Apostleship of the Sea, 4 homes, 3 orphanages, 1 hospital, and 2 refuges. All but one or two of the public institutions permit the ministry of priests and all the schools are supported by the Government. There are 3 organizations established among the clergy, and several among the laity, such as the Knights of Columbus; the only periodicals published in the diocese are the diocesan calendar and parish magazines.

Glasgow University (cf. C. E., VI–578c).—One of the most striking developments of modern times in Glasgow University is the steady growth of the women's department, known as Queen Margaret College. The college, founded in 1883, now shows a record of 2103 graduates, of whom 1627 have obtained the degree of M.A., 82 that of B.Sc.; 1 that of B.D.; 2 that of B.L.; 1 that of LL.B.; 358 graduated M.B.; C.M.; 26 are now M.D.; 5 are D.Sc.; and 1 D.Litt. During 1920–21 a woman took a degree in agriculture for the first time in Glasgow. This same year the number of students registered in the college was 1132, of whom 565 were students in the faculty of arts, 124 in that of science, 432 in medicine, 5 in law, and 6 in education.

The medical department has also had a remarkable growth, the number of students registered in 1919 being 3420 as against a registration of only 1600 in 1914.

In 1912 a change was made in the regulations governing the degree of B.L., when an ordinance was passed making it compulsory for a candidate for the degree to possess a degree in arts, science or economics, or to have passed an examination in arts, or such other examination as the board of examiners might accept.

The university library includes some very valuable collections, among them the Hunterian, Hamilton, and Euing collections; the Hunterian Museum, a storehouse of treasures, is also one of the possessions of the university.

Among the numerous societies and clubs formed in the university are the Catholic Students Sodality and the Ossianic Society. The first named was founded in 1911 with the object of providing for its members opportunities of social intercourse as well as to promote interest in literary, scientific, and sociological subjects. The Ossianic Society is one of the oldest in the university, as well as one of the most successful. The objects of this society are the discussion of subjects bearing on the language, literature and customs of the Highlands, and the promotion of social enjoyment among the Highland students. The meetings are conducted entirely in Gaelic, and the society has numbered many distinguished Gaels among its members.

Sir Donald MacAlister is the present head of the university.

Glastonbury Abbey (cf. C. E., VI–579b).—The ruins of Glastonbury Abbey were purchased in 1907, on behalf of a body of Anglican trustees, and in 1921 the "Abbot's Kitchen" was also acquired by them. Recent excavations have laid bare the foundations of the cloister, on the south side of the abbey church, and also of some chapels attached thereto, but nothing of special architectural or historical importance has been found.

Gnesen-Posen, ARCHDIOCESE OF. See GNIEZNO-POZNAN.

Gniezno-Poznan, ARCHDIOCESE OF (GNESNENSIS ET POSNANIENSIS), in Poland. This see carries

with it the titles of Primate and Legatus-Natus of Poland and the privilege of wearing cardinalitial vestments without the hat. It is now filled by His Eminence Edmund Cardinal Dalbor, born in Ostrowo, Poland, 1869, ordained 1893, made a prelate of the Holy See 23 November, 1914, served as chancellor and vicar general of Poznan, and was appointed Archbishop of Gniezno-Poznan, 30 June, 1915, and consecrated 21 September following, to succeed Most Rev. Edward Likowski, died 20 February, 1915. He was created a cardinal priest 15 December, 1919. In 1916 Cardinal Dalbor published a stirring pastoral letter, on the occasion of the nine hundred and fiftieth anniversary of the introduction of Christianity into Poland, in which he spoke of it as the anniversary of the historical and political as well as the religious birth of the country, and his sentiments met with an immediate and enthusiastic response from the people and the national press. During the pontificate of Pius IX the Canons of the two chapters of Gniezno and Poznan were accorded the privilege of wearing the soutane and violet mantelletta, and Leo XIII gave them the right to the ring.

A national council of all the bishops of Poland was held in Gniezno in 1919, presided over by Cardinal Dalbor. After the closing session all the members went in an impressive procession, to venerate the relics of St. Adelbert, patron of Poland, preserved in the cathedral. The cardinal is assisted by two auxiliaries, Rt. Rev. William Kloske, titular Bishop of Theodosiopolis, and Rt. Rev. Stanislas Kostka Lukomski, titular Bishop of Sicca-Veneria. The former lives in Gniezno, the latter in Poznan, where the cardinal also resides. There are two cathedrals, one in each of these cities, two upper seminaries, and three hostels for collegians, the third being at Ostrowo. By 1920 statistics the diocese comprises 43 deaneries, 554 parishes, 200 vicariates and auxiliary parishes, 44 posts of administration or teaching, 550 pastors and 200 curates besides 44 other priests, making a total of 837 clergy. The Brothers of Christian Charity are established here with 60 houses, as well as 6 congregations of religious women. The latest census (1914) credits the diocese with 1,392,692 Catholics and about 750,000 non-Catholics.

Goa, Archdiocese of (Goanensis), Patriarchate of the East Indies, the chief see of the Portuguese dominions in the East. The archbishop of this see bears the honorary titles of Primate of the East and Patriarch of the East Indies. The see is filled by His Excellency Mgr. Mateo de Oliveria Xavier, born in Valle da Urra, Portugal, 1858, appointed Bishop of Cochin, 11 October, 1897, and promoted 26 February, 1909. The territory comprised in the diocese covers an area of 1449 sq. miles and embraces a total population of 2,349,110, of whom 330,006 are Catholics. The 1920 statistics credit it with 102 parishes, 23 missions, 131 churches, 364 chapels, 349 confraternities, 322 pious associations, and 3105 children in Catholic schools. In 1913 the diocese was divided into 12 districts, and had 629 priests, more than 119 of whom were in Portuguese India, and 58 convents.

Goajira, Vicariate Apostolic of (cf. C. E., VI-606b), is a peninsula belonging to Colombia and entrusted to the Capuchins for spiritual care. Rt. Rev. Atanasio Maria Vincenzo Soler-Royo, O. M. Cap., appointed 18 April, 1907, as vicar apostolic and titular Bishop of Citharizum, and Rev. Bienvenido de Chilches as pro-vicar, are in charge of twelve Capuchin priests who are working among the Indians. In recent years Very Rev. Antonio de Valencia, pro-vicar apostolic and founder of two orphanages, died, and also Fathers Tomas de Orihuela and Salvador de Pinarejo, who had worked heroically for the conversion of the Indians of the Sierra Nevada in Colombia. Four orphanages, in which 2000 children are educated, were founded since 1909. The pacification of natives in a territory of 3089 square miles has been effected. An aqueduct had been constructed in Riohacha and a wagon road for use of autos and auto-trucks 25 miles long has improved commerce a great deal. Besides the above improvements a hospital and two colleges for both sexes have been constructed at the expense of the Capuchin mission.

Two periodicals, "Ecos de la Mision" and "Hojita Parroquial," are printed, and fifty organizations have been started among the laity. About 4000 Indians have become Catholics, 2800 since 1909.

In the vicariate there are 20 parishes, 30 churches, 12 stations, 4 secular and 14 regular priests, 11 lay brothers, 26 Sisters, 2 colleges for boys with 5 teachers and 200 students, 2 colleges for girls with 8 teachers and 80 students, 40 elementary schools with 40 teachers and 2500 pupils, and 1 hospital.

Gobineau, Joseph Arthur, Count de, ethnographer and philosopher, b. at Ville d'Avray, near Paris, on 14 July, 1816; d. at Turin, on 13 October, 1882. He entered the French diplomatic service and was successively minister to Persia, Greece, Brazil, and Sweden. He is the author of "Religious et philosophies de l'Asie centrale," "Traité des inscriptions cunéiformes," and "Histoire des Perses." His "Essai sur l'inégalité des races humaines" (Eng. tr. by Collins, London, 1915), "La Renaissance" (tr. Cohn, 1913), and "Les Pléiades" are particularly noteworthy as having had an influence on Nietzsche and writers like Houston Stewart Chamberlain, votaries of the Germanic superman. Gobineau attributes the progress and decay of nations not to the theory of the milieu nor the action of moral forces and ideals—not even Christianity—but to the mingling of particular stocks. The predominance of the Aryan and particularly Germanic blood means progress, decay comes when the Aryan element is being driven under.

O'Rahilly, *Race and Super-Race* in *The Dublin Review*, CLIX (1916), 125-140.

Gold Coast, Vicariate Apostolic of (Littoris aurei), comprises an English colony on the west coast of Africa. It is entrusted to the African missionaries of Lyons and has its episcopal residence at Cape Coast. The present vicar is Rt. Rev. Ignatius Hummel, born in Sufflenheim, Germany, 1870, ordained 1896, joined the mission at Asaba in the region of the Niger, and was appointed titular Bishop of Trapezopolis, 6 March, 1906, and made vicar apostolic. This territory counts 2,130,000 inhabitants, of whom 28,500 are Catholics and 23,805 catechumens, according to the latest statistics (1920). The mission is served by 27 priests, 15 religious of Our Lady of the Apostles, 265 native catechists, 234 churches or chapels, 8 principal stations, 316 secondary stations, and 82 schools with 4715 pupils.

Gonaïves, Diocese of (Gonayvesensis), comprises the Island of Gonaives and the government of Atribonite. It was erected in 1861, suffragan of the Archdiocese of Port-au-Prince, and has never had a residential bishop of its own, but is administered by the archbishop, at present the Most Rev. Julian Conan. Through the agreement signed on 4 August, 1914, between the Archbishop of Port-au-Prince and the Haitian Government, a number of

primary schools, supported by the Government and under its inspection, have been added to the diocese. A beautiful church, built at St. Mark and paid for partly by the Haitian Government and partly through the generosity of the faithful, was completed during the present year (1921).

Owing to the general mobilization during the war, the total number of priests and religious has diminished noticeably since 1911. Seven of the priests of the diocese entered the service during the war, and of these two were killed, two received the *croix de guerre,* and three others received other citations. At present the diocese includes 9 parishes and 13 priests, and charitable and educational work is carried on by the two religious orders, the Christian Brothers and the Sisters of St. Joseph of Cluny. The former conduct 2 government primary schools, 1 at Gonaïves and 1 at St. Mark, and have in all 8 Brothers and 700 pupils. Under the direction of the Sisters there are 2 hospitals and 4 government primary schools for girls. In all there are 1500 children in Catholic schools.

Gonzaga University is situated in the city of Spokane, Washington, and conducted by members of the Society of Jesus. It originated in 1881 when the Rev. Joseph Cataldo, superior of the Jesuit Missions in the Rocky Mountains, bought a half-section of land from the Northern Pacific Railroad Co., and in 1883 began the erection of the first Gonzaga building. It was formally opened on 15 September, 1887, and incorporated on 22 April, 1894, and empowered to grant literary honors and confer degrees. The rapid growth of the city so increased the value of the land that the sale of portions of it made possible the erection of new buildings in 1898 and 1903.

The system of education is substantially that of all universities conducted by the Society of Jesus. It includes the following departments: graduate school of philosophy and science, school of commerce and finance, law school, college of arts and sciences, including pre-engineering and pre-medical courses, and the preparatory high school. For the year 1920-21 the school of philosophy and science registered 121 students, law school 40, arts and sciences 102, and the high school 721. The Rev. John A. McHugh, S.J., is president of the university.

Good Hope, Eastern, Vicariate Apostolic of the Cape of (Districtus Orientalis Promontorii Bonæ Spei), one of the divisions of the original vicariate of the Cape of Good Hope, divided in 1847. The bishop resides at Port Elizabeth. It is at present administered by Rt. Rev. Hugh McSherry, born in Loughgilly, Ireland, 1852, appointed titular Bishop of Justinianapolis, 2 June, 1896, and made coadjutor to the vicar of Eastern Good Hope, whom he succeeded 1 October, 1896. The population of this territory numbers 163,210 of European origin and 432,270 natives: about 13,295 of these are Catholics and 466,621 Protestants. The 1920 statistics credit the vicariate with 27 secular and 15 Jesuit priests, besides 2 missionaries of Marianhill, 74 churches and chapels, 20 houses of religious, 43 Brothers, 407 Sisters, and 48 schools with 3400 pupils.

Good Hope, Western, Vicariate Apostolic of the Cape of (Districtus Occidentalis Promontorii Bonæ Sepi), one of the two vicariates in the Cape of Good Hope. The official residence is at Cape Town. It is at present administered by Rt. Rev. John Rooney, born in Edenderry, Ireland, 1844, and appointed titular Bishop of Sergiopolis and coadjutor to the vicar apostolic of Western Good Hope, 29 January, 1886, succeeding as vicar 19 February, 1909. He is also administrator apostolic of the prefecture of Central Cape .of Good Hope. The total population of the territory according to 1920 statistics, numbers 209,580, of whom are 6500 Catholics. The mission is served by 25 secular priests and 6 Salesian Fathers, 8 Salesian and 12 Marist Brothers, 78 Dominican Sisters, 48 Sisters of the Holy Cross and 16 Sisters of Nazareth, 46 churches or chapels, and 32 schools.

Good Samaritan, Sisters of the (cf. C. E., VI-647a), founded by Archbishop Polding, O.S.B., in Sydney, Australia, 2 February, 1857. In 1902 the Decree of Praise was granted by Pope Leo XIII. In 1920 the constitutions, having been revised in accordance with the prescriptions of Canon Law, were confirmed by Pope Benedict XV. The institute is governed by a mother general and her council, who are elected every six years. The mother-house, to which is attached a training college for teachers, is in Sydney, N. S. W. The novices and postulants are trained in one central novitiate house, which is also in the Archdiocese of Sydney. The Sisters devote themselves to works of charity, such as education, the care of penitent women and orphans, and the visitation of the sick. There have been 17 new foundations since 1909. The present number of members is 440, with a total number of 46 foundations, of which 24 are in N. S. Wales, 12 in Queensland, 8 in Victoria, 2 in South Australia. The Sisters have under their care the following institutions: 2 homes for penitent women, 1 orphanage, 1 domestic training school, 62 schools. In the homes 200 women are provided for. In the orphanage there are at present 80 children, but an additional building, which will accommodate 200, is being erected. The children attend school until they are fourteen years of age, after which they are taught domestic work, needlecraft, or trades. In the domestic training school 30 poor girls are boarded, receive religious instruction, and are trained in domestic work and needlecraft. The schools include boarding schools, secondary and primary day schools. The pupils number over 12,000.

Gorizia, Archdiocese of (Görz; cf. C. E., VI-654c).—Gorizia was formerly the capital of the Austrian crownland of Görz and Gradisca, which province is now the extreme northeastern part of Italy. The archbishop has the title of prince and his archdiocese is composed of the united sees of Gorizia and Gradisca, and has for its suffragans the dioceses of Parenzo and Pola, Trieste and Capo d'Istria, and Veglia. The prince archbishop is Most Rev. Francesco Borgia Sedej, born at Cerkno, 10 October, 1854, elected 21 February, 1906, to succeed Mgr. Andreas Jordan, deceased. The war between Austria and Italy which broke out in 1915 devastated all the countries bordering on the Isonzo River; 43 churches were totally destroyed, 42 more or less damaged. The inhabitants, including the clergy, dispersed throughout Austria or were interned by the Italians. According to the Treaty of Rapallo, the archdiocese of Görz was annexed to the Kingdom of Italy. The new circumscription gives to the archdiocese three rural deaneries, those of Lubiano and Klagenfurt with an addition of 60,000 inhabitants. During the war the clergy by their zeal and unselfishness made themselves much beloved by the Government and the people. While in exile in Austria and Italy they shared the hardships of the faithful, adminis-

tered to their spiritual needs and assisted the local priests wherever possible. They received a testimony of commendation from the ordinaries of the various places.

The archdiocese has a Catholic population of 260,000 inhabitants, of whom two-fifths are Italians and three-fifths Slovenes. It contains 86 parishes, 44 curacies, 63 vicariates, 78 chaplaincies, 316 churches, 1 mission station, 8 monasteries for men, 6 for women with 180 Sisters and 47 lay sisters, 263 secular priests, 35 regulars and 66 lay brothers. There is a diocesan seminary with 18 students. The latter institution is destitute, which accounts for the small number of students. Two colleges for women with 18 teachers and 280 students have been established in the archdiocese. All the schools and institutions are in the hands of the Government and religious instruction is prohibited in private schools. There exists four associations among the clergy and 220 among the laity. The following charitable institutions have been founded: 4 orphanages, 2 shelters, 3 asylums, 3 hospitals, 4 hospices. The Sisters of Charity of St. Vincent de Paul have left Gorizia and have been replaced by the Sisters of Providence of St. Cajetan, who have charge of the orphan asylum at Contavalle. The Sisters of Mercy of the Holy Cross are no longer in charge of the domestic management of the archiepiscopal seminary, but minister to the sick in their homes.

Görz, Archdiocese of. See Gorizia.

Gotti, Girolamo Maria, Cardinal-Prefect of Propaganda, b. at Genoa on 29 March, 1834; d. at Rome on 19 March, 1916. He was the son of a dock-laborer of Genoa, and after his ordination as a Carmelite he taught mathematics and the sciences at the Genoa Naval Academy. His knowledge of theology may be appreciated by the fact that he was at the Vatican Council as theologian of the General of his Order, to whose place he succeeded in 1881, and by special dispensation was reëlected to the same post in 1889. He was given charge of the Oriental Missions, and was consecrated Archbishop of Petra in 1892, when he was sent as Internuncio to Brazil. In 1895 he was elevated to the cardinalate. Subsequently he was Prefect of the Institute of Simple Vows, which was composed of members of unusual learning and experience; he also presided over the Congregation of Relics and Indulgences which, under his direction, issued a series of decrees of the utmost importance. In 1899 he passed to the Congregation of Bishops and Regulars, and while there settled the very grave controversy between Annecy and Bourges, which might have had grave consequences in the Church. At the death of Cardinal Ledochowski he was given the prefectship of the Propaganda, and it was probably he who induced Pius X to withdraw England, the United States, and Canada from the jurisdiction of Propaganda. Amid all his ecclesiastical dignities he remained preëminently a friar, observing the rules of his Order almost as if he were in a monastery. He received a certain number of votes as the successor of Leo XIII, who indeed expressed the wish that the conclave would so decide, but some of the cardinals feared that the austerity of his life might show itself too strongly in his government of the Church.

Goulburn, Diocese of (Goulburnensis), in Australia, suffragan of Sydney. The limits of the diocese were somewhat changed by a decree of the Consistory 28 July, 1917, which cut off fifteen parishes to form the new diocese of Wagga-Wagga. The see is now filled (1922) by Rt. Rev. John Gallagher, born in Castelbery, 1846, appointed 29 March, 1895, titular Bishop of Adrassus and coadjutor at Goulburn, where he succeeded Bishop Lanigan, 13 June, 1900. The religious orders established in the diocese include the Passionist Fathers, Congregation of the Most Holy Redeemer, Christian Brothers, De La Salle Brothers, Sisters of Mercy, Presentation Nuns, Sisters of St. Joseph, Nursing Sisters of the Sacred Heart, Nursing Sisters of St. John of God, Sisters of St. Joseph of the Sacred Heart, Sisters of St. Brigid, of Charity and of the Good Samaritan of the Order of St. Benedict. By latest statistics the diocese is divided into 30 districts, and comprises 113 churches, 54 secular and 12 regular clergy, 21 Brothers, 374 Sisters, 7 novitiates, 2 secondary schools, 8 girls' boarding schools, 7 superior day schools, 76 primary schools, 3 orphanages, and 2 hospitals. The total number of children receiving Catholic education is 5720, out of a Catholic population of 43,077 (1911 census).

Goupil, René (cf. C. E., VI–684b).—The cause of his beatification was introduced at Rome 9 August, 1916.

Goyau, Lucie Félix-Faure, author and lecturer, b. at Amboise in Touraine, France, in 1866; d. at Paris in June, 1913. She was the daughter of a modest merchant who had settled in Havre, but who later became President of the French Republic. She received a very careful private education and soon revealed her two most striking characteristics, a deep religious instinct and a love of letters. At the age of eight she was enchanted with "Esther" and "Athalie." In 1881 her father was appointed assistant secretary of the Foreign Office, and this brought her to Paris, where she studied the ancient Classics and the chief modern tongues of Europe, gaining a deep knowledge of their leading writers. Her favorite authors were Shakespeare, Pascal, Dante, and à Kempis. She traveled through Europe and with her father visited Algeria, Egypt, Palestine, and Greece. Her impressions are partly recorded in "Une excursion en Afrique," "Promenades florentines," "Mediterranée"; her visit to Greece inspired her "Melancholie de Nausicaa," a romance founded on the seventh canto of the Odyssey. In 1895 her father became president, and she utilized the new opportunities offered to engage in social work. Félix Faure was assassinated in February, 1899, and his daughter for nearly three years recorded her inner life in her "Journal intime." In writing her "Newman, sa vie, ses œuvres" (1900), and in meetings connected with the patriotic and social *League des enfants de France,* she made the acquaintance of M. Georges Goyau, the distinguished Catholic publicist and historian of modern Germany, whom she married in 1903. Later she wrote "Les femmes dans l'œuvre de Dante" and a volume of poetry, "La vie nuancée" (1905). After her marriage Mme Goyau took a prominent part in the Continental feminist movement, which she inspired with Christian principles; she delivered numerous *conférences* dealing with family life and woman under Christianity: such (e.g.) as "La culture de la femme au moyen âge," "Les femmes de la Renaissance," "Sainte Gertrude," "Sainte Mechtilde." Her *conférence* "Sainte Radegonde" was the first delivered by a woman in the Institut Catholique of Paris. In 1908 she wrote "Ames païennes, âmes chrétiennes," a little book in praise of the despised Christian virtues of obedience, humility, patience, and self-denial, which was very well received. In 1910 she published "La vie et la

mort de fées," a charming, excellent history of the fairies throughout the ages.

HEUZEY, *Lucie-Félix-Faure Goyau: sa vie et ses œuvres* (Paris, 1918).

Goyaz, DIOCESE OF (GOYASENSIS), includes the state of the same name and a part of the state of Minas, Brazil, suffragan of Marianna. A part of the original territory of this diocese was separated from it by a Decree of 29 September, 1907, to form the new Diocese of Uberaba. It now comprises about 288,160 sq. miles. Rt. Rev. Prudencio Gomes da Silva, appointed to this see 17 November, 1907, died 19 September, 1921, and his successor has not yet been appointed. The population is chiefly Catholic, counting 300,748 Catholics against 50 Protestants and 10,000 infidels. The diocese according to 1920 statistics, comprises 36 parishes, 39 secular and 38 regular priests, and 158 churches and chapels. The secular clergy are gradually disappearing owing to the great difficulty in obtaining funds to maintain the seminary, and now more than half of the parishes are administered by priests of religious orders.

Gozo, DIOCESE OF (GAUDISIENSIS; cf. C. E., VI-687c), comprising the Island of Gozo in the Mediterranean. The present bishop is Giovanni Maria Camilleri (b. 1843), elected 1889, succeeding the late Rt. Rev. Pietro Pace (b. 9 April, 1831; d. 29 July, 1914). Educated at Rome Bishop Pace there took first honors in theology and canon law. Ordained priest in 1853, he was at one time secretary to the Cardinals Vincenzo Santucci and Antonio Panebianco. He became vicar general and administrator of Gozo in 1864, and was created bishop of that diocese by Pius IX in 1877. In 1889 he was appointed by Leo XIII, Archbishop of Malta, where he had at one time been professor in the university and seminary. Made a Knight of Malta he was decorated with the Order of Victoria by King Edward VII of England. He increased the teaching faculty and the number of students at the seminary, opened houses for nuns, and under the care of the Sisters of Charity restored in its entirety the orphan asylum, after adding a nursery. He purchased from the Government the episcopal residence and lands, and provided for daily communication with the Sisters of the diocese.

The spiritual needs of the Catholic population of 23,000 are looked after by a total of 180 secular and 18 regular priests, assisted by 14 lay brothers. There are 13 parishes and 42 churches, 14 convents for men and 6 for women, 1 seminary with 14 professors and instructors, 100 boarders and 100 day students, 1 college for girls with 20 students taught by 7 Sisters of Charity, 1 high school for boys with 2 teachers and 40 students, 9 normal schools for boys with 6 teachers and 196 students, and 9 for girls with 10 teachers and 240 students, 1 college with 7 missionary priests, 1 orphan asylum. The 120 boys and 50 girls in the kindergartens are in charge of 4 teachers. Some of the priests enlisted in the services of the army during the World War, and many soldiers of the diocese were decorated.

Gran, ARCHDIOCESE OF. See ESZTERGOM.

Granada, ARCHDIOCESE OF (GRANATENSIS), in Spain. This see was filled by Most Rev. José Meseguer y Costa from 27 March, 1905, until his death 9 December, 1920. He was succeeded by Most Rev. Vicente Casanova y Marzol, born in Borja, Spain, 1854, served as a pastor and visitor of the religious communities, appointed Bishop of Almeiria, 19 December, 1907, promoted 7 March, 1921. In 1919 he was appointed a corresponding member of the Royal Academy of History. The Church of St. John of God was erected into a minor basilica 20 December, 1916, and granted special indulgences 12 June following. The archdiocese comprises an area of about 3261 sq. miles and a Catholic population of 454,000. The 1920 statistics credit it with 246 parishes divided among 16 archpriests and 450 priests, 247 churches, 312 chapels or sanctuaries, 66 convents with 180 religious and 935 Sisters, 1 university and 1 seminary founded by St. Cœcilius in 1492, with 150 pupils, and a seminary of theology and canon law at the Abbey of Sacro Monte (founded in 1610), with 150 students.

Granada, DIOCESE OF (GRANADENSIS), in the Republic of Nicaragua, Central America, is dependent on Managua. On 2 December, 1913, the diocese of Nicaragua, hitherto dependent on Guatemala, was dismembered and three dioceses and a vicariate apostolic were formed, one of which, comprising four civil provinces, was Granada, where the episcopal seat is situated in the province of the same name. The first bishop of Granada was Rt. Rev. José Candida Pinol y Batres, b. in Guatemala 2 February, 1878, elected 10 December, 1913, resigned and transferred 10 July, 1915, and published 9 December following as titular bishop of Phaselis. The second and present bishop is Rt. Rev. Canuto José Reyes y Balladares, b. at Leon, Nicaragua, 24 September, 1863, ordained in 1887, and elevated to the bishopric 12 July, 1915.

There are twenty-five parishes, three of which lie in the episcopal city and which include the church of St. Francis, in use as a temporary cathedral while the cathedral proper is being erected. There are no permanent missions established, but the Jesuit Fathers hold missions in those places where there is no parish priest. There are 4 houses for religious communities of men, the Jesuits having 2, the Salesians 1, and the Capuchins 1. There are 5 convents for women, 2 of the Sisters of Our Lady of Help, and 3 of the Sisters of St. Joseph of Mexico. There are a diocesan seminary and 5 colleges, 2 for boys, one of which is conducted by the Jesuits and the other by the Salesians, and 3 for girls, 2 of which are in charge of the Sisters of Our Lady of Help, and 1 of the Sisters of St. Joseph of Mexico. There are 2 hospitals, 1 in Granada and 1 in Rivas. The Government contributes to the support of some of the Catholic schools and institutions, especially the colleges. Practically all of the inhabitants of the diocese are Catholics, except a few Protestants, who have come from other places. There are 4 religious organizations among the laity and 4 monthly papers are published, one of which has as its aim the fostering of religious vocations.

Grand Island, DIOCESE OF (INSULAE GRANDIS), was erected as the Diocese of Kearney 27 January, 1913, out of a portion of the Diocese of Omaha. Owing to the lack of a suitable railroad center for the episcopal see, and to apportion more equally the scattered Catholic population, the boundaries of the diocese had to be extended, and in May, 1916, the Holy See decreed that the mother diocese should cede four additional counties (Arthur, Wheeler, Greeley, and Howard), including the city of Grand Island. This was made the see city instead of Kearney, and the name of the diocese was changed to Grand Island. It is still administered by the first bishop, the Rt. Rev. James Albert Duffy, who, while still resident at Kearney, succeeded in erecting a parochial school there, through

offerings from Cardinals Gibbons and Farley and several bishops and congregations of other dioceses.

On 5 July, 1918, the diocese lost one of its oldest clergy by the death of Rev. Dean Wunibald Wolf, pastor of St. Mary's Church in Grand Island for over thirty years. During the World War the laity were creditably represented in military service, and one of the small number of clergy, the Rev. James P. McMahon, gave his services as a chaplain. The women of the diocese worked enthusiastically for the Red Cross, and all patriotic appeals for funds were met with a generous response.

By the present (1921) statistics the Catholic population of the diocese numbers 22,000, of whom about 4000 are Polish and 3000 Mexicans, scattered over an area of some 40,000 sq. miles. It comprises 45 parishes, 46 missions and 22 stations, 91 churches, 49 secular priests, 128 Sisters, 5 high schools with 23 teachers and an attendance of 358, 3 academies with 23 teachers, 1 normal school, 12 elementary schools with 50 teachers and an attendance of 1374. Charitable work is carried on by the Sisters of St. Francis, who have two hospitals, and the Holy Name Society and Knights of Columbus are organized in the diocese.

Grand Rapids, Diocese of (Grandormensis; cf. C. E., VI–726c), comprises a portion of the lower peninsula of the State of Michigan, U. S. A., an area of 22,561 sq. miles.

Rt. Rev. Henry Joseph Richter, D.D., first bishop of the diocese, after an administration of thirty-three years, died 26 December, 1916, known as a very careful administrator and a particularly active promotor of the parochial school system. He was succeeded by his coadjutor, Rt. Rev. Michael Gallagher, D.D., who was in charge until his transfer to Detroit, 18 November, 1918. The present bishop, Rt. Rev. Edward D. Kelly, D.D., appointed 16 January, 1919, assumed charge of the diocese 20 May following. Bishop Kelly was consecrated in Ann Arbor, Michigan, 26 January, 1911, by the late Cardinal Gibbons, titular Bishop of Cestra and Auxiliary to the Bishop of Detroit, and was administrator of the diocese of Detroit after the death of Bishop Foley until the arrival of his successor. Immediately upon his arrival in this diocese he instituted a building program and within eighteen months opened a new preparatory seminary, churches, schools, hospitals, and has under way a college for young women which will be under the direction of the Sisters of Saint Dominic of the diocese. A Catholic weekly, the "Catholic Vigil," was founded by him in 1919.

During the World War the following priests of the the diocese served as chaplains: Revs. A. Golden, Joseph Kaminski, J. A. Mulvey, J. F. Drew, F. W. Ryan, A. M. Fitzpatrick, D.D., J. D. Kenny. For his works in the Knights of Columbus activities Mr. Martin H. Carmody, a prominent layman of the diocese. A Catholic weekly, the "Catholic Vigil," diocese, was knighted by His Holiness, Benedict XV.

A convent of Discalced Carmelite Nuns, refugees from persecution in Mexico, was established in 1916 by Bishop Richter.

The Catholic population of the diocese (1921) is 149,919, comprising besides the American-born, Irish, Germans, Poles, Canadian-French, Hollanders, Belgians, and Indians. There are: 119 parishes, 230 churches, 111 missions, 35 stations, 1 monastery for women (Carmelite), 4 convents of women, 143 secular and 26 regular clergy, 2 lay brothers, 834 Sisters; 1 seminary, 126 seminarians, 21 high schools with 126 teachers, 4 academies, 2 normal schools, 92 elementary schools, 1 industrial school. The total attendance of pupils in Catholic schools is 21,513. The charitable institutions comprise: 1 home for the aged conducted by the Little Sisters of the Poor, with 148 inmates, 1 House of the Good Shepherd, 2 orphan asylums with 315 children, 1 home for infants, and 7 hospitals. The priests are permitted to minister in many of the public institutions. The Holy Name Society is established in this diocese.

Gravina and Montepeloso (or Irsina), Diocese of (Gravinensis et Montis Pelusii), in the province of Bari, Southern Italy, directly subject to the Holy See. Rt. Rev. Nicola Zimarino, born in Casaboldino, Italy, 1847, was transferred to this see 6 December, 1906, and filled it until his death in July, 1920. His successor has not yet been appointed. The latest statistics of 1920 credit Gravina with 22,000 Catholics and Montepeloso with 8000. Gravina has 5 parishes, 40 secular priests, 39 Sisters, and 25 churches and chapels; Montepeloso counts 4 parishes, 15 secular priests, 6 Sisters, and 10 churches or chapels.

Great Falls, Diocese of (Greatormensis; cf. C. E., VI–734c), is under the administration of the first bishop, Rt. Rev. Mathias Clement Lenihan, D.D., who has filled the See since 1904. Since 1909 the number of priests and hospitals and the Catholic population of the diocese has been doubled, the number of Catholic schools and teachers tripled, while the number of churches and missions has grown to four times its previous size. On account of the salubrious climate, the millions of irrigated farms, the natural mineral resources and the exhaustless coal, gas and oil lands that are being worked there is every prospect of greater prosperity and a rapid growth of Catholicity.

On 13 April, 1917, the chancellor of the diocese, Rev. James Molyneux died at Glasgow, Montana, and on 2 June, 1920, the diocese lost one of its most prominent citizens by the death of Dr. Francis J. Adams, prominent citizen and United States surgeon at Fort Assiniboine for six years. He had served as a major in the Spanish-American War and the World War and was on the staff of General Otis at Manila. During the World War another member of the diocese, the Rev. Wm. P. Callahan, served as a United States Army chaplain and went overseas as a lieutenant, while each parish gave its quota of young men to the service.

At the present time the Catholic population of the diocese is 33,000, made up of Americans, Irish, Austrians, Poles, Germans, and a few hundred Italians and Bohemians. It includes 86 parishes; 146 churches; 124 missions with 159 stations; 46 secular and 17 regular clergy; 6 lay brothers; 237 nuns; 22 ecclesiastical students; 1 college for women with 26 teachers and an attendance of 306, 4 high schools with 48 teachers and an attendance of 180 boys and 508 girls, 1 normal school with 8 teachers and attendance of 32, 13 elementary schools with 117 teachers and attendance of 2843, and 4 Indian Mission schools. The various charitable institutions are: St. Thomas Orphans' Home under the direction of 23 Sisters of Providence with 206 orphans, 8 hospitals and 8 maternity homes. The state industrial school for boys and girls at Miles City, permits the ministry of the priests of the diocese and St. Labre's Indian School is supported by the Government from the tribal funds of the Cheyenne Indians. Among the clergy the Priests' Eucharistic League, and among the laity the Association of the Holy Childhood and the Apostleship of Prayer, the Sodality

of the Immaculate Conception of the B. V. M., Women's Catholic Order of Foresters, St. Ann's Altar Society, St. Mary's Aid, Men's Catholic Order of Foresters, Ancient Order of Hibernians, and K. of C. are organized.

The Great Falls "Catholic Monthly Magazine" is published in the diocese.

Greece (cf. C. E., VI–735b).—The present country of Greece includes Old Greece (25,014 sq. miles), which comprises continental Greece, the Peloponnesus to the south of the Gulf of Corinth, the Ægean Island of Euboea, the Cyclades, Sporades, and islands in the Ionian Sea, including Corfu, Zante, Santa Maura, and Cephalonia; New Greece (16,919 sq. miles), which comprises Macedonia, Epirus, Crete, and the other Ægean Islands; and the territorial acquisitions of the recent war, which according to the Treaty of London and of Athens, 30 May, 1913, are all those Ægean Islands occupied by Greece during the war, except Imbros, Tenedos, and Castellorizzo, and according to the Treaty of Sèvres, 1 May, 1920, all that was left of Turkey in Europe west of the Chatalja lines, western Thrace, and the Dodocanese Islands.

The Ministry of National Economy has given the following estimates of population (31 March, 1921): Population of Old Greece 2,897,000; of new provinces acquired in 1913, 2,110,000; of Thrace acquired in 1920, 600,000; total 5,607,000. No figures for the Smyrna district are given in the return. Definite figures for the following important towns have been obtained in the census of December, 1920: Athens 300,462; Piræus 130,082; Salonica 158,000 (District 396,958); Adrianople 145,490; Crete 96,309; Patras 46,500. In 1918–19 the number of emigrants to the United States was 813. The number would have been larger, but for the prohibition of the departure of men of several classes of the reserve, and also on account of the political situation. Emigration constitutes an asset in Greek finance on account of the large remittances sent annually to Greece.

Education.—Greek education has been chiefly in the hands of the ecclesiastical authorities and yet has tended to be of a too practically commercial type. At the present time the Ministry of Public Education recognizes three classes of schools (a) Demotic or Primary Schools; (b) Hellenic or Intermediary Schools; (c) Gymnasia or Superior Schools. For purposes of administration the country (Old Greece) is divided into twelve school districts, with a chief inspector of education in each center. All inspectors are appointed by the Minister of Education. School attendance is compulsory for all children between the ages of six and twelve. In 1917–18 there were 6799 primary schools with 8641 teachers and 476,695 pupils (174,805 girls). For secondary education there were 76 high schools, 425 middle schools, having 55,408 pupils (50,997 boys). There are two agricultural schools in Greece, besides a Trade and Industrial Academy and Government Commercial Schools in Athens, Volo, Salonica, and Patras; also two universities at Athens, the National University and the Capodistria University and a Polytechnical Institute. The cost of primary education is borne by the State and amounts to about 10,000,000 *drachmai* annually. The Ministry of Education is also charged with the Service of Antiquities, managed by an Archeological Council, which is responsible for the conservation and repair of ancient monuments. The British School of Archeology in Athens has been responsible for the excavations at Knossos in Crete, Milo, Sparta, and Thessaly. There are also similar French, American, Italian, Austrian, and German institutions.

Economic Conditions.—Within a decade Greece has trebled her area and population and the question naturally arises as to whether she is in a position economically to incorporate the new territory and to develop it culturally. In Greece proper, owing to the increasing despoliation of the forests, which have almost entirely disappeared, the soil cannot retain water and the agricultural yield suffers severely from drought. For this reason large districts remain uncultivated. Large estates are in the hands of peasant proprietors and *métayer* farmers. In 1918, 37,346,770 metric tons of wheat were produced on 1,104,608 acres; 31,738,560 metric tons of new wine on 411,130 acres; 15,803,250 metric tons of barley on 418,435 acres, 16,423,500 metric tons of maize on 423,807 acres. About 717,500 acres of olives were under cultivation; the production of olive oil was 31,702,800 gallons. In 1919 the nut crops were estimated at 4,486,185 tons. There are now in force about 35 mining concessions, embracing a total area of nearly 20,000 acres. Under the pressure of war every effort was made to develop lignite deposits. In 1915 the output was 39,745 tons; in 1916, 116,946 tons; in 1917, 157,956 tons; and in 1918, 208,797 tons. As an industrial nation, Greece is at a disadvantage, since, owing to the despoliation of her forests, water power is lacking and lumber is inadequate. In 1917 the country had 2213 factories, employing 36,124 hands, and valued at 260,363,647 *drachmai*. The imports in 1919 (valued at 1,608,324,000 *drachmai* (1 drachma = .193 normal exchange) came for the most part from England, France, and the United States, while the exports (valued at 726,536 *drachmai*) also went to those countries. The staple article of export is currants. In 1920 the Greek mercantile marine comprised 228 steamships and 1048 sailing vessels. In 1920 the railway mileage totaled 1507 miles. Before the war with Turkey (1912–13), Greece was completely isolated by land from the rest of Europe, but on 8 May, 1916, the railway was completed between Gida on the Salonica-Monastir line and Papapuli on the Thessalian frontier, a distance of fifty-six miles, whereby Greece was linked with the European railroads. The railway system has been extended by the inclusion of the lines in Western and Eastern Thrace. The Government has also purchased from England for 2,000,000 francs the Salonica-Angista-Stavros line, seventy-five miles long, which was built by the British during the war. All the lines are State-owned and State-controlled.

Finance.—After the national bankruptcy in 1898 an International Finance Commission was appointed, without whose permission the country could issue no uncovered notes and no loans. The result was that the currency came into comparatively good order. The last wars and the Asia Minor Expedition, however, caused such huge demands to be made on the treasury that the Government found itself compelled to borrow 500,000,000 *drachmai* from the National Bank against Treasury Bills. The unfavorable trade balance and the serious depreciation of currency have increased the financial stringency. On 10 February, 1918, the Governments of Great Britain, the United States, and France agreed to advance to the Greek Government credits as follows: Great Britain £14,700,000, France 410,000,000 francs, and the United States $48,239,267. The control of the fund thus created was lodged in an Interallied Financial Commission and an Interallied Military Commission sitting

at Athens. In 1920–21 the estimate of revenue was 597,011,196 *drachmai;* expenditure, 2,005,303,578 *drachmai,* leaving a deficit of 1,408,292,382 *drachmai* (over £28,000,000). According to the Minister of Finance, the Greek public debt on 31 December, 1920, was: internal debt 1,821,834,247 *drachmai;* foreign debt 2,241,676,806 *drachmai;* loan made to the Greek Government for the purchase of the Salonica-Constantinople Railway 144,752,500 *drachmai;* total, 4,208,263,553 *drachmai.* With an estimated total Greek population of about 6,000,000, this represents an average per head of about drs. 702, which cannot be considered as excessive.

Army and Navy.—Military service in Greece is compulsory and universal with a few exemptions. In 1918 the approximate strength of the army was 200,000 men, organized in four army corps and a reserve. Demobilization has not been completed on account of the large number of troops engaged in Asia Minor. The navy consists of two warships of 13,000 tons each, one of 10,118, three of 5000 each, and one of 2600 tons, besides thirteen destroyers, two submarines, and miscellaneous craft.

Government.—Greece is a constitutional monarchy, hereditary in the male line, or in case of its extinction in the female line. The Legislative Chamber of the *Bulé* consists of 316 representatives elected by manhood suffrage, one for every 16,000 inhabitants, for four years. The new constitution of 1911 re-established the Council of State whose functions are the examination of *projets de loi* and the annulling of official decisions and acts which may be contrary to law. About this time the quorum necessary for the transaction of business by the *Bulé* was reduced, reforms of procedure introduced, the electoral law widened, and future revision of the non-fundamental provisions of the Constitution facilitated. The king or heir apparent must belong to the Orthodox Greek Church. For administrative purposes Greece is divided into *nomoí* (provinces), each under a *nomárches,* an officer whose position corresponds to a French *préfet,* and *démoi* and *koinótetes* (communes) with *démarchoi* and *póedroi,* or mayors. In Old Greece there are 16 *nomoí;* in the territory acquired by the Balkan Wars fourteen. The nomarches are appointed by the Minister of the Interior.

Recent History (1908–1921).—On 7 October, 1908, the Greek population in Crete repudiated all connection with Turkey and declared for union with Greece. An executive committee of five persons was appointed to carry on the government provisionally in the name of the King, until his officials took it over. The interference of the powers and the prolonged opposition of Turkey produced a strong feeling of disgust and the young officers, convinced that the national interests had been sacrificed to the exigencies of party politics, began to form a "Military League," in 1909, making it the organ of the people in their struggle against the politicians. They demanded radical reforms, the reorganization of the army and navy, the exclusion of the royal princes from their military commands, and the bestowal of the Ministries of War and Marine upon officers. At this moment a new and powerful figure arrived upon the stage of Greek politics, M. Venizelos, a native of Crete. The political adviser of the League, he proposed the summons of a National Assembly to revise the Constitution. Upon the resignation of M. Dragoumes, after the opening of the National Assembly, he became prime minister to King George. The "Second Revisionary National Assembly" which met on 21 January, 1911, adopted the revised Constitution on 11 June. From this time the regeneration of the country is dated. Venizelos also brought about the Greco-Bulgarian treaty in 1912 and in the same year a declaration of war on Turkey. The Greeks obtained a victory at Sarantaporon in Southern Macedonia on 22 October, took Preveza, Metsovo, and Khimara in Epirus, hoisted their flag over Mount Athos, and prevented the Turkish fleet from leaving the Dardanelles and the Turkish transports from crossing the Ægean. They also took possession of most of the Turkish islands in the Ægean, including Mytilene and Chios, but not of the Southern Sporades (Dodecanese). Samos declared its union with Greece. A two days' struggle at Yenitsa ended in another Greek victory. On 8 November, 1912, the Greeks anticipated the Bulgarians by entering Salonica and ending the Turkish domination of 482 years over the city. Even after her three allies signed the armistice at Chatalja on 3 December, Greece continued hostilities, although participating in the Balkan Conference at London. Outside the Dardanelles the Greeks defeated the Turkish fleet; in Epirus they took Parga. Finally Yanina surrendered to them. The Greek forces occupied Samos and entered Argyrokastron. In the midst of these triumphs King George was assassinated at Salonica, 18 March, 1913, and was succeeded by his eldest son, Constantine.

By the treaty of London (30 May, 1913), Greece obtained all the Turkish territories west of the Enos-Midia line, except Albania and Crete. The dissatisfaction caused by the division of spoils led to a renewal of the war (30 June) by simultaneous Bulgarian attacks on the Servians and the Greeks, with the object of separating the two allies who on 1 June had signed the treaty of alliance, accompanied by a military convention which King Constantine, subsequently violated during the European War. The general staff ordered the Bulgarian troops garrisoning Salonica to lay down their arms and upon their refusal besieged their houses. A three days battle ended in a complete defeat of the Bulgarians. Advancing further, the Greeks took Doiran and Strumitsa and entered Seres, while their navy took Kavala and sent up a detachment to Drama. Soon Macedonia, with a large strip of the Thracian coast, including Dedeagatch, Makri, and Porto Lagos, was in their hands. The Treaty of Bukarest in 1913 made the mouth of the Mesta the eastern frontier of Greece, thus securing for her Kavala but leaving Xanthi for Bulgaria. By the decision of a commission appointed by the Powers, Greece lost part of northern Epirus, including Santi Quaranta, Khimara, Delvino, Premeti, Argyrokastron, and Koritsa, captured by the Greeks during the first Balkan War, together with the islet of Saseno in the Bay of Valona, which had belonged to Greece since 1864. The Powers recognized Greek sovereignty over the captured islands (except Tenedos, Imbros, and Castellorrizo, which were to be restored to Turkey) and those still occupied by the Italians, contingent upon the evacuation of the south of the new Albanian principality by the Greek forces. The northern Epirots, however, declared themselves autonomous, and formed a separate government. Although the Greek troops evacuated northern Epirus before the end of April, fighting continued between the Albanians and the autonomous forces. Finally a convention was signed on 17 May, 1914, entrusting the administration of the two provinces of Argyrokastron and Koritsa to the International Commission of Control for Albania.

The opening of the European War found Greece

in the throes of a nationalistic feeling, hoping that by her timely aid she might be rewarded by the Greek-speaking cities of Asia Minor, then oppressed by Turkey. During the critical time at the Dardanelles, however, when the Allies would have welcomed the addition of Greek troops and ships, she hesitated, being dissatisfied with the promises of the Allies. Venizelos was ardently in favor of the Entente and eager to enter the war. On the other hand King Constantine, the husband of Queen Sophia, sister of the German emperor, declined to cede any territory to Bulgaria to satisfy the Bulgarian demand from the Allies and parted with his premier (15 March, 1915). In August, however, Venizelos came into power, for the question now concerned Servia, who was being overwhelmed by Mackensen's forces, and to whom Greece was under treaty obligations. The Allies landed at Salonica 150,000 troops ready to strike at the Bulgarians. But Venizelos had reckoned without his king and was for the second time forced to resign. Armed neutrality was proclaimed. Throughout October and November the Allies continued to bargain with King Constantine and his puppet ministers. In November the king dissolved his troublesome pro-Venizelos Parliament. The armed neutrality made the situation of the Allies at Salonica very precarious, situated as they were between the Bulgarian troops and the uncertain Greek forces. Finally the Allies resorted to coercion and seized the Greek telegraphs and postal system, the navy being seized in October by the French, who landed troops at Piræus. Greece was blockaded. Venizelos repudiated his king, established a provisional government in Crete and Macedonia and on his own account declared war against Bulgaria (1916). In June, 1917, French and British troops entering Thessaly occupied Volo and Larissa and seized the Isthmus of Corinth. On 11 June Charles Jonnart, formerly French governor of Algeria and now named high commissioner of Greece, demanded the immediate abdication of King Constantine and the renunciation of the Crown Prince's right of succession. And so on 12 June Constantine abdicated the throne of Greece in favor of his second son, Alexander, and later Venizelos became Prime Minister. In July all diplomatic relations between the Central Powers were ruptured, and the Greek army stood ready for the great advance from Salonica. In September the troops attacked Bulgaria, seized Strumitza, and opened the way to the triumphant Allies. Bulgaria suddenly sued for peace. The attention of the Greeks was now turned to national unity. At the Peace conference at Versailles in 1919 the Greek claim to the greater part of Aidin, including Smyrna in Asia Minor, was recognized and Greek troops were landed at that port with the approval of the powers. To her were also given the Dodecanese Islands which voted for union with Greece. With the consent of the Powers she has occupied part of Bulgarian (Western) Thrace.

The treaty of Sèvres which was handed to the Turkish delegates at Paris on 1 May, 1920, added greatly to Greek territory, as the Turks were to cede Thrace to Greece, except the sanjak (district) of Chatalja and the Derkos water-supply area, together with Tenedos and Imbros; to recognize as Greek those islands in the Ægean at present occupied by Greece; to abandon the administration of a considerable area in Asia Minor comprising Smyrna, Tireh, Odemish, Manisa, Akhissar, Bergama, and Aivali to Greece. The territory in question was to have a parliament of its own and could annex itself to Greece after five years, a plebiscite to be held after two years. The Nationalists under Mustapha Kemal refused to submit to the treaty in any form and drove the French out of Cilicia. So grave did the situation become that a Greek army, supported by French and British fleets, undertook to suppress the Turks in Asia Minor. The Allies refused to alter the Treaty of Sèvres and gave the Turks, under threat of ejection from Europe, ten days in which to sign it. The period was further extended because of the differences between Greece and Italy over Albania, Adalia, and the islands of the Dodocanese. In 1919 the two countries had entered into a convention defining their aspirations with regard to the Balkans and the Orient. If either failed to realize her aspirations, the convention was to be void. When Greek troops crossed into Adalian territory, on 22 July, 1919, Italy was aroused and denounced the convention. The matter was settled by the appointment of a special commission to delimit the Adalian boundary. Another convention signed on 10 August, 1920, between Italy and Greece, the two designated the Dodocanese as Greek with the exception of Castellorizzo and Rhodes, possession of which would be determined by a plebiscite at the end of fifteen years. Although the treaty of Sèvres was signed by Greece on the same day, the dissatisfaction which it caused was so profound that the Allies, together with delegations from Greece and the rival governments of Turkey, met in London on 21 February, 1921, to consider the advisability of revising the treaty. Their proposal to give the Sultan sovereignty over Smyrna on condition that he respect its rights and liberties and grant local autonomy to each nationality in its population and allow the Greeks to retain a garrison in the town, was spurned by Greece who in March, 1921, launched a new offensive in Asia Minor in a single handed effort to force the Turks to conform to the terms of the original treaty of Sèvres. She was unsuccessful and the war still continues, with hardly a hope of a military decision. The theater of war is so vast and so ill-provided with means of communication, compared with the maximum forces and transport that either side can muster that there is little prospect that either will be able to defeat its opponent. Greece is waging war overseas, plunging herself deeper into debt in order to purchase supplies for her army, while the Turks are fighting for their home and living off the land for their supplies.

Events in Greece during 1920 revolved about dynastic and imperialistic problems. The attempted assassination of M. Venizelos in Paris (12 August, 1920), which was part of a scheme to restore Constantine to the throne, led to severe rioting in Greece. On 25 October, 1920, King Alexander died as a result of a bite from a monkey. His younger brother Paul was designated as his successor, but he refused the throne, much to the consternation of the Allies and of Premier Venizelos, who was driven from power in the new elections. On 5 December the Greek people voted overwhelmingly for the return of Constantine, their exiled king. The Allies, especially France and Italy, chagrined at the turn of events, promptly cut off their financial support from Greece with the idea of throttling the nation. In 1922 Italy and France withdrew from Asia Minor, leaving Greece alone in the field.

Constitution of the Church of Greece.—The organization of the Greek Church is at present in a transitional state, since there has not yet (1922) been time or opportunity to adapt or to

modify its Constitution, as suited to the country before 1912, to meet the requirements of a population nearly twice as numerous and less homogeneous. According to the revised Constitution of 1911, "the religion prevailing in Greece is the religion of the Orthodox Eastern Church. Toleration is extended to all other recognized forms of worship; their services may be held freely and will enjoy the protection of law. Proselytism and all other activities detrimental to the prevailing religion are forbidden." An addition was made to Article 2, forbidding the translation of the Scriptures without the consent of the Church in Greece and the Œcumenical Patriarch.

For some years past the bishops, in pursuance of a policy of raising the social and intellectual standard of the clergy, have been slow to ordain new priests. A fund for ecclesiastics was established in 1910, and receives steadily increasing contributions toward securing a regular salary for parochial clergy and since the accession of the new Metropolitan of Athens (1918) no candidate is eligible for ordination unless he has a diploma from a theological school, of which four now exist in Greece. Parish priests must be married and are not as a rule, eligible to the higher offices of the Church, which are filled from the monastic or celibate orders.

The addition of Macedonia, Epirus, Crete, and the Asiatic Islands to Greece has seriously affected the religious conditions of the State. In the new provinces about 18 per cent were Moslems and 5 per cent Jews, the latter mainly in Salonica. Of the 76 per cent, who belonged to the Orthodox Church a considerable portion in Macedonia acknowledged the Bulgarian Exarch and were subject to Exarchist bishops; while others, the Koutso-Vlachs, were claimed by the Rumanian Church. The Vlachs were recognized by the Turks in 1905 as forming a separate *millet,* or religious nationality, and had schools and churches of their own. On the other hand those who belonged to the Greek Church were under the Œcumenical Patriarch at Constantinople. The relation of these to the Greek autocephalous Church in Greece is not finally established, nor has any complete assimilation taken place. The provinces added after the Balkan Wars brought the total number of dioceses up to seventy-four. During the war instead of a single synod there were two Synods working independently at Athens and Salonica, besides the independent Metropolitan of Crete.

A mixed commission of clergy and laymen was established in 1914 "for revising and collating ecclesiastical legislation," and published "a Draft of a Constitution for the Orthodox Church of Greece." By this draft the members of the Synod which administers the Greek Church were increased from six to twelve, the dioceses were remodeled and reduced from seventy-four to forty-six, the powers of the royal Commissioner to the Synod were defined so as to obviate friction, and various other reforms were indicated, but further action was delayed by the Great War. Additional confusion was caused by the dissension between the two provisional Synods, that of Athens, under the influence of the King Constantine, having excommunicated and cursed M. Venzileos, while that of the new provinces, meeting at Salonica, upheld the Venizelist Provisional Government. After the deposition of Constantine, the Metropolitan of Athens and other members of the Synod were relegated to monasteries; and the unusual step was taken of appointing as successor of the Metropolitan the Bishop of Kition, who belonged to the distinct autocephalous Church of Cyprus.

In August, 1920, the Preliminary Meeting of the World Conference on Faith and Order was held at Geneva, and rendered eventful by the official participation of the Eastern Churches in its sessions. For the first time after centuries of isolation they came in contact with the Anglican churches and the Protestant denominations and labored with them on the problem of the restoration of Christianity. The Greek Orthodox Churches were represented by seven bishops, monks, and laymen. The document on the relations between the Eastern and Anglican churches issued by the three delegates of the Greek Orthodox Patriarchate of Alexandria gives an idea of the conditions under which an understanding among the churches is possible; in the actual reunion of Christianity they seem to see a problem belonging to a far-distant future. They advocate a League of Churches, the very conditions of which only emphasize the irreconcilable barriers and the radical differences that preclude any union other than a theoretical one. To them the reunion of the churches requires a return to the ancient beliefs rather than a hare-brained adhesion to new and unsound systems. The League of Churches, by leaving untouched theological problems, could foster feelings of mutual friendship among the churches and make them useful to one another in social works, but it will not in the slightest degree promote the solution of the problem of reunion.

THE CATHOLIC CHURCH IN GREECE.—Greece included (1922) the Catholic Archdiocese of Athens directly subject to the Holy See; the Archdiocese of Corfu to which the suffragan see of Zante and Cephalonia was united in 1919; the archdiocese of Naxos and Tinos with its suffragans Santorin (Thera), and Syra, and Chios in Asiatic Turkey; the diocese of Candia in Crete, suffragan of Smyrna. In 1919 the sees of Tinos and Myknos were united to the archdiocese of Naxos. The Catholics in the country number 44,265 (1921). For detailed statistics see articles on dioceses mentioned above.

Green Bay, DIOCESE OF (SINUS VIRIDIS; cf. C. E., VI–777a), is now under the administration of its sixth bishop Rt. Rev. Peter Paul Rhode, D. D., who was transferred to the diocese on 5 July, 1915, upon the retirement of Bishop Fox. Bishop Rhode was consecrated 29 July, 1908, when he was given the title of Bishop of Barca and appointed auxiliary Bishop of Chicago. He was born in the village of Wejherowo, Poland, on 16 September, 1871, and was brought to the United States when only nine years old. He received his early education at St. Stanislaus parochial school, Chicago, finishing at St. Mary's College, St. Mary's, Ky., St. Ignatius College, Chicago, and St. Francis Seminary.

The religious communities located in the diocese of Green Bay are: men: Capuchins Fathers, Franciscans, Premonstratensians, Alexian Brothers, Fathers of the Society of the Divine Saviour, and Oblate Fathers of Mary Immaculate; women: Sisters of the Good Shepherd, Sisters of St. Joseph, Sisters of Notre Dame, Sisters of Misericorde, Sisters of St. Francis, Franciscan Sisters of Christian Charity, Felician Sisters, Sisters of the Sorrowful Mother, and Sisters of the Divine Saviour. The diocese comprises an area of 11,583 sq. miles and has a Catholic population of 149,675. The present (1921) statistics show: 174 parishes; 44 missions; 218 churches; 4 monasteries for men and 4 for women; 198 secular and 58 regular clergy; 800 nuns; 2 colleges for men with 30 teachers and an attend-

ance of 400, 1 academy for girls with 18 teachers and attendance of 225, 1 Indian school with 20 teachers and attendance of 225, 109 parochial schools with 800 teachers and attendance of 22,000. The various charitable institutions are: the McCormick Memorial House for Aged, 3 orphan asylums, 9 hospitals, 1 refuge, the Allouez Community House, and 1 day nursery.

Greene, EDWARD LEE, botanist, b. at Hopkinton, Rhode Island, on 20 August, 1843; d. at Washington, D. C., on 10 November, 1915; son of William M. and Abby (Crandall) Greene, descendants of the original white settlers in Massachusetts. About 1856 his family moved West and settled at Janesville, Wisconsin, when he came under the scientific influence of Knure Kumlein, the Swedish botanist. After serving in the Civil War in the 63d regiment of Wisconsin, he graduated in arts from Albion College and in philosophy from Jarvis College, Denver. Brought up a Baptist, he embraced the Episcopal Church about this time and entered its ministry in 1871, continuing meantime his botanical studies. Deep study of the history of the collapse of Luther's scheme of religion led him into the Catholic Church on 5 February, 1885. The reputation he acquired by his botanical review "Erythea," founded in 1883, won for him a place in the faculty of natural science in the University of California. In his writings Greene established indisputably that the real founder of modern scientific botany was not Linnæus, but the Italian Cesalpino, who preceded Linnæus by more than a century. In 1887 he published his "Manual of Botany for San Francisco Bay," and the first volume of his "Pittonia" (completed in 5 vols. in 1903). In 1894 he was made chairman of an international commission for the reform of botanical nomenclature; in his researches he himself had discovered and named more than 5000 new species. He taught at the Catholic University of America from 1895 till 1904, when he became an associate in the Smithsonian Institution. Among his many other notable writings may be mentioned: "Some West American Oaks," "Flora Franciscana," "Leaflets of Botanical Observation," and his "Landmarks in Botanical History," only partly completed when he died.

DOWNING, in *The Catholic World*, CVI (1918), 12-24.

Greenland (cf. C. E., VI–777d), a colonial possession of Denmark, has an area of 46,740 sq. miles and a population (census of 1911) of 13,459, of whom 384 were Europeans. Under Danish rule the population has more than doubled in the last 100 years. The affairs of the colony are in the hands of the Royal Greenland Board of Trade, a Government department, whose privileges were defined by a royal statute 18 March, 1776, which also closed the western coast to foreign ships from latitude 60 to 73. The object was to prevent the ruin of the natives through the introduction of infectious diseases and the importation of spirituous liquors and like goods. Strangers, including Danes, unless they are employed in the country, are forbidden to land without special permission from the Danish Government, which is granted only to applicants for scientific purposes. The country is divided into two provinces, North and South Greenland, each presided over by an inspector, the one for North Greenland residing at Godhavn on Disko Island, and the other at Godthaab. These provinces are subdivided into districts, the chief towns of which are called *kolonier,* where directors reside who are at the same time the political chiefs of the districts and trade managers. There are also district councils, which are composed of the missionary of the chief station, officials of the trade and mission, and members elected by the people. They meet twice a year and look after the needy poor, for whom they raise a fund by a tax of one-sixth on goods purchased from the natives within each district. Almost all the natives can read and write, and besides other elementary subjects they are taught the Danish language, in which, however, few are proficient, the majority adhering to their own Eskimo tongue with a few Danish words added. There is only one church in Greenland, the Lutheran Church of Denmark, which is supported by grants of £2000 a year from the Greenland Board of Trade and £880 from the Danish Government. It has churches and schools all over the colony and at Angmagsalik, and a station has been established at Melville Bay. All the Greenland Eskimos, except the Arctic Highlanders in the northwest, are nominally members of the Lutheran Church. As fishing is the chief industry, the exports consist largely of fish, although cryolite figures largely (3,573,900 kilograms valued at 1,009,000 kronen in 1919). The total imports in 1920 amounted to 3,229,000 kronen; the total exports, in 1919, to 2,358,000 kronen. The entire trade of Greenland is a government monopoly, and with the exception of cryolite is in the hands of the Royal Greenland Board of Trade. In 1921 King Christian of Denmark visited Greenland in commemoration of the two hundredth anniversary of the landing of Hans Egede, the Norwegian missionary, on its coast in 1721, where he founded the first colony of the second Scandinavian occupation in that country. This was the first royal visit to Greenland.

Grenoble, DIOCESE OF (GRATIANAPOLITANENSIS; cf. C. E., VII–26b), in the department of Isère, France, suffragan of the Archdiocese of Lyons. This see was filled by the present Archbishop of Lyons and Primate of Gaul, His Eminence Louis-Joseph Cardinal Maurin, from 1 September, 1911, until his promotion 1 December, 1916. He was the eightieth bishop of Grenoble, and the second to pass from this see to the primatial see of France. His successor was appointed in the person of Rt. Rev. Alexander Caillot, 22 March, 1917. Born in Doyet, France, 1861, he studied at the College of Izeure and the upper seminary, was ordained in 1884, served as a professor in the lower seminary of Paris, chaplain of the general hospital, inspector and director of liberal teaching and vicar general, and archdeacon of Moulins and La Palisse. By 1920 statistics the population of the diocese is 555,911, of whom 77,438 are in Grenoble proper; there are 51 first-class parishes, 530 succursal parishes and 130 vicariates formerly supported by the state.

Grey Nuns (cf. C. E., VII–31b).—The motherhouse of the Sisters of Charity of the Hôpital Général of Montreal, called Grey Nuns because of the color of their attire, shelters 981 inmates, and is composed of the community, the novitiate, a home for the indigent poor, and industrial school for young girls, and a nursery for foundlings or abandoned children, where hundreds of infants are received yearly. There are also in the city of Montreal nineteen charitable institutions under the care of the Grey Nuns, namely orphanages, infant schools, homes for the aged and infirm, hospitals with training schools, working girls' homes, and an academy for the blind. They have houses in nine different parishes outside the city of Montreal, and nine others in different parts of the United States as follows: Boston, Lawrence, Cambridge, Worcester (Mass.); Nashua (N. H.); Toledo

(Ohio); New Brunswick (N. Y.); Fort Totten (N. D.) In Northwestern Canada they have nine houses in Manitoba; six in Alberta; six in Saskatchewan; two in Ontario; four in Northwestern Territories. These include orphanages, hospitals with training schools, and parochial, boarding, and industrial schools. The present number of foundations under the Grey Nuns of Montreal is 64, with a membership of 1166 Sisters. The Grey Nuns of Quebec, of Ottawa, of St. Hyacinthe, of Nicolet, who are independent of the Montreal Institution (headquarters), have under their control 141 houses with a membership of 2734 Sisters.

Grey Nuns of the Cross (cf. C. E., VII–31d).—Since 1910 the educational and charitable work of the congregation has increased notably, and building space is not sufficient to accommodate the aged poor and orphans. Some 21,000 patients yearly receive treatment in the hospitals, to several of which are attached training schools for nurses. In a dispensary attached to the mother-house, three Sisters daily serve meals and give out baskets of food and clothing; they also make a daily visitation of the sick and poor in their homes. There are 20,045 pupils in the schools taught by the Sisters. The congregation is administered by a mother general, mother assistant, and three councillors. The present Mother General is Mother St. Albert, elected in March, 1918. Among distinguished members deceased are: Mother Teresa Hagan (b. 1828; d. 1912), the first postulant of the Grey Nuns at Ottawa (then Bytown), professed 1847, teaching until 1869, when she was appointed Superior of the educational institute on Rideau Street, golden and diamond jubilarian; Sister St. Teresa (d. 1914), for twenty-six years Superior of the City Orphanage in Ogdensburg, established the present hospital in that city; Sister Mary Camper (d. 1915), educator, founded the d'Youville Reading Circle at Rideau Street convent and organized the alumnæ; Sister Rocque (d. 1915), principal of the French parochial schools in Ottawa; Mother Demers (d. 1920), fifth General Superior; Sister Stanislaus (d. 1921), Superior of Bishop Conroy's schools in Ogdensburg, N. Y., and founder of d'Youville College, Buffalo, N. Y. At present there are 1112 members, with 47 foundations. The Sisters educate young girls free of charge and train them in household work; they board young boys going to college or Brothers' schools and assist them in many ways. In the houses of refuge and orphanages more than three-fourths are not able to defray their expenses; the Government of Ontario gives seven or ten cents a day for the board and clothing of the inmates, and charitable societies lend a helping hand. The Sisters have under their charge 9 boarding schools, 7 academies, 1 normal school, 4 industrial schools, 60 parochial schools, 1 bilingual model school, 9 hospitals, 4 homes for the aged, and 3 orphanages.

Gronberger, Sven Magnus, research worker in anthropology and zoology, b. at Soderköping, Sweden, 19 August, 1864; d. in Washington, 24 April, 1916. He was the son of a highly cultured family, all the members of which knew several languages and in which French was familiarly used. He received a broad education at home, but being ambitious to get on he came to America when about twenty. He worked for his living in a drug store, but proceeded with his studies and took up law. He felt that his vocation was in the line of scholarship and research, so he accepted a position on the library staff of the Smithsonian Institution, Washington, where his knowledge of the Scandinavian languages as well as French, German, Latin, and Greek made him very valuable. While working as librarian he devoted his leisure hours to research work in science. He wrote an exhaustive monograph on "The Frogs of the District of Columbia" and another on "Palearctic Birds of Greenland." His own experience as a librarian and student of the sciences enabled him to write a very valuable paper on "The Use of Museums for Popular Education," which attracted wide attention and had much to do with giving fresh impetus to the movement for taking advantage of our museums for educational purposes. He became very much interested in the origins of modern civilization and wrote a lengthy monograph on "The Origin of the Goths." The value of his work was recognized by the scientific groups conected with the Government institutions in Washington, and he himself felt the need of further education, so he devoted himself to graduate work. He was just about to receive his degree of Doctor of Philosophy from George Washington University when he died of cancer.

In his early years in America he had been drawn to the Catholic Church, in spite of the very deep prejudices which he had inherited in his native Sweden. The life and example of a Catholic employer who had been extremely kind to him and had taken almost a paternal interest in him while he was working as a drug clerk, had led him to study the history and dogmas of the church with a rather open mind. The final impulse to his conversion came while he was ill at St. Catherine's Hospital in Brooklyn, where the unfailing kindness of the Dominican Sisters, as he himself told, fairly won his heart. In the midst of his scientific work his faith instead of being weakened was strengthened, and he felt that the greatest consolation in life come to him as the result of his conversion. As a form of thank-offering for this benefit he wrote a lengthy sketch of the life of one of the patron saints of his native country, St. Bridget of Sweden. As the Brigitines, founded by St. Bridget, had a number of foundations in England in the pre-reformation days, the subject of the sketch was especially interesting for English speaking people. The sketch was published with some preliminary notes on Gronberger's life in the "American Catholic Quarterly Review" (January, 1917), and reprinted in the Publications of the Writers' Club of Washington (Vol. I, ii).

Science (1916); Walsh, *Sven Magnus Gronberger* in *Ave Marie*, 18-25 November, 1916; Idem, *Americal Catholic Quarterly Review*, January, 1917.

James J. Walsh.

Grosseto, Diocese of (Grossetanensis), in Tuscany, Central Italy, suffragan of Siena. Rt. Rev. Ulysses Bascherini, born in Corvaia, Italy, 1844, and appointed to this see 8 July, 1907, retired and was transferred to the titular see of Amathonte, 8 March, 1920. He was succeeded by Rt. Rev. Gustavo Matteoni, born in Santa-Maria della Inercia, Italy, 1877, served as vicar general of San Miniato, and was appointed to this see 8 March, 1920. The 1920 statistics credit Grosseto with 30,250 Catholics; 26 parishes, 42 secular priests, 13 Sisters, 19 seminarians, and 57 churches or chapels.

Grosswardein, Diocese of. See Nagy-Várad.

Guadalajara, Archdiocese of (cf. C. E., VII–42c; Guadalaxara), in the state of Jalisco, Mexico. The metropolitan has as its suffragan sees the dioceses of Aguas Calientes, Colima, Tepic, and Zacatecas. The present archbishop in Francisco Orozco y Jimenez, b. in Zamora 18 November, 1864, studied

at the Latin-American College, Rome, ordained 17 December, 1887, elected bishop of Chiapas 29 May, 1902, promoted at the Consistory of 2 December, 1912, to succeed Mgr. Ortiz at Guadalajara. The archbishop was forced to go into exile in 1914 when the Revolution put a price on his head. His cathedral was profaned, his palace converted into a barracks and 135 priests were imprisoned and later freed at the cost of 200,000 crowns. In 1917, in a pastoral letter, he addressed a vigorous protest against the new Mexican constitution which seized property of the Church. The Mexican bishops were allowed to return to their dioceses in 1919, where they were well received, and events in Guadalajara are gradually returning to their old status. Since then a Catholic workingman's congress has been held there for five days.

Mgr. Francisco Uranga y Saenez, b. in Santa Cruz de Rosales, Chihuahua, 14 November, 1863, ordained 5 March, 1886, elected Bishop of Sinaloa, 25 June, 1903, resigned and transferred 18 December, 1919, is auxiliary to the archbishop.

In the archdiocese there are 1,350,000 inhabitants; a cathedral chapter of 18; 106 parishes, 10 in the capital; 539 secular and 37 regular priests; 350 churches. There is a large seminary in Guadalajara which in 1914 had 1200 seminarians, two preparatory seminaries at Zapotlan and San Juan de los Lagos, besides 4 auxiliary ones founded by the present archbishop. Many of the churches have old and miraculous images which are venerated by the faithful, some of which have been crowned by papal authority; the sanctuary of Our Lady of San Juan de los Lagos is to have a collegiate church erected there. There are 7 hospitals in Guadalajara (1 under care of Hospitallers of St. John of God and 6 under Sisters), and 2 in neighboring towns. Among the Catholic social organizations are the Catholic Association of Mexican Youth and the Association of Catholic Ladies, both of which played such a brilliant rôle during the last revolution and which have centers in almost every parish. There are also the National Association of Fathers of Families with 28 centers, the Court of Honor of Our Lady of Guadeloupe, and the Order of Knights of Columbus. There are other social orders and many pious ones throughout the archdiocese. Among the Catholic papers published are "La Epoca," "Restauraçion," "El Obrero," "La Mujer Catolica," "La Voz de Maria," "La Semilla Eucaristica," and various others, besides the bulletins of the different associations.

The religious communities of men in the archdiocese are the Franciscans with 5 houses; Augustinians, 1; Hospitallers of St. John of God, 2 hospitals; Jesuits, Institute of Sciences in Jalisco and Church of San Felipe; Josephites, 1; Salesian Fathers, 1; Marist Brothers, 2 colleges.

The religious communities of women are Adoratrices 2 convents; Sisters of Perpetual Adoration 1; Discalced Carmelites 1; Carmelites de la Hoguera 1; Dominicans 2 convents; Sisters of Divine Providence 1; Sisters of Our Lady of Guadeloupe 2; Josephites 2; Salesians 1; Minims 1; Religious of the Orfanatorio de la Luiz 1; Reparatrices 1; Sisters without vows in 3 hospitals; Sisters of the Blessed Sacrament of Sayula 1; Servants of the Poor 11; Servants of Mary 1; Servants of Jesus in the Blessed Sacrament 11; Third Order Regular of St. Francis 4; Third Order Regular of Carmel 1; Teresians 1; Sisters of the Incarnate Word 1; Sisters of the Eucharistic Heart 1.

The Catholic colleges are (1914): School of Jurisprudence of Catholic Society; normal schools (1 for boys and 7 for girls), 6 elementary night schools for adults (3 for men and 3 for women), and 1 day school for girls; 7 private *colegios* for boys and 14 for girls; 3 mixed *colegios;* 1 school of trade and business attached to an orphanage for boys, 4 orphanages for girls; and other various asylums and orphanages for both girls and boys. Before the Revolution each parish had a primary school, all of which were closed during the Revolution but most of them have been reopened, many new schools have been founded, including a Teresian *colegio,* in which girls of the upper classes are educated.

Guadeloupe (or Basse-Terre), Diocese of (Guadalupensis; Imæ Telluris), in the West Indies, directly subject to the Holy See, with residence at Basse-Terre. This diocese comprises four islands and the French portions of the islands of St. Martin and St. Bartholomew. The see is now (1922) filled by Rt. Rev. Pierre Genoud, C.S.Sp., born in Douvain, France, in 1860, studied at Evian-les-Bains, served as professor of theology in the colonial seminary in Paris, then as master of novices at the Scholasticate at Chevilly, and was appointed 31 May, 1912. By a Brief of 10 November, 1919, the canons of the diocese were authorized to wear a gold pectoral cross suspended on a red ribbon. The diocese comprises a population of 212,430 (1920 statistics), 37 parishes, 1 chaplaincy, 2 chapels of ease, 13 alms houses, 61 priests, and 38 churches.

Guadix, Diocese of (Gaudicensis), in the province of Granada, Spain, suffragan of Granada. Rt. Rev. Timoteo Hernandez y Mulas, born in Morales del Vino 1856, and appointed to this see 19 December, 1907, died 19 March, 1921, and his successor has not yet been appointed. The diocese covers an area of about 1828 sq. miles and comprises a Catholic population of 189,098. The 1920 statistics credit it with 80 parishes, 5 archpriests, 160 priests, 62 churches, 88 chapels and 10 convents with 11 religious and 110 Sisters.

Guam, Vicariate Apostolic of (cf. C. E., IX–660d, Mariana). The island of Guam is the largest and most populous of the Mariana group discovered by Magellan in 1521. As a result of the Spanish War Guam was ceded to the United States and has since been used as a naval station with naval commander serving as governor, while Spain sold the other islands in the group to Germany (1899). The island is thirty miles long and from four to eight miles wide. Situated in the Bay of Apia, latitude, N. 13° 26′ 22″; longitude, E. 144° 39′ 42″; Guam is 3428 miles from San Francisco, 1506 miles from Yokohama. The average temperature is 81° F., varying only slightly, with the highest point at 90° and the lowest 72°. The natives are called Chamorros and are of Malayan, Tagal, and Spanish blood. They are a peaceful, amicable people, respectful towards strangers and apt in learning the arts and sciences. The inhabitants number 14,090 natives and 498 Americans and foreigners. The capital, San Ignacio de Agaña, has about 10,000 inhabitants.

The principal agricultural products are the coconut which serves many purposes, maize, suni (sweet potato), bananas, federico from which they extract starch, and manga, a delicious fruit.

Since March, 1911, Guam has constituted a vicariate apostolic, entirely in the hands of the Spanish Capuchins. Formerly the island was part of the vicariate Apostolic of the Mariana Islands, but owing to the difference of nationality since the Spanish War, and to avoid future dissensions,

the Vicariate Apostolic of Guam was created. The vicariate has been taken from the Apostolic Delegation of Australasia and added to that of the Philippines, 20 October, 1921.

The first vicar apostolic was Rt. Rev. Francisco Xavier Ricardo Vila y Maten, O.M.Cap., born in Arenys a Mar, Spain, elected titular Bishop of Adraa and vicar Apostolic of Guam, 25 August, 1911, died 5 January, 1913. His successor was Rt. Rev. Augustin Bernaus y Serra, O.M. Cap., born at Artesa de Segre, 16 August, 1863, missionary in Costa Rica in 1906, elected titular Bishop of Milopotamus and Vicar Apostolic of Guam, 9 May, 1913, and transferred to the Vicariate Apostolic of Bluefields in October, 1914. The present Vicar Apostolic of Guam is Rt. Rev. Joachim Felipe Olaiz y Zabalza, O.M. Cap., born in Pampluna, 6 June, 1872, elevated to the titular bishopric of Docimum, and made Vicar Apostolic of Guam, 20 July, 1914, and consecrated 30 November following.

Rev. José Palomo Tones, a native of Agaña and son of one of the principal Chamorra families, exercised the functions of the priesthood there for fifty-seven years. He was pastor at Agaña and during his long priesthood he was called upon to defend the Faith against the dangers of Protestant heresies, showing his zeal for the faith and his care of his flock in such a manner that Pope Pius X rewarded him with the title of Monsignor. Respected by natives and foreigners, especially the Americans, whom he served in many ways, Mgr. Palomo died in July, 1918. Governor Smith expressed his thanks to the bishop for the aid rendered by the missionaries in the activities of the government during late war. In Guam there are 6 parishes, 10 churches, 6 stations, 8 regular priests, and 4 lay brothers. Six Sisters are expected to take a parish school in Agaña. Practically all the 14,000 natives are Catholics, as well as most of the 500 Spaniards, Americans, and Japanese.

Guarda, Diocese of (Ægitaniensis or Ægitianensis), in Portugal, suffragan of Lisbon. Rt. Rev. Manoel Vieira de Mattos, appointed to this see 26 June, 1903, was promoted to the Archdiocese of Braga, 1 October, 1914, and was succeeded by Rt. Rev. Jose Alves Mattoso, born in Coja, Portugal, 1870, served as chancellor of Coimbre and named bishop 3 October, 1914. The 1920 statistics credit the diocese with 289,774 Catholics, 357 parishes, 531 priests, and 936 churches or chapels.

Guastalla, Diocese of (Guastallensis), in the province of Reggio-Emelia, Northern Italy, suffragan of Modena. This see is filled by Rt. Rev. Agostino Cattaneo, born in Crema, 1853, served as secretary and episcopal chancellor, then professor of theology in the seminary of Crema and vicar general, was made a private chamberlain 21 September, 1901, and appointed bishop 15 March, 1910, to succeed Rt. Rev. Andrea Sarti, transferred to Pistoie and Prato, 29 April, 1909. According to 1920 statistics the diocese comprises 65,000 Catholics; 26 parishes, 75 secular priests, 51 Sisters, 25 Seminarians, and 58 churches and chapels.

Guatemala, Archdiocese of (Sancta Jacobi majoris de Guatemala; cf. C. E., VII–54a).—Since 16 December, 1743, the diocese of Guatemala has been raised to metropolitan rank, having four suffragans assigned to it. To-day the metropolitan has no suffragans, the dioceses of Nicaragua, Honduras, Costa Rica, and San Salvador having been raised to metropolitan rank. On 2 December, 1913, Nicaragua was detached as suffragan from Guatemala and divided into three dioceses and a vicariate, with metropolitan at Managua. San Salvador was created an archdiocese on 11 February, 1913, Honduras was divided 2 February, 1916, with metropolitan at Tegucigalpa; finally Costa Rica on 16 February, 1921, was divided into two dioceses with metropolitan at San José de Costa Rica.

Ricardo Casanova y Estrada, born in Guatemala, 10 November, 1844, studied civil law, canon law, and medicine, ordained 1876, was elected Archbishop of Guatemala, primate of Central America, 25 January, 1886, and died 14 April, 1913. His successor was Julio Ramón Riveiro y Jacinto, O.P., born at Coban, Guatemala, 17 February, 1854, expelled from the convent where he studied 7 June, 1872, ordained 1877, elected archbishop 8 April, 1914, consecrated in Rome, 10 May following and resigned in 1921. The present archbishop of Guatemala is Rt. Rev. Aloysius Munoz, S. J., who was born in Guatemala in 1859 and elevated to the archbishopric 30 July, 1921.

In the capital city of Guatemala there are a cathedral and 22 churches. In the entire country there are 115 parishes with 125 secular and 7 regular priests, the scarcity of clergy causing nearly 40 parishes to be vacant. The population of about two million is almost entirely Catholic. The Church maintains a preparatory seminary, 4 colleges for boys, 7 for girls, 1 high school, 1 normal school, 6 professional schools and some elementary schools. Besides, there are 4 asylums and 3 hospitals.

There are two societies organized among the clergy and many among the laity, while five periodicals and reviews are published under ecclesiastical auspices. There is no aid from the Government in any ecclesiastical work and the establishment of monastic and conventual institutions has been prohibited since 1872, when much church property was confiscated and disestablished.

Guaxupe, Diocese of (Guaxupensis), erected 3 February, 1916, from the northern part of the diocese of Pouso Alegre in the state of Minas Geraes, Brazil. The parishes of Poços de Caldas, Campestre, and Machado form the southern boundary. It comprises an area of 9432.4210 sq. miles, and has 300,000 inhabitants. The first bishop was Rt. Rev. Antonio Augusto de Assis, consecrated titular Bishop of Sura and auxiliary of Pouso Alegre in 1907, succeeding to the see of Pouso Alegre in 1909, and transferred to Guaxupe in 1916. He resigned in 1919, and was succeeded 3 July, by Antonio Correa, the present Bishop of Guaxupe.

Within the diocese there are 300,000 Catholics, 37 secular and 12 regular priests; 50 churches, 10 convents for women, 2 colleges for men with 10 teachers and 90 students, 8 colleges for girls with 50 teachers and 600 students, 2 high schools with 12 teachers and 70 pupils, 7 homes, about 70 organizations or societies for the laity, and three Catholic periodicals. A seminary is at present under construction. By special legislation of the state of Minas Geraes the priests are permitted to teach the Catholic religion in their own homes to the pupils of the public schools, commonly called "Grupos Escolares." About 10,000 pupils of these schools are thus receiving Catholic instruction.

Guayaquil, Diocese of (Guayaquilensis; cf. C. E., VII–54d), suffragan of Quito, in Ecuador, South America. The diocese contains 208,000 inhabitants, including 93,370 Catholics and 2000 Protestants, 34 parishes, 52 churches and chapels, 30 secular priests, and 28 regulars. In the city of Guayaquil there are 80,000 inhabitants, 5 city parishes, 7 rural parishes, 6 rural deaneries. The following orders of men and women have foundations in the diocese:

Dominicans (1 house), Franciscans (1), Augustinians (1), Fathers of Mercy (1), Jesuits (1), Lazarists (1), Christian Brothers (1), Sisters of Charity (8 houses in Guayaquil, 1 at Babahoyo, 1 at Machala), Sisters of Providence and of the Immaculate Conception (1 house), Sisters of Marie Auxiliatrice (1), Sisters of the National Congregation of Blessed Mariana of Jesus (1 house at Guayaquil, 1 at Babahoyo).

The present bishop is the Rt. Rev. Andrés Machado, S.J., b. at Cuenca, 16 August, 1850, entered Society of Jesus 19 July, 1866, provincial of Ecuador, elected bishop of Riobamba 12 November, 1907, published 19 December following, transferred to Guayaquil, 26 April, 1916, published 4 December following. He succeeded Rt. Rev. Juan Maria Riera, O.P., who administered the diocese 1912–1915. At the present time Mgr. Machado, like Bishop Riera before him, is administrator of the diocese of Porto-Viejo.

Gubbio, Diocese of (Eugubinensis; cf. C. E., VII–55b), in the province of Perugia, in Umbria (Central Italy). This diocese was originally directly subject to the Holy See, but in 1563 became a suffragan of Urbino. In 1918 Gubbio reverted to the direct jurisdiction of the Holy See.

In 1907 Giovanni Battista Nasalli-Rocca, b. in Piacenza, 27 August, 1872, was elevated to the bishopric of Gubbio. On 7 December, 1916, Mgr. Nasalli-Rocca was appointed titular Archbishop of Thebes and succeeded by Carlo Tacetti, b. in Sanniniatello, 19 November, 1861, consecrated Bishop of Gubbio on 22 March, 1917. Mgr. Tacetti died 6 April, 1920, and was succeeded by Leonardo Navarro Pio, b. in Segni, 22 September, 1877, who was elevated to the bishopric 16 December, 1921.

During the years of the war a *casa del soldato* was founded in Gubbio and both clergy and laity were always foremost in assisting and organizing the various undertakings that arose from needs of war. The most notable event of the diocese in recent years was the translation in 1919 of the incorrupt body of the diocesan patron, Saint Ubaldo, from his church on Mount Ingino to the cathedral, the restoration of the church on the mountain and the conferring of the title of basilica by Pope Benedict XV. On 21 August, 1919, the body of Saint Ubaldo was again solemnly translated to his church, just as it had been moved there 725 years before, and was buried under the new main altar.

The see has 65 parishes, 43,606 souls, 1 monastery for men, 1 abbey for men, 4 convents for men, 79 secular priests, 16 regular priests, 7 monasteries for women, 7 convents for women, 97 nuns, 4 lay brothers, 259 churches, 1 seminary with 15 seminarians, 1 college for men, 2 colleges for women, and 4 elementary schools. The missionary work of the diocese includes 2 homes, 3 asylums, and 5 hospitals.

Guiana, British (or Demerara), Vicariate Apostolic of (cf. C. E., VII–62d), comprises British Guiana and Barbados and is under the care of the Jesuits. Rt. Rev. Compton Galton, S.J., titular Bishop of Petenissus and vicar Apostolic since 1901–1902, resides at Georgetown.

The Catholic population, numbering about 25,000 (1922), is composed of British, Portuguese, blacks, mixed, East Indians, Chinese, and aboriginal Indians.

Gregorio Bettencourt, great benefactor to the cathedral, Knight of St. Gregory, died in 1919. Rev. Paul Miller, S.J., head master of St. Stanislaus College died in 1921 and Rev. Francis O'Donnell, S.J., who had been laboring for thirty-two years in the missions died in 1921.

In 1910 a mission was started among the Macushi Indians in the far interior. That year the Vicar Apostolic visited the Indian missions in the interior. The cathedral was destroyed by fire in 1913. In 1915 the foundation stone of the new cathedral was laid and by 1921 a portion of the edifice was opened for service on Passion Sunday. The priests of the vicariate are admitted to minister in the three public hospitals, Leper and Lunatic Asylums, Government Industrial Schools and the Penal Settlement. Twenty-eight elementary schools are aided by the government and also the girls' orphanage. Three conferences of St. Vincent de Paul have been organized among the laity, and a periodical "The Catholic Standard of British Guiana" is published.

The vicariate has 12 parishes, 3 missions, 37 churches, 10 stations, 4 secular priests, 17 regular priests, 10 convents for women, 40 nuns, 30 sisters, 1 high school with 60 boys attending, and 32 elementary schools with 135 teachers and 5237 pupils. There are two orphanages, one for boys and one for girls.

Guiana, Diocese of. See Saint Thomas of Guiana.

Guiana, Dutch (or Surinam), Vicariate Apostolic of (cf. C. E., VII–63a), has a spiritual jurisdiction over 20,900 Catholics under the charge of Rt. Rev. Theodore Van Roosmalen, C.SS.R., titular Bishop of Antigone, who resides in Paramaribo. Bishop Van Roosmalen, born at Bois-le-Duc, 27 July, 1875, and elevated 23 August, 1911, was appointed by decree the following November to succeed Bishop Meeuwissen, C.SS.R., who had resigned and retired to a convent at Amsterdam. The colony is entirely in the hands of the Redemptorists and the schools and other Catholic institutions receive government support. Among the laity the Association of the Holy Family has been organized with 194 men and 766 women members; also the Association of the Blessed Sacrament with 626 members, the Confraternity of the Living Rosary with 1057 members; the Sodality of the Sacred Heart with 1517 members, and the Confraternity of Our Lady of Perpetual Help and St. Alphonsus with 1795 members. In the vicariate two periodicals are published, "De Surinamer," which is issued twice a week and "De Katholiche Waarschuwer," every two weeks.

In the city of Paramaribo there are 4 parishes and outside of the city 4 quasi-parishes. In the whole vicariate there are 10 convents for men and 6 for women, 53 churches and chapels, 8 stations, 33 regular priests, 35 lay brothers, 109 Sisters, 2 high schools with 21 teachers and 624 students, 2 normal schools with 6 teachers and 10 students, 29 elementary schools with 90 teachers and 3680 students, 2 industrial schools with 5 teachers and 134 pupils, 1 home for the aged, 2 orphanages, 1 asylum, and 9 schools for the poor with 675 pupils.

Guiana, French (or Cayenne), Prefecture Apostolic of (Guyanæ Gallicæ seu Cayennæ), in South America. This territory was entrusted to the Fathers of the Holy Ghost in 1816, but owing to the hostility of the Government they were forced to abandon it. A large portion of the Catholic population are convicts, as Cayenne, the residence of the prefect apostolic is a penal settlement, no longer used for white convicts however, owing to the frequency of yellow fever. Rev. Justin Fabre was named prefect apostolic in January, 1914, after having served as administrator apostolic. The Catholics number about 36,000, of whom 12,000 are convicts, and the remainder of the population is

made up of 8000 to 10,000 pagans (Indians, Redskins, and Negroes), and 4000 to 5000 heretics. The mission is served by 21 priests, there being 15 churches with resident priests and 15 without priests, 26 stations and 9 schools with 1300 pupils.

Guinea, FRENCH, VICARIATE APOSTOLIC OF (GUINEÆ GALLICAE), comprises a French colony of the same name in Western Africa. By a Decree of 17 April, 1920, this territory was raised from a prefecture apostolic; it is entrusted to the Fathers of the Holy Ghost, Rt. Rev. Raymond-René Le Rouge being vicar apostolic. Born in Chaise-Baudouin, France, 1876, he came to French Guinea in 1901, was made prefect apostolic in 1911, promoted to be first vicar apostolic and consecrated titular Bishop of Selga, 22 April, 1920. He resides at Konakry, which has developed into one of the most important cities of the western Coast of Africa, connected by railway with Niger and the Sudan, and ranking among the first commercial cities of that country. Mohammedanism was brought into this country many centuries ago, but numerous Fetishist tribes remain, among the most important of which Christianity has been established. Bishop Le Rouge has been largely instrumental in the religious progress, but he is handicapped by the lack of a church in Konakry in keeping with the importance of the city and the colony, however he hopes to accomplish this soon. One of the great difficulties that has to be overcome by the missionaries in this country is the diversity of language, where every tribe and every village has a different dialect. In spite of the war the missionaries have founded a new station at Kurussa in the northeastern part of the vicariate, a position of great importance. The native city is divided into clans, each under a Mussulman master. Their captives, according to the Koran, are not allowed to practice the religion of Islam, and consequently many thousands of these pagans will be given to the Christians if the masters can be compensated. The remainder of the territory served by this new station, the region between Baffa and Boké, includes more than 200,000 souls, the tribes of Baga, entirely Fetishist and the Fulah Mussulmans.

According to latest statistics there are 2,000,000 people included in this vicariate and of this number 5600 are Catholics, 4127 catechumens, 700 heretics, 300,000 mussulman, and 700,000 pagans. The mission comprises 9 principal stations, 5 secondary stations, 65 posts of catechists, and 319 Christianized villages; it is served by 22 priests, 66 native catechists, 6 stations, 14 French schools, 1 school of catechists, 12 orphanages, 1 lower seminary, 3 agricultural schools, 3 industrial schools, 7 pharmacies, 1 village of freedmen, 3 Brothers, 9 European Missionary Sisters, and 4 native Sisters.

Guiney, LOUISE IMOGEN, poet and essayist, b. Boston, Mass., 7 January, 1861; d. at Chipping Campden, England, 2 November, 1920. She was the daughter of Gen. Patrick Robert Guiney, a soldier in the Union Army during the American Civil War, and was educated at a private school in Boston and at the Convent of the Sacred Heart, Elmhurst, Providence, R. I., from which she was graduated in 1880. Her earliest literary work appeared in the Boston "Post" and the Boston "Courier." In 1887 she was a contributor to "Harper's," "Scribner's," and "The Atlantic Monthly." The last sixteen years of her life were spent at Oxford, England. Among her best known writings are "Patrins," "The White Sail," "Monsieur Henri," "Edmund Campion," and "Robert Emmet." She edited the works of Mathew Arnold, Mangan, Henry Vaughan, and other writers. Her poetry was delicate and elevated, and yet virile, and her prose had a rare distinction of thought and diction.

Guisasola y Menéndez, VICTORIANO, Cardinal, Archbishop of Toledo, and Patriarch of the East Indies, b. at Oviedo, Spain, April 21, 1852; d. at Madrid on 2 September, 1920. He was first a lawyer and then a priest, and was appointed secretary of the Bishop of Orihuela and head of the cathedral school of the diocese. In 1884 he was canon of Compostella; in 1893 Bishop of Osma. In 1897 he was transferred to Madrid, then to Valencia, and finally to the Archbishopric of Toledo. He was created cardinal in 1914, receiving the biretta at the hands of Alphonso XIII; the hat was conferred later (8 September). He was the cardinal of the factory-lands and country-folk, and devoted himself especially to them, founding a number of guilds for their spiritual and material betterment. As he was the national chaplain of the Spanish army he was buried with military honors.

Gulf of St. Lawrence, VICARIATE APOSTOLIC OF (SINUS SANCTI LAURENTII), in Canada, suffragan of Quebec. This territory first erected into a prefecture apostolic, in 1882, was entrusted to the Eudists in 1903 and raised to a vicariate apostolic 12 September, 1905. The official residence is at Seven Islands, Saguenay County, Canada, but as yet no vicar has been appointed to succeed Rt. Rev. Patrice-Alexandre Chiasson, who was appointed titular Bishop of Lydda and vicar apostolic 10 March, 1919, and transferred to the diocese of Chatham, 9 September, 1920. This vicariate covers an area of 54,000 sq. miles and comprises a total population of 11,000, of whom 9650 are Catholics, including 2000 Indians. According to 1920 statistics it counts 19 regular priests, 12 stations with resident priests, 28 stations without priests, 19 chapels, 19 oratories, 950 children in Catholic schools, and 19 religious of the Infant Jesus.

Gurk, DIOCESE OF (GURCENSIS; cf. C. E., VII–88c), a prince-bishopric of Carinthia, Austria, suffragan of Salzburg, with residence at Klagenfürt. This see is filled by Rt. Rev. Adam Hefter, born in Prien, Bavaria, 1871, appointed 5 February, 1915, succeeding Rt. Rev. Balthazar Kaltner, promoted to Salzburg, 25 May, 1914. According to 1921 statistics the diocese comprises a Catholic population of 376,051; 19,668 Protestants, 244 Jews, and 596 of other religions; 200 parishes, 380 secular and 128 regular clergy.

Győr (German RAAB), DIOCESE OF (JAURINENSIS; cf. C. E., VII–94c).—The diocese of Győr, suffragan to the Archdiocese of Esztergom, lies in the former Kingdom of Hungary with two cathedral chapters, one at Győr and the other at Sopron. By the treaty of St. Germain the Odenburg or Sopron district was lost by Hungary to Austria, and to-day the diocese is divided between the two Governments, with a cathedral chapter in each country.

During the late war twenty-seven priests and most of the clergy were called to the colors, some were chaplains for the troops on the front, others cared for the wounded in hospitals, and some took up arms for the defence of the country. Those who remained at home worked for those at war, consoled widows and orphans, and nursed the wounded and sick. Ladislaus Prince Batthany-Strattmann and Prince Elemer Lonyay during the whole time of the war, and the cathedral chapter of Győr, for a year and a half, with their own resources supported a hospital for wounded and sick soldiers.

The bishop supported in the Szany orphanage twelve orphans, whose fathers died for the country.

During the Communistic dictatorship the press of the diocese, although not strictly Catholic, bound the various Christians together in defense against the common foe and the leading papers, especially the "Dunantuli Hirlap" of Györ and the "Soproni Hirlap" presented a united Christian opinion against the dangers of Communism.

Rt. Rev. Nicholas Széchényi, born at Sopron, 6 January, 1868, elected Bishop of Györ, 16 December, 1901, was transferred to the diocese of Nagy-Varàd, 20 April, 1911, and on 18 June, 1911, Rt. Rev. Leopold Arpád Várady, born in Temeswar, Diocese of Csanad, 18 June, 1865, was consecrated bishop of Györ in the cathedral, which post he held until 25 March, 1914, when he was promoted to be Archbishop of Kalocsa. After a few months Rt. Rev. Anthony Fetser, born at Nagy Karolydior, in the Diocese of Szathmar, 14 January, 1862, elected titular Bishop of Paleopolis and auxiliary at Nagy-Varàd was transferred 20 April, 1911, to the diocese of Györ. Under Bishops Széchényi and Várady (1907–1913) the greater part of the cathedral at Györ was restored. A new seminary for the clergy of the diocese was erected in 1910.

On 21 October, 1913, Rt. Rev. Ernest Kutorátz, titular Bishop of Martiana and auxiliary of Györ, born at Siglo in the diocese and elevated to the bishopric 19 April, 1897, died. Nicholas Prince Esperházy, patron of 81 parishes in the diocese and leader of the noblemen of Hungary, who had always labored for the Church and had been a good example to all Christians, died in Sopron in 1920. His wife, born Countess Margarita Czuráky, who died in 1910, a real mother of the poor and patron of the Church, is still remembered with benediction. In 1914 occurred the death of Anthony Ruschek, titular abbot and canon of the cathedral of Györ, and in 1916 that of Anthony Mobl, bishop-elect of Serbia; both were the authors of many books and translations. During the days of the Communist strife in Hungary two priests perished. Anthony Szemelliser, pastor of Füles, was shot 9 April, 1919, and Francis Wohlmuth, pastor of Császar, was hung 5 June, 1919, martyrs to the Catholic religion and to their country.

The diocese includes 241 parishes with 379 churches and 296 chapels. There are, however, in the diocese 48 Lutheran churches, 27 Calvinists churches, 35 Jewish synagogues, and 1 Greek Orthodox church. The religious orders of men include: 1 congregation of Premonstratentians, 2 monasteries of Benedictines, 2 houses of the Order of Pious Schools, 1 convent of Dominicans, 2 convents of Franciscans (O.F.M.), 1 convent of Capuchins, 1 convent of Discalced Carmelites, 1 convent of Servants of Mary, 1 convent of Hospitallers of St. John of God. The religious orders of women have: 2 monasteries of Ursulines, 1 convent of Discalced Carmelites, 10 houses of Daughters of St. Vincent de Paul, 1 house of Franciscan Sisters, 1 house of Sisters of the Holy Cross, 26 congregations of Daughters of the Divine Redeemer, with a mother-house in Sopron and 1 house of Sisters of the Divine Savior. There are 82 regular and 390 secular priests, 20 lay brothers, 147 nuns, and 307 Sisters. The number of Catholics is 495,000, of whom the greater part are Hungarians, although about 150,000 speak German, 50,000 Croatian and 4000 Slovakian.

There are in the diocese 2 seminaries with 72 seminarians, 379 normal or elementary schools with 511 laymen, 147 laywomen, and 96 religious instructing 67,900 pupils. There are so-called public schools for girls with 25 teachers and 660 pupils; 5 preparatory schools in which teachers are trained for work in elementary and public schools and taking care of children with 41 ecclesiastical instructors and 380 scholars; 5 gymnasia, two for boys under the Benedictines, two for boys under the Order of Pious Schools, and one for girls under the Ursulines with 48 religious as instructors and 1470 scholars. There are 27 day nurseries in charge of the Sisters, who also conduct 10 hospitals and orphanages.

The elementary, public, and preparatory schools supported by the Government come under the rule of a local board, whose members are nearly always pastors or other priests, so that in this way the clergy have influence in the schools. Moreover in the gymnasia, normal and business schools, sustained by the Government, the pupils are instructed by catechists named by the bishop, who are either entirely supported or receive some salary from the Government. Two ecclesiastical papers, "Evangelium," a theological paper, and "Eucharistikus Értesito," are published in the diocese

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Haarlem, Diocese of (Harlemensis; cf. C. E., VII–95a), a suffragan of the Archdiocese of Utrecht in Holland. Augustin Joseph Callier, born at Flessingue in this diocese 20 May, 1849, for eleven years vicar general, was elected bishop 11 September, 1903. Bishop Callier had been instrumental for many years in the erection of the new cathedral, which is the glory of the diocese of Haarlem. The Catholics number 700,000. There are two seminaries with 120 and 300 students. The diocese counts (1921) 261 parishes, 290 churches, 60 convents for men, 195 for women, 584 secular and 187 regular priests, two colleges with 1091 students, 376 elementary schools with 84,490 pupils, 184 training schools with 21,213 pupils, 5 industrial schools with 1368 pupils. Thirteen Catholic papers are published. The Government contributes to the support of all Catholic schools.

Haeckel, Ernst Heinrich, zoologist and philosophic writer, b. at Potsdam, Prussia, on 16 February, 1834; d. at Jena on 9 August, 1919. He studied in Berlin and Würzburg under Virchow, Kölliker, and Müller, graduating in medicine in Berlin in 1857. After practicing medicine for a short time he gave himself up to natural history, and in 1861 was appointed lecturer in zoology at Jena, and full professor in 1865. The fruit of a voyage to Messina was a monograph on radiolaria which attracted considerable attention. Among the many scientific studies by Haeckel may be cited the well-known "Challenger," reports on "Deep-Sea Medusae," "Radiolaria," "Siphonophoræ," and "Deep-Sea Keratosa." Haeckel now came forward as a champion of Darwinism and wrote his "General Morphology of the Organism" (1806), which was followed in 1868 by his "History of Creation," and in 1874 by his "Evolution of Man." After 1896 Haeckel, wandering from the realm of biology, became almost exclusively a vehement apostle of Monism and issued his "Riddle of the Universe," which was welcomed by the free-thinkers and the mass of untrained readers. This atheistic attack was completely broken down by Father John Gerard, S. J.'s "The Old Riddle and the Newest Answer." In many of Haeckel's writings his disregard for truth led him to manipulate facts to suit his theories, and in this way he succeeded in popularizing his theory of Evolution. But because his hatred was reserved for religion, because his forgeries were favorable to atheism and free-thought, because he denied free-will and yet advocated the emancipation of man from the fetters of dogma and morality, his dishonest methods were condoned by the universities and the press in Germany, England, and America. There was a limit, however, to this prostitution of science in the judgment of a few scientists, and finally Haeckel's frauds were mercilessly exposed by Erich Wasmann, S. J. A detailed exposé of his deceit is contained in "Haeckel's Frauds and Forgeries," by Assmuth and Hull.

Haileybury, Diocese of (Haileyburensis), in Canada, is suffragan to the Archdiocese of Ottawa. It was erected 31 December, 1916, from the Vicariate Apostolic of Temiskaming, the boundaries remaining the same. The present incumbent and first bishop of the diocese, Rt. Rev. Elie-Anicet Latulipe was born at St. Anicet, 1859, ordained in Montreal, 1885, appointed titular Bishop of Cotenna and vicar apostolic of Temiskaming 1 October, 1908, consecrated 30 November following, transferred to Haileybury 17 January, 1916. In May, 1919, the Diocese of Haileybury was divided and a portion of it erected into the Vicariate Apostlic of Northern Ontario.

At the present time (1921) the Catholic population of the diocese is approximately 41,633, divided as follows: French-Canadian, 37,945; English speaking 3731; Indians, 1427; and other nationalities, 500. The diocese lost a prominent clergyman by the death of the Abbé Wilfrid Gagné, who was a victim of the forest fire 29 July, 1916. By present statistics there are 43 parishes, 45 churches, 27 missions, 18 convents for women, 55 secular and 4 regular clergy, 19 Brothers, 181 Sisters, 16 seminarians, 8 secondary schools for girls with 90 teachers and 800 pupils, 1 academy for boys with 13 teachers and 800 pupils, 115 elementary schools with 6957 pupils; some of these elementary schools receive a small appropriation from the Government. Among the charitable institutions are 4 hospitals and 2 orphanages and all the public institutions are open to the priests.

Haiti (cf. C. E., VII–114b), a republic embracing the western portion of the island of Haiti, has an estimated area of 10,204 sq. miles and a population of about 2,000,000, ninety per cent of whom are negroes. The largest city, Port-au-Prince, has an estimated population of 101,272; Cap Haïtien 18,952; Cayes 12,000; Gonaives 30,000; Port-de-Paix 10,000.

Education.—Public education is free, the country being divided into 15 inspectors' districts. The sum alloted for public instruction amounts to nearly $1,000,000, but education is in an unsatisfactory state, especially in the small districts. In the treaty between Haiti and the United States (1915) no provision was made for the Department of Education as there was for the sanitary and engineering departments. Although education is compulsory, there is insufficient money to maintain an efficient system of education. The Catholics are the most frequent benefactors and are doing by far the greater part of the work of education, in the way of private schools under religious or parti-religious supervision. In 1918 there were 854 public primary schools with 61,956 pupils, 29 secondary schools with 4816 pupils, 1 normal school, a school of law and one of medicine with 102 students.

Economic Conditions.—The revenue of Haiti is derived almost exclusively from customs paid in American gold on exports and imports. On 1 January, 1920, the debt of Haiti consisted of gold loans amounting to 149,894,087 francs; the internal debt amounted to $2,918,080. The total interest of the foreign debt now due is 28,417,632 francs. In 1918–19 the revenue amounted to $5,115,930; the expenditure to $2,918,080. From 1 October, 1919, to 30 June, 1920, the foreign trade of the republic amounted to $38,577,652 (imports, $17,117,608; exports, $21,460,044). In 1920 the exports to the United States were valued at $8,973,534; the imports from the same country at $19,990,380.

Government.—Haiti is a republic, with a constitution dating from 12 June, 1918. The legisla-

tive power is vested in a Chamber of Deputies on the basis of one member for each 60,000 inhabitants, the 42 members being chosen for two years by direct popular vote, and in a Senate of 15 members, chosen for 6 years, also by popular vote. The president is elected for four years by the two Chambers, and receives an annual salary of $24,000. Under the protectorate established by the United States in November, 1915, there is an armed constabulary, both urban and rural (established in 1916) which is drawn from the United States Marine Corps.

HISTORY (1911–1921).—From the establishment of the Dominican Republic in 1843 to 1914 Haiti was the scene of constant revolutions. Corrupt politics, incompetency and bad faith in public business brought about a deplorable state of affairs. Finally, in 1915, a new revolution occurred in which the government of Davilmar Théodore was overthrown and General Vilbrun Guillaume was elected president. Civil war broke out again in a few months; the president fled to the French Legation, where he was killed, and 150 political prisoners were put to death. The United States intervened, landing the United States Marine Corps to preserve order. In November, 1915, a convention was signed between the United States and Haiti, and a receivership of customs and Haitian resources for ten years was established under the control of the United States, and a native constabulary under United States officers was formed.

ECCLESIASTICAL HISTORY.—Ecclesiastically the Republic of Haiti is divided into the Archdiocese of Port-au-Prince and the dioceses of Gonaives, Cayes, Cap Haïtien, and Port-de-Paix. Gonaives is administered by Archbishop Conan of Port-au-Prince; Cayes is administered by Archbishop Pichon, auxiliary of Archbishop Conan; and Port-de-Paix is administered by Bishop Kersuzan of Cap Haïtien. The Holy See is represented in Haiti by Mgr. Frederico Fioretti, *chargé d'affairs* since the papal nuncio was transferred to Belgrade in 1920.

The Church has been the one creative force in Haiti since the signing of the Concordat with Rome in 1860. In a country hampered by poverty, illiteracy, and an unstable administration, the Catholic Church has striven for education and progress. The clergy and religious have suffered great hardships due to the system of graft prevalent in the republic, and the extreme poverty of the people. In the years 1906 to 1919 fifteen Christian Brothers died from starvation or its effects, because they had received no salaries and had no means of subsistence. Frequently the destruction of churches and schools by fire has been due to revolutionary incendiarism. In spite of these obstacles great strides have been made. This is evidenced by statistics for Port-au-Prince in 1864, giving 14 parishes, 1 annex, and 9 priests, and in 1920 giving 28 parishes, 28 priests, and a Catholic population of 736,920. Throughout the republic there are now 100 parishes and 350 chapels. These chapels have no resident priest, but are served about once every month by the parish priest, or one of his assistants, who spend one to two weeks instructing the people. To about 100 chapels are attached rural schools. Churches are built by an appropriation of the government, and furnished by the clergy, which last is a difficult task in the face of great poverty. Masses are said at four o'clock and at eight, the former to suit the convenience of the poorer people, and the latter for the higher classes. The clergy are held in great respect by the people. A seminary established at Petionville for native clergy has been turned to other ecclesiastical uses, as there were no students, but Archbishop Conan is now conducting a theological school for natives and has educated Haitian priests.

The minister of education of the Haitian Government estimates illiteracy at 80 per cent, and only 8 per cent of the population of school age attend school. Against this condition the Catholic Church has labored unceasingly. The Christian Brothers opened their first school at Port-au-Prince in 1864; of the 300 boys who applied for admission only 150 could be accommodated. A second school was opened at Jacmel in 1866, in which year the school at Port-au-Prince was burned down. Another school opened in 1867 was also destroyed by fire. The Brothers were obliged to abandon their educational work in Haiti until 1871, when a school was again opened at Jacmel. This was followed by foundations at Port-au-Prince and elsewhere, until in 1881 there were 46 Brothers teaching 12 schools with an average attendance of 2700 boys. By 1887 they were assisted by 9 native teachers. Meantime the Brothers were suffering untold hardships from lack of food, clothes, and books, and many had died from yellow fever and other causes. But the work of education continued. In 1897 there were 98 Brothers teaching 5467 boys. A succession of hardships, such as incendiarism and entire lack of funds, required the closing of many schools from 1902 to 1912, when the St. Louis de Gonzague College and chapel were partly wrecked in the blowing up of the National Palace. In 1914, 26 Brothers of military age enlisted in the World War. In 1917 there were 57 Brothers, assisted by 23 native teachers, conducting 8 Government schools and the St. Louis de Gonzague attended by 3078 boys. After the armistice (1918) 6 schools were reopened. According to a convention signed by the Brothers and the Haitian Government in 1921 and approved by the financial adviser under the treaty of 1915, the Brothers are now receiving a salary of $50 a month, which will enable them successfully to continue their work. There are three Catholic colleges in Haiti: Our Lady of Perpetual Help at Cap Haïtien; Little Seminary and College, of St. Martial; and St. Louis de Gonzague at Port-au-Prince. There are 12 schools for boys, 11 supported by the Government, and the primary department of St. Louis de Gonzague for pupils who pay for tuition. These schools are conducted by about 80 Christian Brothers and 31 laymen. The average attendance at the colleges is 1100 to 1200; Christian Brothers schools from 2900 to 3000.

The Sisters conduct 45 schools. Under the direction of the Sisters of St. Joseph of Cluny are 21 schools and 3 Government hospitals. The Daughters of Wisdom have 23 schools and 5 Government hospitals. The Daughters of Mary conduct 2 domestic science schools. The average attendance at the girls intermediate or high schools is 1000 to 1100; Sisters' schools from 4000 to 4100. General ecclesiastical statistics for the Republic of Haiti are: secular clergy 152, priests and Brothers of the Congregation of the Holy Ghost 19, priests and Brothers of the Company of Mary 18, Christian Brothers 73, Sisters of St. Joseph of Cluny 171, Daughters of Wisdom 203, Daughters of Mary 8.

An event of recent interest was the testimony of Fr. Louis Marie Le Sidaner, rector of Thomazeau, before the hearings of the Senate Committee 2 December, 1921. He testified against the occupation of Haiti, and cited numerous incidents of importance. The temporary chaplain of the U. S. Navy and Marine Corps in Haiti (of whom one-third are Catholic) is Fr. Marcas, C.S.Sp. General religious statistics give: Episcopalians 2500, Wes-

leyans 2500, Baptists 2000, Methodists 1500, Seventh Day Adventists 300.

Hajdu-Dorogh, Diocese of (Hajdu-Doroghensis; cf. C. E., XVI–35d), Greek Rite, suffragan of Esztergom, Hungary. The episcopal see is at Hajdu-Dorogh, but the residence is at Debreczin; the liturgical language is ancient Greek. The first and present bishop is Rt. Rev. Stephen Miklossy, b. at Rakóez, 22 August, 1857, ordained 1884, pastor of Satoraljanjhely, diocese of Munkacs, dean of the countship of Zenplen, elected bishop 23 June, 1913, and consecrated the following October. In 1914, an assault having been made upon the bishop, he transferred his residence to Nyiregyháza. In 1913 there were in the diocese 73,225 Catholics, of whom 14,220 were Rumanians.

Hakodate, Diocese of (Hacodatensis; cf. C. E., VII–116a), in Japan, is suffragan to the Archdiocese of Tokio. On 12 February, 1915, this diocese ceded part of its territory to the Prefecture Apostolic of Sapporo and part to the Prefecture Apostolic of Nygata. It now (1921) comprises 1 province and 4 departments; Oshima, of which province Hakodate is the capital, Aomori, Iwate, Niyugi, and Fukushima, and extends from 37° to 42° north latitude, and from 139° to 142° east longitude. The total population numbers 4,500,000, all Japanese with the exception of a few families of Russian refugees and a few foreign business representatives.

The Aino aborigines, who were originally found in this diocese, belonged to the territory which is now a part of the Prefecture of Sapporo. The present incumbent and first bishop of Hakodate, Rt. Rev. Alexander Berlioz, member of the Society of Foreign Missions, to whose care this diocese is entrusted, was born in the Diocese of Chambéry, France, 1852, ordained 1875, went as a missionary to Japan, 1879, appointed titular Bishop of Calinda and Vicar Apostolic of Hakodate 24 April, 1891, and made bishop of Hakodate 15 June following, consecrated at Tokio, 25 July, 1891.

The two principal events of the diocese during recent years have been the return of the missionaries who were mobilized during the World War, and the visit of the papal delegate, Mgr. Fumasoni-Biondi, in August, 1920. This event happily coincided with the celebration of the tercentary of the sending of Hasekura Tsunenega in 1620 as envoy from the Japanese court to the courts of Spain and the Vatican, where he was baptized. The papal delegate was invited by the civil authorities to participate in this celebration, which was religious as well as patriotic, since the seventeenth-century hero thus honored was called upon to publicly defend the Faith, and his son died for it.

A most prominent member of this mission, and a noted botanist as well, Rt. Rev. Urbain Faurie, (q.v.), d. in the Island of Formosa, 4 July, 1915. He was one of the pioneers in the study of Japanese plant life and was held in high esteem by the personnel of the Botanical Garden of Tokio, as well as in other countries to which he sent specimens.

The religious communities established in this diocese, in addition to the members of the Society of the Foreign Missions, are: the Trappists with 54 religious, Trappistines with 60 religious, the Sisters of St. Paul of the Cross with 18 religious, and the Cistercians with 60 religious; all of these orders have a number of native members. By present statistics the Catholics of the diocese number 2718, showing a slight diminution since 1919, owing mostly to emigration caused by the poverty in this territory. There are 17 parishes, 17 distinctly Christian districts, but in general the Christians are scattered, 26 churches and chapels, 17 of which are blessed, 1 preparatory seminary, 2 seminarians, 21 European and 3 native priests. The State reserves all jurisdiction over primary schools, and obliges all other schools to teach the classics, but the universities are allowed comparative liberty. However, there is 1 Catholic school for boys which is tolerated because of the almost deserted region in which it is located, and in this there are 12 pupils. There are three schools for girls under the Sisters of St. Paul of the Cross, which follow the official program and which are practically self-supporting; 1 of these schools is situated at Hakodate with 162 pupils, 1 at Morioka with 230 pupils, 1 at Sendai with 220 pupils. Various charitable institutions include, 1 orphanage under the Trappist Fathers with 14 children, 1 under the Trappistines with 35 children, 3 dispensaries conducted by the Sisters of St. Paul of the Cross which cared for 46,224 cases in 1921, and two farms. During the past year (1921–22) there were in this diocese 116 baptisms of pagans, 78 of whom were at the point of death, 146 baptisms of infants at the point of death, 67 Christian children, 1128 first confessions and 1111 first communions.

Halicz, Archdiocese of. See Lwow.

Halifax, Archdiocese of (Halifaxiensis; cf. C. E., VII–117c), comprises the peninsula of Nova Scotia, with the exception of three counties, and the Bermuda Islands. There are 300,000 inhabitants, 55,000 Catholics, 74 secular priests, 26 regulars, 32 seminarians, 37 parishes, 86 churches, 10 chapels, 2 congregations of men and 4 of women, 300 religious, and 4000 children in the Catholic schools. The present archbishop is Most Rev. Edward J. McCarthy, consecrated 1906. On 15 December, 1920, was celebrated the centenary of the diocese; the actual date of erection was 1842, but the Acadian territory was separated from Quebec in 1817, and the first vicar apostolic, Mgr. Burke, was consecrated in 1818.

Hamburg (cf. C. E., VII–121b).—A city in the former empire of Germany and now called the Free City of Hamburg in the Republic of Hamburg. According to the census of 1919 there were 1,064,000 inhabitants in the state and 999,000 in the city. In 1910 there were 51,200 Catholics and 19,500 Jews in the state. The state of Hamburg consists of the Hanseatic Free City itself and 4 Landherrenschaften: 1 Landherrenschaft der Geestlande, 2 Landherrenschaft der Marschlande, 3 Landherrenschaft Bergedorf, 4 Landherrenschaft Ritzelbüttel. The Protestant population is divided into 5 church districts with 33 parish churches, 6 chapels and about 100 clergymen. The Catholics in the Vicariate Apostolic number 50,000. There are 8 Catholic parishes, the oldest of which is St. Ansgar, which dates from the seventeenth century and is generally known as Little St. Michael's. Next comes St. Boniface's Church, dating from 1910. About 25 priests are engaged in caring for the needs of these churches. Until 1920 the State refused to support the Catholic schools. According to the new constitution the state is compelled to contribute to their maintenance, which it does in a considerable measure, the deficiency being made up by the Catholics of the vicariate.

There are altogether 173 elementary or public schools (*Volkschulen*), and of these 11 are Catholic parochial schools. The secondary schools include 1 Catholic high school for boys, 1 *Höhere Schule* (9 year curriculum, mainly classics, for boys); 1

Realschule (Latin, science, and modern languages); 1 *Progymnasium* (6 year classical course). Among the 50 girls' high schools one is Catholic, and is conducted by the Ursuline Sisters. A Catholic lyceum has been opened at Holzdamm. Hamburg belongs to the Vicariate Apostolic of the Northern Missions under the Bishop of Osnabruck (q.v.).

Hamilton, Diocese of (Hamiltonensis; cf. C. E., VII–123a), in Ontario, suffragan to the Archdiocese of Toronto, is under the administration of its fourth bishop, Rt. Rev. Thomas Joseph Dowling, D.D. Bishop Dowling has filled the see since 1889, having been transferred from Peterborough, where he was consecrated in 1887. On account of his great number of years in the episcopate he is Dean of the Canadian bishops, and on the occasion of the golden jubilee of his priesthood in 1914 he was made an assistant at the Pontifical Throne.

During the World War the scarcity of priests in the diocese was so great that a number had to be borrowed from London. Only one of the enlisted priests, however, was sent overseas, but the Catholics of the diocese went far beyond their percentage in enlistments, the number from the Cathedral parish alone being 676 before conscription went into effect, and all the other parishes show similar records.

On 9 May, 1918, the diocese lost its vicar general by the death of Rt. Rev. Mgr. John M. Mahoney, D.C.L., and domestic prelate. He was one of Ontario's most distinguished priests, and a well known authority on school law as well as a public spirited citizen, active in charitable and patriotic work.

The present statistics of the diocese (1921) show 50 parishes, 93 churches, 43 missions with 10 stations, 1 convent of Christian Brothers, 12 convents for women, 56 secular and 20 regular clergy, 200 nuns, 21 seminarians, 1 college for men with 15 teachers and attendance of 250, 1 high school with 10 teachers and attendance of 250 (110 boys and 140 girls), 2 academies with 18 teachers and attendance of 300, 50 elementary schools with 700 teachers and attendance of 8000. The various charitable institutions of the diocese are: 1 Infants' Home at Hamilton, 1 orphanage at Hamilton and 1 at St. Agatha, 1 hospital at Hamilton and 1 at Guelph, 1 refuge home at Dundas, 1 at St. Agatha, and 1 at Guelph. All the public institutions admit the priests of the diocese to minister in them and a government grant is made to the Catholic hospitals, homes and orphanages. Among the clergy the Priests' Eucharistic League is organized, and among the laity the Holy Name Society and the Catholic Women's League. The "Catholic Magazine" is published monthly in the diocese.

Hansjacob, Heinrich, writer of Black Forest village stories (*Schwarzwaelder Dorfdichter*), b. at Haslach, Baden, 19 August, 1836; ordained priest at twenty-six; for fifteen years pastor at Hagnau, a small village on the Bodensee; transferred to Freiburg, 1884, where he has since remained as *Stadtpfarrer* in charge of Saint Martin's. From 1871 to 1881, Hansjacob was a member of the *Landtag* of the Grand Duchy of Baden, and twice, in 1870 and in 1873, suffered imprisonment because of his staunch defense of liberty during the Baden *Kulturkamp*. His writings comprise over thirty volumes, mostly narratives and memoirs, with travels and two historical novels. The most popular are "Ausmeiner Jugendzeit" (Heidelberg, 1880); "Wilde Kirschen" (1888); "Schneeballen" (3 vol., 1892–93), and "Waldleute" (Stuttgart, 1897). These have been published widely in America, as serials in secular weeklies, and are representative of Hansjacob's style and his charmingly original method in the village story. The *Dorfgeschichte* was perhaps, first introduced by Jeremias Gotthelf and Alexander Weill, and later made popular by the great success of Berthold Auerbach's "Schwarzwaelder Dorfgeschichte" (1843), and now has its most original representative in Heinrich Hansjacob, whose striking and entertaining character sketches of *Das Volk*, in which he excels, are always from life, and in their real names and locations. These sketches are so remarkable in the simple straightforward, good humored manner of the people he describes, and are so reliable, that they have served as sources of information to students of the sociology and political economy of the romantic *Schwarzwald*. Hansjacob follows no school of writing and recognizes no principles of narration. He will have none of the "gray theory" of books of rhetoric, but insists that he will follow only life and custom as he finds them among the people. His point of view is consistently idealistic, but in his treatment, which is so personal as to be almost universally biographical, he is an unerring realist. The restraint and dignity of his language, and his chaste and unembellished sentences, are suggestive of the classics. Hansjacob represents, as perhaps no other living writer, the very soul of the people of the German highlands.

A. Geiger, *Das Badner Land* in *Das Literarische Echo*, I, col. 871 ff.; Roedder, *Introduction* (in English) to *Schwarzwaldeut* (New York, 1913); Bischoff, *Heinrich Hansjacob, der Schwarzwaelder Dorfdichter, Eine literarische Studie* (Stuttgart); Hansjacob, *Der Theodor, Einleitung von Heinrich Bischoff*, with portrait of author (Leipsig, 1918).

Vincent Henry Huck.

Harbor Grace, Diocese of (Portus Gratiæ; cf. C. E., VII–133c), suffragan of St. John's, Newfoundland, comprises the northeast portion of the Island of Newfoundland, and Labrador. The Indian missions in the interior of Labrador are attended from Harbor Grace. There are 23 secular priests in the diocese, 40 churches, 94 stations, 5 convents (3 of the Sisters of the Presentation and 2 of the Sisters of Mercy), 2 academies, and a total of 115 schools with 129 teachers. The Catholic population is 24,000, and the Protestant population is 74,000. The present bishop is Rt. Rev. John March, consecrated 1906.

Harrisburg, Diocese of (Harisburgensis; cf. C. E., VII–143a), ceded three of its original counties, Fulton, Center, and Clinton, to the Diocese of Altoona, which was formed in 1901. It now comprises 15 counties with an area of 7565 sq. miles, and where it originally contained 25,000 Catholics with 22 priests and 40 churches, it now contains a Catholic population of 80,252, comprising English-speaking people, German, Croatian, Polish, Slovak, Magyar, Lithuanian, and Italian.

After seventeen years in the See of Harrisburg, the Rt. Rev. John Walter Shanahan, third bishop of the diocese, died on 19 February, 1916. At the time of his death the number of parishes had increased to 74 and 120 priests were administering to approximately 80,000 Catholics. Bishop Shanahan was succeeded by the Rt. Rev. Philip R. McDevitt, consecrated 21 September, 1916. He was born in Philadelphia on 12 July, 1858, and was superintendent of the parish schools of that diocese from 1899 to 1916. On 30 January, 1917, occurred the death of Rt. Rev. Mgr. John Jos. Koch, D.D., vicar general of the diocese, pastor of St. Edward's Church, Shamokin, and for fifty-three years a pioneer missionary in Central Pennsylvania. Born in

the province of Lorraine, France, on 5 February, 1840, he came to America early in 1862, after completing his preparatory studies in the college of Pont-à-Mousson and the Grand Séminaire of Nancy. He received minor orders from Mgr. Darboy, afterwards Archbishop of Paris, and later assassinated in the time of the Commune, and after completing his studies at St. Charles Borromeo Seminary, Philadelphia, was ordained to the priesthood by Bishop Wood 27 February, 1863.

On 29 September, 1918, the golden jubilee of the diocese was celebrated, and a memorial to Bishop Shanahan erected in the cathedral was unveiled by the Most Rev. John Bonzano, D.D., Apostolic Delegate. During the World War the diocese gave four chaplains and two auxiliary chaplains to the service, and the laity responded promptly to all patriotic calls.

Religious in the diocese of Harrisburg include: Men: Franciscans, Minor Conventuals, Fathers of the Holy Ghost, Redemptorists, Irish Capuchins, and Friars Minor; Orders of women: Sisters of Mercy, Sisters Servants of the Immaculate Heart of Mary, Sisters of St. Joseph, of the Holy Cross, of Charity (of Mt. St. Vincent), of Christian Charity, of Third Order of St. Francis, of St. Francis, O.M.C., Felician Sisters, O.S.F., of Sts. Cyril and Methodius, of St. Casimir, and Sisters Adorers of the Most Precious Blood. Priests number 103 secular and 20 regular; ecclesiastical students 37; churches with resident priests 75; missions 18; parish schools 48 with 12,450 pupils; orphan asylums 3 with 297 inmates; hospital 1; academies 3 with 243 pupils, 2 high schools with 8 teachers and attendance of 144 (51 boys, 93 girls), 2 training schools with 11 teachers and attendance of 43. All public institutions admit Catholic priests. Among the clergy the Clerical Purgatorial Association and the Priests' Eucharistic League are organized, and among the laity the K. of C., A. O. H., K. of St. George, Blessed Virgin's Sodality, Holy Name Society, St. Vincent de Paul, and Altar Guilds.

Hartford, Diocese of (Hartfordiensis; cf. C. E., VI–144a).—John J. Nilan, the seventh and present Bishop of Hartford, was born at Newburyport, 1 August, 1855. He received his early education in the elementary and high schools of his native town, made his classical studies at Nicolet, Canada, and his course of philosophy and theology at St. Joseph's Seminary, Troy, New York, where he was ordained 21 December, 1878. He exercised the sacred ministry in several parishes of the Archdiocese of Boston, where his zeal and efficiency won for him a promotion to the permanent rectorship of St. Joseph's Church in Amesbury. It was during his pastorate in Amesbury that he was chosen to fill the vacancy in the see of Hartford. He was consecrated in the cathedral at Hartford on 28 April, 1910, the diocese having been vacant since the death of Bishop Tierney (5 October, 1908).

From the very outset of his episcopal career he gave evidence of that zeal and energy which always characterized his work in the sacred ministry. Under his leadership and direction the diocese has been enriched by 1 large infant asylum, 2 academies for young ladies, 40 parishes, 17 parochial schools, and splendidly equipped additions to 4 hospitals. He established a Diocesan Bureau of Social Service, with headquarters in Hartford and branches in several of the large industrial centers, and he has infused new life and vigor into the Holy Name and St. Vincent de Paul Societies. He applied for an auxiliary in 1919 and received Rt. Rev. John Gregory Murray, D.D., titular Bishop of Flavias, who had been his chancellor for nine years. Bishop Murray was born at Waterbury in the diocese of Hartford, 26 February, 1877, student at Louvain, where he was ordained 14 April, 1900, and was elected bishop 18 December, 1919, and consecrated at Hartford by Mgr. Bonzano 28 April, 1920.

Present Condition of the Diocese.—Within the limits of the State of Connecticut there are at present 545,147 Catholics, while the non-Catholic population is 859,924 (1921). They are ministered to by 450 priests. The number of parishes in the diocese is 211; of these 157 are English-speaking churches, 13 French, 6 German, 2 Hungarian, 10 Italian, 6 Lithuanian, 1 Maronite, 19 Polish, 4 Slovak, 1 Slovenian. There are also missions for the Syrians and Chaldeans. There is a preparatory seminary with 163 students, while 150 students are making their course of philosophy and theology in Canada, Europe, and the United States. The religious orders of men are represented by the Dominican Friars at New Haven, Franciscan Friars Minor at Winsted, Franciscan Conventuals at Bridgeport, Jesuits at South Norwalk, Missionaries of La Salette at Hartford and Danielson, Fathers of the Congregation of St. Charles Borromeo at New Haven, Vincentian Fathers at Derby and New Haven, and the Fathers of the Holy Ghost at Darien and Ridgefield. There are two seminaries of religious orders with 54 students.

There are 1680 religious women in the diocese, representing 24 communities. The Sisters of Mercy (721 in community) conduct 2 academies, 37 parochial schools, 1 infant asylum, 1 orphan asylum, and 1 home for the aged. They care for and instruct 22,900 persons. The Sisters of Charity of Our Lady Mother of Mercy (105 in community) conduct 1 hospital, 1 academy, and 4 parochial schools. The total number of people under their care is 2954. The Sisters of Charity of Emmittsburg (46 in community) have the care of 1 hospital, 1 day nursery, and 3 parochial schools; they care for 2010 persons. The Sisters of St. Joseph (243 in community) have charge of 2 hospitals, 1 academy, 1 school for boys, and 8 parochial schools; they are responsible for the care of 3700 persons. The Sisters of the Congregation de Notre Dame have 1 academy in which they train 200 pupils. The Sisters of St. Dominic conduct 1 academy and 1 parochial school, having under their charge 333 pupils. The Little Sisters of the Poor maintain 1 home for the aged poor, which has accommodation for 168 inmates. The Sisters of the Holy Ghost (168 in community) conduct 2 homes for working girls and 8 parochial schools. They also care for the sick poor in their homes. They are responsible for the care of about 4000 people. The Daughters of St. Vincent de Paul conduct 1 hospital and 1 day nursery. The Sisters of the Good Shepherd have charge of 1 house of correction for wayward girls. The Missionary Apostolic Zelatrices Sisters of the Sacred Heart conduct 1 orphanage and 2 day nurseries, in which they care for and instruct 265 children. Other religious communities which furnish teaching staffs for parochial schools in the diocese are: the Felician Sisters of St. Francis, Sisters of SS. Cyril and Methodius, Sisters of Divine Charity, Sisters of the Holy Family of Nazareth, Sisters of the Holy Cross and of the Seven Dolors, Sisters of the Assumption, Schools Sisters of Notre Dame, Polish Sisters of St. Joseph, Sisters of the Resurrection, and Sisters of St. Francis.

Hartmann, Felix von, Cardinal, b. in Westphalia 15 December; d. at Cologne on 11 November, 1919; he was ordained priest in 1874, and then became

chaplain of Santa Maria dell'Anima in Rome. In 1880 he was Vicar at Havizbech and then private secretary of Mgr. Dingelstadt at Emmerich and subsequently Vicar General, Dean and Prothonotary in 1907, and consecrated Bishop of Munster 6 June, 1911. In 1913 he succeeded Cardinal Fischer in the see of Cologne, receiving the Grand Cross of Malta in 1914. He was a member of the Prussian House of Lords in 1916, and was created Cardinal Priest 25 May, 1914, with the title of St. John at the Latin Gate. He died on the first anniversary of the signing of the armistice.

Hauran, ARCHDIOCESE OF. See BOSTRA AND HAURAN.

Havana (SAN CRISTOBAL DE LA HABANA), DIOCESE OF (AVANENSIS; cf. C. E., VII–153c), suffragan of Santiago de Cuba, comprises the provinces of La Habana and Matanzas, with an area of 2818 square miles. The Catholic population is 500,000 and there are: 100 secular priests, 80 regulars, 8 colleges for boys with 1730 pupils; 14 boarding schools for young girls with 2200 pupils; 5 asylums, including 1 home for old people; 1 hospital; 2 houses of the Good Shepherd; 60 schools for catechumens; 57 parishes; and 55 churches and chapels. The present bishop is Rt. Rev. Pedro Gonzalès y Estrada, born in Havana, 1865, appointed 16 September, 1903, and consecrated 28 October following.

Hawaii, VICARIATE APOSTOLIC OF (cf. C. E., XIII–438a), formerly known as SANDWICH ISLANDS (SANDWIGIENSIS IN OCEANIA), comprises the Hawaiian Islands which now belong to the United States. According to the last census the entire population numbered approximately 256,912, comprising native Hawaiians, Portuguese, Spaniards, Porto Ricans, Filipinos, Chinese, Koreans, Japanese, Caucasians. About 50 per cent of the native Hawaiians are Catholic and in all there are from 70,000 to 75,000 Catholics in the vicariate.

At the present time (1921) the vicariate is under the administration of Rt. Rev. Libert Hubert Boeynaems, consecrated 25 July, 1903. The Church is constantly gaining ground in this territory, but the many different tongues spoken on the islands is one of the greatest handicaps. On 20 November, 1921, word was received that the pope had approved the transfer of the Hawaiian Islands by the Congregation of the Propaganda to the jurisdiction of the Apostolic Delegation at Washington. The islands were formerly under the jurisdiction of the Apostolic Delegation of Australia. Since 1912 the vicariate has lost many zealous workers from the ranks of the clergy. Among these was Rev. Wendelin Moeller, of the Congregation of the Sacred Hearts, successor to Father Damien in the Leper Settlement, born in Germany 21 March, 1850, ordained in Paris 26 May, 1877, transferred to Hawaiian Islands 1884, died 1 September, 1914. During the World War many of the citizens were drafted and one of the priests of the territory served as their chaplain, but none of these men were sent overseas. However, numbers of the men volunteered, and of these many gave up their lives.

In all there are 30 churches and about 95 chapels and missions, attended by 39 Fathers of the Sacred Hearts and 1 priest of the Society of Mary. Works of education and charity are conducted by the Brothers of Mary (from Dayton, Ohio) numbering 58, Franciscan Sisters (from Syracuse, N. Y.) numbering about 24, and 7 Brothers of the Sacred Hearts.

Very marked progress has been made in education in recent years, and now St. Louis College in Honolulu, under the Brothers of Mary, has an enrollment of 1015 boys, their school in Hilo (Island of Hawaii) has 319 boys, and in Wailuku (Island of Maui) 359 boys; under the Sisters of the Sacred Hearts there are, in Honolulu, a free school for the poor and a select school and boarding department with 552 girls; in Kaimuki an academy with 250 girls; under the Franciscan Sisters a school for girls in Hilo with 325 children. Among the charitable institutions there are: 2 orphanages, the Kapiolani Home for non-leprous girls, the Bishop Home in Molokai for leprous girls and women, and the Baldwin Home for boys and men on the same island, the Father Louis Home for boys in Hilo, and the Malulani Hospital (County Hospital). In addition to these institutions there is a colony in Honolulu of 55 girls, born of leper parents but not themselves afflicted, under the care of the Franciscan Sisters, and in Hilo Rev. Father Aloys has gathered together some 53 orphan or suffering boys. All the public institutions admit the priests and they are permitted to give religious instruction to the Catholic children in the public schools after classes are dismissed. The government gives financial support to the leper homes and the home for children of leper parents.

The Apostleship of Prayer, Confraternities of the Holy Rosary and Holy Scapular, Sodality of the Blessed Virgin, Propagation of the Faith, Society of the Holy Childhood, Third Order of St. Francis, Columbus Welfare Club, Young Men's and Young Ladies' Institutes, Holy Name Society and Catholic Ladies Society are established in the islands.

Healing Associations. See CHRISTIAN SCIENCE; NEW THOUGHT.

Healy, JOHN, Archbishop of Tuam, historian, b. at Ballinafad, Sligo, Ireland, on 14 November, 1841; d. at Tuam on 16 March, 1918. He entered the diocesan college at Summerhill, Athlone in 1860, and proceeding thence to Maynooth for philosophy and theology, was ordained in 1867. He next taught for two years at Summerhill, and then spent seven years in pastoral work. In 1879 he qualified for the chair of classics and the chair of theology at Maynooth College; selecting the latter he lectured there till 1883, when he was appointed prefect of the Dunboyne Establishment. The following years he was made titular Bishop of Macra and coadjutor to Dr. Duggan of Clonfert, whom he succeeded in 1896; and in 1903 he was transferred to Tuam. Archbishop Healy, who was only less interested in the temporal than in the spiritual welfare of the Irish people, was an able administrator. He was a member of the commission that reported to Parliament on the Irish University question, and it was largely due to him in conjunction with Archbishop Walsh that a solution of that problem, satisfactory to Catholics, was reached. He was also a member of the Senate of the National University of Ireland, a Governor of University College, Galway, vice-president of the Society of Antiquaries of Ireland, a member of the Irish Board of Agriculture and of the Royal Irish Academy. Brought in touch with nature in its wild and varied moods in Connaught, his natural gift of oratory rendered him a charming extempore speaker, while some of his studied addresses, like his speech on the occasion of Edmund Burke's centenary and his address at the Eucharistic Congress in London were brilliant.

From his boyhood Archbishop Healy had an enthusiastic devotion for St. Patrick, and to this love we owe his excellent "Life and Writings of St. Patrick," and the revival of the ancient pilgrimage to the summit of Croaghpatrick, overlooking the Atlantic, where St. Patrick prayed and

fasted forty days and nights (cf. C. E., 509–10). In addition he is the author of "Ireland's Ancient Schools and Scholars," a work which has enjoyed great popularity; "A Record of the Maynooth Centenary Celebrations," and a volume of "Papers and Addresses." His "Irish Essays, Literary and Historical," contain invaluable information about Ireland's ruined monasteries and shrines. Though he was conservative in his politics, as in his theology, one of his poems, "Red Hugh's Address to his Soldiers before the Battle of the Curlew Mountains," is so full of patriotic fervor that the children's reader in which it was printed was banned from the National Schools by the authorities. Archbishop Healy, as the founder and president of the Catholic Truth Society of Ireland, did excellent work in helping to popularize good healthy literature in his country.

Heart of Mary, Congregations of the—

Congregation of the Immaculate Heart of Mary (Congregation of Scheutveld; cf. C. E., VII–167c).—The Constitutions of the Congregation, approved *ad experimentum* in 1888, were definitively approved by papal decree, 20 July, 1900. The Congregation came under the jurisdiction of the Sacred Congregation of Propaganda, 18 March, 1921. Ven. Théophile Verbiest, founder of the order, was succeeded by Mgr. Vranckx, who remained at the head of the Congregation until 1888. The general superiors since 1888 are: Van Aertselaer (1888–98); Van Hecke (1898–1908); Albert Botty (1908–09); Florent Mortier (1909–20); Joseph Rutten (1920–). The Congregation now numbers 680 members. There are 171 Fathers in the Vicariates Apostolic of Central, Eastern, and Southwestern Mongolia and in the Vicariate Apostolic of Northern Kansu and the Prefecture Apostolic of Southern Kansu, China. They are assisted by 46 native priests and in charge of 122,904 Catholics and 44,201 catechumens, 469 churches and chapels, and 733 elementary schools with 18,297 children. The three Vicariates Apostolic of Mongolia have each a seminary with a total of 195 seminarians. There are 5 normal schools with 202 aspirant-teachers, and 10 colleges and boarding schools with 373 pupils.

In Africa, in Belgian Congo, the Congregation is in charge of the three Vicariates Apostolic of Leopoldville, New Antwerp, and Kassai, where 114 priests and 47 lay brothers attend 157,716 Catholics and 155,372 catechumens. There are 270 schools with 7,381 children and 39 churches and chapels. At the hospital in Kangu 250 sick people are attended daily, and 33 lazarets are established, especially for those afflicted with the sleeping sickness. In 1907 the first band of Scheut Fathers landed in Manila, Philippine Islands. They were on their way to the Mountain Province, to start the evangelization of the pagan tribes. They now number 45 priests and 7 lay brothers in charge of about 10,000 Christians and 500 catechumens from the hill tribes, and also of about 92,000 Catholics converted by the Spanish Friars and living in the lowlands in some parishes around Manila and in the Dioceses of Nueva Segovia and Tuguegarao in Northern Luzon. They have 75 churches and chapels and 56 schools with an attendance of 7,654 pupils. At the end of 1919 the Congregation sent a missionary to the Indians on the Mississippi; two Fathers are established at Philadelphia, in the Diocese of Natchez, Miss.; and a procurator of the Congregation is living in New York City.

During the war many Fathers and students took refuge in England, and devoted themselves to the spiritual care of the numerous Belgian refugees. At the invitation of the Cardinal Archbishop of Westminster three Fathers have remained in England and do some parish work among the Belgians of London. In recent years the Congregation lost two of its distinguished members: Rt. Rev. Bishop Bermyn (d. 1915), Vicar Apostolic of Southwest Mongolia and immediate successor of the martyred Bishop Hamer; and Rev. Albert Botty (d. 1919), former superior general. The organ of the Congregation is edited in Flemish ("Missiën van Scheut"), and in French ("Missions de Scheut").

Daughters of the Immaculate Heart of Mary (cf. C. E., VII–167b).—This association is resident in six or seven small communities at Peunes, France.

Daughters of the Most Holy and Immaculate Heart of Mary (cf. C. E., VII–167b).—Founded 2 July, 1848, at Olot in the Diocese of Gerona, Spain, by Very Rev. Joaquin Mosmitja y Puig, for the Christian education of young girls, and approved by the Holy See in 1849. The community prospered and houses were established in the Diocese of Gerona. In 1870 Rt. Rev. Thaddeus Amat, C.M., D.D., Bishop of Monterey and Los Angeles, in quest of a teaching sisterhood for his diocese, visited Gerona and appealed to the venerable founder of the Sisters of the Immaculate Heart. In the summer of the following year a party of ten Sisters left Spain, and in August of that same year began their work in California at Gilroy, the northernmost parish of Monterey and Los Angeles. The congregation achieved great success in the educational field and now numbers about 125 members in California, conducting the Immaculate Heart College in Hollywood, to which the mother-house is attached, two academies, one at San Luis Obispo and the other at San Bernardino, the cathedral high school and seven parochial grammar schools in Los Angeles and vicinity, the total enrollment in all being about 5,000.

Handmaids of the Most Pure Heart of Mary, a congregation of colored Sisters founded by Fr. Ignatius Lissner in 1916. In September of that year Fr. Lissner gathered together a few pious young women, gave them a little house next to St. Benedict's School in Savannah, and instructed and directed them in the missionary work intended for them. Three years later he drafted a permanent constitution which received the approval of Bishop Keily of Savannah, 12 March, 1919. The Sisters follow the Rule of St. Augustine, adapted to their works of charity and mercy. Their occupation is the practical education of colored children, visiting the sick and assisting them in every way if they are in need. They carefully watch over unprotected children, and provide work and employment for them, to enable them to become self-supporting. The Sisters at present teach children at St. Mary's School and St. Anthony's, West Savannah. The community numbers 6 professed Sisters, 4 novices, and 3 postulants. Mother Mary Theodore is the first Superior.

Sisters of the Sacred Heart of Mary (cf. C. E., VII–167d).—The Sisters' houses in Portugal were vacated by order of the Government in 1910. Three new foundations replaced these in 1911: two in Brazil (at Rio de Janeiro and Ciudad D'uba) and one at Tuy in Spain. All are flourishing academies. The nuns who had been secularized re-entered their convent at Oporto in October, 1920, and at Braga in May, 1921. A foundation was made at Cambrai in France, October, 1913, and on 1 October, 1921, an academy was opened in London. A Marymount Annex is in process of construction in Paris and is

to be opened 1 October, 1922. The Sisters have under their care colleges, finishing schools, academies, training schools for teachers, technical schools, parochial schools, and orphanages. The terms of office of general and local superiors are in accordance with the new Code of Canon Law.

Heart of Mary, SISTERS SERVANTS OF THE IMMACULATE.—See IMMACULATE HEART OF MARY, SISTERS SERVANTS OF THE.

Heart of Mary, HOLY, CONGREGATION OF AUGUSTINIANS OF THE. See LETELLIER, VICTOIRE.

Hebrews, EPISTLE TO THE (cf. C. E., VII–181c).—On 24 June, 1914, the Pontifical Biblical Commission issued, on the subject of the authorship of the Epistle to the Hebrews, a decision which, whilst reaffirming, on the one hand, the canonical character of this epistle, declares, on the other hand, that it ought to be held as the genuine work of St. Paul. The reasons adduced in some quarters, namely, the absence of the apostle's name and customary introduction, the remarkable purity of diction and elegance of style, the manner of quoting and arguing from the Old Testament, and the alleged differences of doctrine with the well authenticated letters of St. Paul, afford no solid basis to a denial of the Pauline authorship; they are, moreover, outweighed by far by the striking similitude of the teaching and its wording and of the warnings and exhortations, nay even by the close resemblance in the wording and sentences with those of the other Pauline writings. To say that St. Paul is the author is, of course, to attribute to the apostle under Divine inspiration the conception and expression of all the ideas; but not necessarily the elaboration of the outward form of the epistle.

Acta Apostolicae Sedis, VI (1914), 417-418; JACQUIER, *Etudes de critique et de philologie du Nouveau Testament* (Paris, 1920).

Hedley, JOHN CUTHBERT, Bishop of Newport, b. at Morpeth, England, 15 April, 1837; d. at Llanishen, near Cardiff, 11 November, 1915. He was the son of Edward A. Hedley, a physician, and at the age of thirteen was sent to the Benedictine College at Ampleforth in Yorkshire. On the completion of his college education he joined the English Congregation of Benedictines and was professed at St. Lawrence's Abbey, Ampleforth, on 10 November, 1855. Seven years later he was raised to the priesthood (19 October, 1862), and shortly afterwards he was sent to lecture in the house of studies at Belmont. On 29 September, 1873, he was consecrated by Archbishop Manning as Bishop of Cæsaropolis *in partibus* as auxiliary to his fellow-Benedictine, Dr. Brown, Bishop of Newport and Menevia, whom he succeeded on 18 February, 1881. In 1891 he was appointed assistant at the papal throne, and in 1896 was named president of the Catholic University Board; to him is largely due the approval given to Catholics attending Oxford and Cambridge. Bishop Hedley's influence on the Catholic life of England was important, for his advice was constantly sought by the members of the English hierarchy. He was sympathetic with those whose modern ways of thought rendered religious belief difficult. His great openness of mind is attributed by Wilfrid Ward—whose predecessor he had been for a time as editor of the "Dublin Review"—to the influence of Newman's works. "It needs a very rare and very sympathetic imagination to realize without personal contact an intellectual world wholly dissimilar to that in which you live. It is one of Bishop Hedley's triumphs that he did so to a remarkable extent." Dr. Hedley's sermons, which he was accustomed to deliver by reading, are real literature; they have been published in three volumes under the titles "Our Divine Saviour," "The Light of Life," and "The Christian Inheritance." Among the most memorable of his addresses are the funeral panegyrics on Cardinals Manning and Vaughan, and his oration at the opening of the Central Seminary of Oscott. The treatise "Lex Levitarum," as a commentary of the Regula Pastoralis of St. Gregory the Great, is of interest chiefly to religious, but "The Holy Eucharist" and "The Retreat" seem destined to enjoy a continued popularity among the laity as well.

Heidelberg, UNIVERSITY OF. See FREIBURG, ARCHDIOCESE OF.

Hejaz. See ARABIA.

Helena, DIOCESE OF (HELENENSIS; cf. C. E., VII–203c), suffragan of Oregon, comprises an area of 51,922 square miles and is one of the two sees in the State of Montana, U. S. A. Rt. Rev. John P. Carroll, the second bishop, was consecrated 21 December, 1904. He was born at Dubuque, Iowa, 22 February, 1864, and ordained 7 July, 1889. Under Bishop Carroll's direction the St. Helena Cathedral has been built (1908–1914), Mount St. Charles College and Preparatory Seminary has been erected and rapidly grown (1909–1921) and Catholic central high schools have been established in all important centers. The Jesuits who were pioneer priests in this territory, have several missions for Indians in this diocese.

During the late war Rev. J. G. Tongas and Rev. J. H. Ready rendered splendid service as chaplains. It is interesting to note that the percentage of volunteers exceeded that of other faiths and many men from the Diocese of Helena died on the battlefields. The State of Montana allows the ministry of priests in its public institutions, which are attended by a chaplain. There is a St. John's Ecclesiastical Society for infirm priests in the diocese and many organizations among the laity. Various parishes publish parish monthlies, and the college has a paper, the "Prospector." The House of the Good Shepherd, the Orphans' Home and the Infant Home receive compensation from the State for some of their inmates.

The communities of men in the Helena diocese are the Jesuits and the Premonstratentians, while the orders of women are Sisters of Charity of the B. V. M., Ursulines, Sisters of the Third Order of St. Dominic, Sisters of St. Francis of Perpetual Adoration, Sisters of Mercy and Sisters of the Good Shepherd. The diocese counts 50 parishes, 48 missions, 96 churches, 140 stations, 36 convents for women, 85 secular and 15 regular priests, 8 lay brothers, 330 nuns and sisters, 1 college and preparatory seminary with 12 priests and 5 laymen as professors, 27 seminarians and 126 students, 6 high schools with 54 teachers and 1038 pupils, 4 academies, 1 training school for nurses, 20 elementary schools with 5649 pupils, 1 orphan home, 1 House of the Good Shepherd, 1 Infant Home, 8 hospitals.

Helpers of the Holy Souls, SOCIETY OF THE (cf. C. E., VII–213a).—The Helpers offer up for the Holy Souls all the satisfactory part of their works of mercy among the poor, their vows and prayers, as well as indulgences applicable to themselves. Their chief work of mercy is visiting and caring for the sick poor. They also have numerous other works of zeal and charity, such as religious in-

struction for children and adults, and sewing classes from which the girls are allowed to take home the garments they have made. In 1921 over 84,000 general instructions were given to these sewing classes in New York. Here a modern settlement house was erected in 1914 on the site of the three old dwelling houses formerly used for the work in East 85th Street. There is a consequent enlargement of activities. The Marian Club for girls was organized in 1919 and now (1922) numbers 500 members. In 1917 the new convent and chapel in East 86th Street were erected. In San Francisco they have a new convent on Haight Street. In the past ten years new foundations have been made at Glasgow in Scotland, Bergamo in Italy, Lyons, Valence, and Rennes in France, Cheli in China.

A novitiate for England has been established at Marnhull, Dorset, and for Belgium at Overysche, near Brussels. An Italian novitiate has also been opened at San Remo, and the year 1922 will probably witness the beginnings of an American novitiate in the Diocese of New York. The Helpers do not engage in institutional work of any kind, although throughout the World War they operated ambulances in France and Belgium, and, as in 1870, ministered untiringly to the wounded as long as necessity required. At the general congregation of 1921 Rev. Mother Mary of St. Magdalen of Pazzi was re-elected superior general of the Society for a term of twelve years. The revised Code of Canon Law required few changes except a lengthened probation for postulants, six months being now the term instead of three as formerly. At present (1922) the Helpers have 43 houses in various parts of the world, with about 1000 members composing their communities.

Hemptinne, HILDEBRANDE DE, first Abbot Primate of the Benedictines, b. at Ghent on 10 June, 1849; d. at Beuron on 13 August, 1913. After serving in the papal army as a lieutenant of the Zouaves, he joined the sons of St. Benedict and was professed in the Abbey of Beuron on 15 August, 1870. He was ordained in June, 1872, and eighteen years later was elected Abbot of Maredsous, receiving the abbatial blessing at Monte Cassino on 5 October, 1890. Six years later he was appointed by Leo XIII primate of his order with the title of Abbot of San Anselmo de Urbe, with his residence in the new Benedictine international house on the Aventine, Rome. He was named consultor of several of the Sacred Congregations, procurator of the Greek College de Urbe and representative at Rome of the Greek Melchite patriarch of Antioch.

Herbermann, CHARLES GEORGE, teacher, author, and editor, b. at Saerbeck, Westphalia, Germany, 8 December, 1840; d. in New York 24 August, 1916. His father was George Herbermann of Glandorf, Hanover, the proprietor of the general country store at Saerbeck, and his mother was Elizabeth Stipp, born at Osnabrück, Hanover. At the age of nine Charles had completed the course at the local school, taught by a young priest, Vicar Hermes, and had commenced the study of Latin. To better the economic condition of the family, his father decided to become a citizen of the United States, and accordingly he emigrated with his family from Bremerhafen on 1 November, 1850, taking passage on the ship "Agnes." The family landed in New York on 21 January, 1851. During the unusually severe and protracted voyage the two youngest children had died. Charles was sent to the parochial school of St. Alphonsus in Thompson Street, which had been established by the Redemptorist Fathers for German-speaking Catholics. On 17 April, 1853, he enrolled as a student at the Jesuit College of Saint Francis Xavier in West Fifteenth Street, New York City. On the completion of the classical course in July, 1858, he was awarded the degree of A.B., not by St. Francis Xavier College which, founded only in November, 1850, had not yet received its charter, but by St. John's College, Fordham. From 1858 to 1869 he was a member of the teaching staff of his Alma Mater. His duties were first with the commercial department, in which instruction in arithmetic, bookkeeping, English, French, secondary mathematics, and physics was given. Later he also taught the Classics. He had a splendid baritone voice which, together with a considerable love for music, caused him to become a member of the choir of the Church of Saint Francis Xavier and at times to take part in the public recitals of the Mendelssohn Union, a notable organization composed chiefly of amateur musicians. He studied and received the degree of A.M. from St. John's in 1860 and that of Ph.D. from St. Francis Xavier in 1865. In later years he often spoke of his association with the distinguished members of the college faculty, Fathers de Luynes, Durthaller, Loyzance, Daubresse, Monroe, and Thébaud.

On 20 October, 1869, Dr. Herbermann, then barely twenty-nine years of age, was appointed Professor of the Latin Language and Literature at the College of the City of New York. The president of the college at that time was General Alexander S. Webb, who had distinguished himself on the field of Gettysburg. On 1 November, 1869, Professor Herbermann began his duties which were to last for forty-five years and to bring honor both to himself and to the college. As a teacher in the classroom, as an administrator of a department, and as a councillor in the faculty, he was successful from the beginning. In 1873 he added to his other tasks the congenial one of librarian of the college. The regard in which he was held by his "boys," men of different races and different creeds, many of whom had won distinction in professional or business life, was evidenced by a complimentary banquet tendered to him at the Hotel Astor on 12 January, 1911, at which his portrait in oil was presented to the college. Dr. Herbermann was a founder and the first president (1863) of the Xavier Alumni Sodality. He was also president of the Xavier Alumni Association, the Catholic Club, which he helped to establish, and of the German Catholic Congress, convened at Newark, New Jersey, in 1892. He lectured on German Literature at the Catholic Summer School, Cliff Haven, New York, in 1896, and again on the Kulturkampf in 1910. The United States Catholic Historical Society, projected by prelates and laymen attending the Third Plenary Council of Baltimore, had, after the death of John Gilmary Shea, suspended activity. In 1898 a group of zealous Catholics undertook the restoration of the Society. Dr. Herbermann became president and also editor of the series of monographs and of the "Historical Records and Studies." Both of these positions he occupied until his death. Under his presidency the Society grew and under his editorship it made important contributions to the field of Americana, such as the "Unpublished Letters of Charles Carroll of Carrollton," and to the Church History of America.

In January, 1905, Dr. Herbermann was called to the editorship-in-chief of THE CATHOLIC ENCYCLOPEDIA, to be "an international work of reference on the constitution, doctrine, discipline, and history of the Catholic Church" in fifteen volumes with

an index. To the performance of this task he brought a scholarship broad in content, often called "old-fashioned" on that account, and modern in method. His specialties were the classical Latin language and literature. He was learned in the English, French, German, and Greek literatures and in history, both civil and ecclesiastical. He had a good knowledge of philosophy, art, music, and general science. From 11 January, 1905, to 19 April, 1913, he presided over approximately one hundred and thirty-four formal sessions of the Board of Editors. He himself was in direct charge of the departments of literature, archaeology, art, civil history and civil law, music, national topics, and science. The first volume of the Encyclopedia appeared in the spring of 1907, and the fifteenth volume was copyrighted in 1912. The index volume was issued in 1914. Afflicted with glaucoma, Dr. Herbermann had suffered partial and finally complete loss of eyesight. His daughters, assisted sometimes by their brothers and occasionally by a friend, performed the task of readers and amanuenses for him in his labor as editor-in-chief.

Many academic and other honors were conferred on Dr. Herbermann in the course of his years of activity as a scholar. In 1882 his Alma Mater bestowed on him the degree of Doctor of Laws and in 1906 Holy Cross College of Worcester, Massachusetts, made him a Doctor of Letters, an honor repeated by the Catholic University in 1915. He received the Lætare Medal from the University of Notre Dame in 1913. He was twice honored by the Holy Father, Pius X; in 1909, when he was invested with Knighthood in the Order of Saint Gregory and, upon the completion of the CATHOLIC ENCYCLOPEDIA in 1913, when he received the medal *Pro Ecclesia et Pontifice*.

In July, 1873, he married Miss Mary Theresa Dieter, a native of Baltimore. She died in 1876, leaving two little daughters, the older of whom died in 1887. In 1880 he married Miss Elizabeth Schoeb of New York City, a native of Marburg in Hesse. She became the mother of seven children, one of whom died in early childhood. She died in 1893.

In September, 1914, while teaching a class at the college, Dr. Herbermann was stricken with an attack of aphasia. Although he quickly recovered from this, he was unable again to resume his academic duties, and he was made professor emeritus on 1 February, 1915. He still continued to study in his library, to take his habitual daily walks with his children or friends, to contribute articles on American Church history to the "Historical Records and Studies." He took pleasure in the visits of his friends, many of whom were associates of a lifetime, and he enjoyed the constant care and companionship of his children and the caresses of his little grandchildren. An attack of bronchial pneumonia, in January, 1916, left him in an enfeebled condition. He died fortified by the rites of the Church.

Dr. Herbermann was the author of many papers, chiefly on educational and historical topics, which appeared in various magazines, including the "Catholic Quarterly Review," "Catholic World," the "Messenger," "America," and the "Catholic Historical Review." He edited nine volumes of "Historical Records and Studies" issued by the U. S. Catholic Historical Society (New York, 1898–1916). For the Society he also wrote numerous articles (see index to Vol. XI of "Historical Records and Studies" for a partial list), translated Torfason's "History of Ancient Vinland" (1888, "Catholic Historical Magazine"), and, as editor, brought out the following monographs: "Unpublished Letters of Charles Carroll of Carrollton" (New York, 1902), Thébaud's "Three-Quarters of a Century," in three parts (New York, 1904, 1912, 1913), "Historical Sketch of St. Joseph's Provincial Seminary, Troy, N. Y." (New York, 1905), Waldseemüller's "Cosmographiæ Introductio" (New York, 1907), Lord Russell's "Diary of a Visit to the United States" (New York, 1910). He was the author of "Business Life in Ancient Rome" (New York, 1880). He edited Sallust's "Bellum Jugurthinum" (New York, 1886), and "Bellum Catilinæ" (Boston, 1890). He wrote "The Sulpicians in the United States" (New York, 1916). He was editor-in-chief of the CATHOLIC ENCYCLODEDIA (New York, 1907–1914).

UNITED STATES CATHOLIC HISTORICAL SOCIETY, *Historical Records and Studies*, Vol. X (New York, 1917); *City College Quarterly*, Vol. XII, No. 4 (New York, 1916).

PAUL H. LINEHAN.

Heresy (cf. C. E., VII–256a).—In the Code of Canon Law the term *heretic* means a baptized person who, while retaining the name of Christian, stubbornly denies or calls in doubt any truth which is to be accepted on Divine and Catholic Faith. All heretics incur *ipso facto* excommunication specially reserved in the internal forum to the Holy See; furthermore, unless they repent after being admonished, they are to be deprived of any ecclesiastical benefices, dignities, pensions or offices they have; they are to be declared tainted with infamy, and, if they be clerics, after a further fruitless warning they are to be degraded. Again, a similar excommunication is incurred by those who publish books written by heretics upholding and commending heresy, and by all who defend or knowingly and without due permission read or keep these or any other books prohibited by name by letters Apostolic. Formerly this censure was directed not against the publishers, but the printers. A "book" here means a volume of a certain size and unity (cf. III–524c); the word "knowingly" implies the knowledge that the book is by a heretic in defense of heresy and that it is prohibited; "letters Apostolic" means documents emanating directly from the pope, but not decrees of Roman Congregations, even if approved by the pope. Excommunication is no longer incurred by those who receive favor, or defend heretics. Those who favor heresy incur excommunication, which is, however, reserved to the Catholic ordinary and not as formerly reserved specially to the Holy See; they are: Catholics (a) who personally or by proxy go through the marriage ceremony before a non-Catholic minister, whether after or before the Catholic service, except where the minister is acting merely as a civil official, and the civil formality must be complied with and the parties intend merely a civil effect; (b) who marry with an agreement expressed or implied to bring up any of the children as non-Catholics; (c) who knowingly presume to hand over their children to a non-Catholic for baptism; and (d) who knowingly send their children or wards to be educated in a non-Catholic religion. The suspicion of heresy is attached (1) to the groups (b), (c), and (d) just mentioned, also to those (2) who knowingly and willingly aid in propagating heresy or who communicate with heretics in non-Catholic rites—for instance, joining in the singing of prayers at a Protestant service; merely passive or material presence, e. g. at funerals, may be tolerated for grave cause, as a mere act of courtesy or civil respect. Non-Catholics, of course, are admitted to all Catholic services, but not to the reception of the sacraments, or (3) who desecrate the Sacred Species; or (4) who appeal from the

decrees of the reigning pope to a general council; or (5) who obstinately remain for a year under excommunication; or (6) who are guilty of simony in administering or receiving the sacraments. If persons who are suspected of heresy on being warned do not remove the grounds for suspicion they are incapacitated from performing canonical "legal acts," and if they be clerics and do not heed a fresh warning they are to be suspended *a divinis;* when six full months have passed after they have been penalized, if they are still recalcitrant, they are to be deemed heretics and punished accordingly.

Heresy renders a person irregular *ex delicto;* it is an impediment to marriage with a Catholic, and where such a marriage has been allowed by dispensation the offspring would be prohibited by law from receiving orders as long as the parent remained in his or her error—though, of course, this prohibition could be removed by dispensation. It also renders one incapable of acting as sponsor, or of receiving ecclesiastical burial or of acquiring or retaining the right of patronage.

Hermopolis Magna, Diocese of (Hermopolitanensis Coptorum; cf. C. E., VII–289b), a see for the Coptic Rite, erected in 1895, with residence at Minieh in Upper Egypt. There are in the diocese 11 parishes, 11 churches, 2 missions, 3 stations, 3 convents of religious orders of men, 3 convents of nuns, 15 secular priests, 7 regulars, 5 lay brothers, 12 seminarians in the national seminary at Tahta, 16 elementary schools with 38 teachers and 1130 pupils. The schools receive no government aid. There are two associations among the laity. The Catholic population is 7565, of whom 5000 are Catholic Copts and 2565 Catholics of other rites. Mussulmans number 2,046,377; Orthodox Greeks 182,289, Protestants 10,258, Jews 826, other non-Christian sects 660, other Christians 1589. The first and present bishop is Rt. Rev. Joseph Maxime Sedfaoui, born in Akmim, 1863, studied at Beyrouth, and was ordained 1889, served as a pastor, professor at the College of St. Francis Xavier at Alexandria, and appointed 6 March, 1896; named vicar general of the Patriarchate of Alexandria in 1908. This see is titular for the Latin Rite and the present bishop is Rt. Rev. George Glossauer, auxiliary Bishop of Prague, consecrated 8 September, 1917.

Hertling, Georg F., Count von, Catholic philosopher and Chancellor of the German Empire, b. at Darmstadt on 31 August, 1843; d. at Ruhpolding, Bavaria, on 4 January, 1919; son of Jakob and Antonie (von Guaita) Hertling. After studying in Münster, Munich, and Berlin, he passed some time in Italy, and in 1869 married Anna von Biegeleben. He obtained a lectureship and later a professorship in philosophy in Bonn, and in 1880 was called to a similar position in Munich. From 1875 till 1890 and again in 1896 he was a member of the Reichstag. In 1909–11 he was leader of the Center Party, and in 1912 he was appointed first Centrist president of the Bavarian ministry. He refused the imperial chancellorship when von Bethmann Hollweg fell during the war, but after the failure of Michaelis he accepted. His appointment was an innovation, as the preceding German chancellors had all been Prussians and Protestants. In his initial speech he discussed President Wilson's "fourteen points," and professed Germany's readiness for a peace of reconciliation based on a recognition of the integrity of the empire. Having failed to persuade the Allies to negotiate on terms of equality, he resigned his office on 30 September, 1918. He was active in the promotion of Catholic interests and social legislation in Germany, and secured the establishment of a Catholic theological faculty in Strasburg. He was a founder and later president of the Görres Gesellschaft and the German Society of Christian Art, and was a member of the Bavarian Academy of Science from 1899. With Clemens Bäumker he founded the Beitrage zur Geschichte der Philosophie des M.A. Among von Hertling's writings the following are noteworthy: "Materie und Form, und die Definition der Seele bei Aristoteles" (1871), "Uber die Grenzen der mechan. Naturerklärg" (1875), "Hypothese Darwins" (1879), "Albertus Magnus" (1880), "Aussätze und Reden sozialpolit. Inhalts" (1884), "John Locke und die Schule von Cambridge" (1892), "Descartes' Beziehungen zur Scholastik" (1897–99), "Das Prinzip des Katholizismus und die Wiss," "Augustin" (1902), and "Erinnerungen aus meinen Leben."

Hesse (cf. C. E., VII–298c), a free state in the Republic of Germany, has an area of 2968 sq. miles, and a population of about 1,291,249 (1919). The largest cities are (1919): Mayence (Mainz), with a population of 107,930; Darmstadt, the capital, 82,368; Offenbach 75,380; Worms 44,290; Giessen 33,409.

Education.—In 1920 there were 979 public elementary schools, with 4282 teachers and 204,709 pupils; the continuation schools had 28,259 pupils. Hesse had 11 *gymnasia,* 3 *progymnasia,* 3 *realgymnasia,* 9 *oberrealschulen,* 18 *realschulen,* 1 agricultural college, and 22 incomplete *realschulen,* 7 higher girls' schools with 4408 pupils, and 49 private schools with 5029 pupils. The University of Giessen had 2143 students and the Technical High School at Darmstadt 2206 students.

Economics and Agriculture.—Of the area 63.4% is under cultivation; 31.5% is forests; 5.1% is uncultivated. Arable land occupies 923,403 acres; meadows and pastures 252,602 acres; vineyards 36,087 acres, and forests 599,790 acres. Of the latter, 186,382 acres belong to the State, 123,155 acres to the communes. In 1919 rye was the principal crop, with a yield of 99,717 tons from 135,070 acres. The 33,245 acres under vines yielded 7,388,480 gallons of wine valued at 213,021,796 marks.

Recent History.—Hesse with the other territories acquired by Prussia in 1866 formed the Prussian province of Hesse-Nassau until 1918, when after the overthrow of the Empire it was proclaimed a State (*lander*) in the Republic of Germany. Its constitution was adopted on 20 December, 1919, and provides for a *Landtag* of 70 members. For administrative purposes, the republic (state) is divided into 3 provinces, 18 circles, and 983 communes.

Religion.—Ecclesiastically Hesse belongs to the Diocese of Mainz (q.v.).

Hexham and Newcastle, Diocese of (Hagulstadensis et Novocastrensis; cf. C. E., VII–318c), comprises the counties of Northumberland, Durham, Cumberland, and Westmoreland, in the North of England. The present bishop is Rt. Rev. Richard Collins, born in Newbury, England, 1857, studied at Ushaw and was ordained in 1885, served in various missions and was made administrator of the cathedral at Newcastle in 1895, chancellor of Hexham in 1897, and appointed titular Bishop of Selenus and auxiliary bishop 1905, elevated to the see 1909; the episcopal residence is at Newcastle-on-Tyne. The total population of the diocese (1911 census) is 2,396,380, and the Catholic population is 227,486. The Benedictines, Dominicans, and Redemptorists are established in the diocese,

as are also the Carmelites, Daughters of Wisdom, Daughters of the Cross, Dominican Nuns, Faithful Companions of Jesus, Sisters of the Good Shepherd, Little Sisters of the Poor, Poor Clares, Poor Sisters of Nazareth, Sisters of Charity, Sisters of Charity of St. Paul, Sisters of Marie Reparatrice, Sisters of Mercy, Sisters of St. Thomas of Villanova, Sisters of the Sacred Hearts of Jesus and Mary, Society of the Sacred Heart, and Ursulines. St. Cuthbert's College is at Ushaw, and St. Cuthbert's Grammar School at Newcastle-on-Tyne. There are boarding schools for girls at Darlington, West Hastlepool, Berwick-on-Tweed, Sunderland, and Newcastle. The Society of the Sacred Heart conducts a training school for teachers at Newcastle-on-Tyne. The Central School at Jarrow is under the Daughters of the Cross. There are in the diocese 270 clergy, of whom 221 are secular priests and 49 regulars; 188 churches; 46 convents; 2 industrial schools for boys; 1 industrial school for girls; 1 poor-law school for girls from workhouses; 29 elementary schools for girls conducted by religious; 119 public elementary schools receiving government grant; 2 secondary schools for boys; 9 secondary schools for girls; 1 hospital conducted by Dominican Sisters; 2 houses of mercy in charge of the Sisters of Mercy; 1 orphanage for boys conducted by the Sisters of Charity; 1 orphanage for girls conducted by the Sisters of Nazareth; 2 refuges for penitents; 3 homes for the aged poor under the care of the Little Sisters of the Poor. The following associations are represented in the diocese: Catholic Needlework Guild, Catholic Women's League, Catholic Truth Society, Society for the Propagation of the Faith, and Society of St. Vincent de Paul.

Hijaz. See ARABIA.

Hildesheim, DIOCESE OF (HILDESHEIMENSIS; cf. C. E., VII–353b), in Germany. Since 1915 the see has been administered by the Rt. Rev. Joseph Ernst, b. at Grossalgermissen 8 November, 1863, ordained 2 August, 1886, elected 26 May, 1915, consecrated 26 September following. In 1920 there were 213,850 Catholics in the diocese and 2,000,000 inhabitants who belonged to other denominations. It contains 120 parishes, 16 deaneries, 27 curacies, 230 churches and chapels, 230 secular priests, 10 regulars, of whom 3 are Augustinians, and 7 Franciscans. The Ursulines have convents at Duderstadt, Hildesheim, and Hanover, with 49 professed, 27 lay nuns, and 9 novices; the Sisters of Charity of St. Vincent de Paul have 53 establishments (mother-house at Hildesheim), with 475 Sisters and 35 novices.

Hilgard, EUGENE WOLDEMAR, pioneer in scientific agriculture in the United States, b. in Bavaria in 1833; d. in California in 1916. The youngest of a family of four sons and five daughters he came to this country with his father, Judge Hilgard, at the age of three, when they settled on a farm near Belleville, St. Clair County, Illinois. So many Germans of good education, which included a knowledge of Latin, had settled there that it was called "the Latin settlement." Eugene and his brothers received their early education from their father, who prepared them for entrance to the university. At the age of sixteen Eugene went to the University of Heidelberg. When just past twenty he graduated there, receiving the degree of Doctor of Philosophy with honor *summa cum laude*. This degree was reissued to him in 1903 as a "golden degree" in recognition of a half century's good work for science. He made some graduate studies at the University of Zurich and at Freiberg in Saxony. After this he spent nearly two years in Spain, and then returned to America at the age of twenty-three to take up scientific work here. He had specialized in geology and chemistry, and accepted the position of assistant State geologist of Mississippi 1856. He remained in the South but for two years, but his genius for observation impressed itself deeply on the geology of the region, and he laid the foundation upon which is built the knowledge of Gulf Coastal Plain Geology. Professor E. A. Smith, State Geologist of Alabama, says that Doctor Hilgard "laid the foundation on which most subsequent work in the 'Mississippi Embayment,' as he named it, securely rests." Later he was to come back to the study of this region when he was put in charge of the Cotton Culture Reports of the tenth census. This for the first time introduced scientific principles into cotton growing, and his reports are still consulted with confidence by those who are interested in the subject. His favorite subject was chemistry, however, so when offered the position of chemist in charge of the laboratory of the Smithsonian at Washington he accepted and spent some two years there. During this time he became a convert to the Catholic Church, and remained ever after an ardent Catholic.

During the Civil War he was employed as a chemist in charge of certain work required by the Southern Confederacy, and immediately after the war he was offered the position of State geologist of Mississippi and professor of science at the University of that State. He spent some six years there, when his growing reputation led to an invitation to teach at the University of Michigan, where better opportunities for research were afforded him at a much higher salary. Here he developed the department of agriculture and became the pioneer exploiter of the doctrine that agricultural studies must count correspondingly to other subjects in the university curriculum. From Michigan he went to the newly organized agricultural department of the University of California, where he spent all the rest of his life. He made a series of most important investigations on the soils of that State in connection with their native vegetation and the prospect they provided for the growth of other plants. He published a book, "Soils of Arid and Humid Regions," and came to be the recognized expert in the United States on "alkali soils," and especially on their reclamation. Through him the regions that used to be set down in the geographies of two generations ago as desert regions were transformed into fertile lands and the so-called Great American Desert disappeared.

He was a very broadly educated man, knowing Latin and Greek as well as most of the modern languages very well. He kept closely in touch with foreign work in his specialty and related scientific investigations. He was looked up to as the most distinguished authority in scientific agriculture. The universities of Mississippi, Michigan, and California, in recognition of his work in those states, as well as Columbia, conferred on him the degree of Doctor of Laws for agricultural science. The Royal Academy of Sciences of Munich awarded him the Liebig medal. The International Exposition at Paris (1900) awarded him a gold medal. During a long life of successful devotion to science there was only one rival in his interest, and that was his devotion to the Church, of which he was a very faithful member and to which he gave considerable time, for charitable and other religious interests. He declared toward the end of his life that nothing

had given him more satisfaction than his membership in the Church.

Science (1916); WALSH in *Ave Maria* (1916); *Who's Who in Science in America.*

JAMES J. WALSH.

Hilgers, JOSEPH, theological writer, b. at Kuckhoven, Rhenish Province, Germany, on 9 September, 1858; d. at Rome in 1918; son of Joseph and Josephine Hilgers. He was educated in the German College in Rome, and won his doctorates of philosophy and theology. He was ordained in 1882, and a year later entered the Society of Jesus. After teaching for ten years he devoted himself entirely to writing, being an authority on indulgences and the Index. He was a frequent contributor to the "Stimmen aus Maria-Laach," "Linzer theologische Quartalschrift," "Civilita Cattolica," "Zentralblatt fur Bibliothekswesen," and collaborated on Herder's "Kirchenlexikon" and "Konversationslexikon," and the "CATHOLIC ENCYCLOPEDIA." Among his most notable works are "Der Index der verbotenen Bücher" (1904), "Maria der Weg zu Christus" (1907), "The Roman Index and Its Latest Historian," "Das Goldene fur Priester und Volk," "Die katholische Lehre von den Ablässen" (1913); he succeeded Beringer in publishing "Die ablasse," his last edition of which contains a valuable history of indulgences.

Historical Societies, Catholic, IN THE UNITED STATES.—So far as is known, eight such Societies have been organized since 1884, with the object of making better known the Catholic past of the United States. They are: The American Catholic Historical Society, founded at Philadelphia in 1884; the United States Catholic Historical Society, founded in New York in 1884; the Ohio Valley Catholic Historical Society, founded in 1884—now disbanded; the Brooklyn Catholic Historical Society, founded in 1901—now disbanded; the New England Catholic Historical Society, founded in 1901—inoperative; the Catholic Historical Society of St. Paul, Minn., founded in 1905; the Maine Catholic Historical Society, begun in 1913; the Catholic Historical Society of St. Louis, founded in 1917. All these societies limit the field of their study to American History.

AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA.—This Society, the oldest Catholic historical society in the United States, was established on 22 July, 1884, at the hall of the Cathedral Total Abstinence Beneficial Society. The call for the organization of the Society was dated 4 July, and was signed by the Rev. P. A. Jordan, S.J., the Rev. John J. Elcock, the Rev. Dr. Thomas Middleton, O.S.A., the Rev. Ignatius F. Horstmann, D.D., P. Beresford, Charles N. A. Esling, Francis T. Furey, W. J. Campbell, M.D., J. Carroll McCaffery, F. X. Reuss, John H. Campbell, and Martin I. J. Griffin. A charter was granted to the Society on 26 December, 1885, by Judge Russell Thayer. Pope Leo XIII extended his blessing to the Society on 10 January, 1886, and on 6 September, 1886, Archbishop Ryan gave it his formal approbation. The Society's first public meeting was held on 30 April, 1885, with Archbishop Ryan presiding.

Early in 1887 came the first fruit of the Society's promise to publish Catholic historical papers, volume I of its "Records"; the year 1889 saw the appearance of the second volume, and 1891 brought the third volume—in all, up to that time, over 1200 pages of American Catholic historical sources. With volume IV the "Records" became a quarterly publication, and in 1921 it completed its thirty-second volume. Meantime, in 1913, the Society took over and combined with its "Records" the "American Catholic Historical Researches," which had been started by Dr. A. A. Lambing, of Scottdale, Pennsylvania, in 1884, and which had been issued by Martin I. J. Griffin from 1886 to the time of his death. Sets of the "Records" have been placed in nearly all the reference libraries of the United States, thus preserving against loss and making available for students of history a great wealth of American Catholic chronicles and documents theretofore unpublished.

Until early in 1889 the Society's work was carried on in a small room of the Philadelphia Philopatrian Institute. These quarters were then found inadequate, and the Society migrated to the Athenæum Building, where it occupied the room which for forty years had been the abode of the Pennsylvania Historical Society. Within six years the Catholic Historical Society had again outgrown its quarters and in 1895 moved into a home of its own at 715 Spruce Street, a spacious old Colonial structure of many historical associations. The occasion was celebrated by a reception to His Excellency, Archbishop Satolli, first Apostolic Delegate to the United States. Each of the four succeeding Apostolic delegates has been publicly received at the Society's headquarters and presented to the prominent people, Catholic and non-Catholic, of the city and State.

The Library and Cabinet of the American Catholic Historical Society, housed in its own building, is reputed to be among the foremost collections of Catholic Americana. It contains, besides books, many valuable manuscripts and documents bearing on the early history of America and the contribution of Catholics and Catholicity to our best American traditions and civilization. It has also a cabinet of historical relics of interest to Catholics, and prints and paintings of kindred value. The library is in part classified and catalogued and available for research work. The reading-room is open to the public, who have access there to a rich file of Catholic newspapers and magazines.

Many activities akin to its immediate Catholic historical purposes have been sponsored by the Society. In 1892 it led the movement for the celebration of the quadricentennial of the discovery of America, in which all the organizations of the Archdiocese of Philadelphia took part. In 1895 a course of illustrated Catholic historical lectures were given under the Society's direction in the Academy of Music, Philadelphia's ranking public hall. Other series of lectures by leading European and American scholars have been given by the Society in its own hall or in the Academy of Music. In 1896 the Society established an archivist in Rome in the person of the Rev. F. Kittell, who copied for publication in the "Records" a series of invaluable State and Vatican papers bearing on the foundation and development of the Church in America. This important work had to be suspended on account of the Society's inadequate resources. In 1906 the president and board of managers lodged a vigorous and scholarly protest against the use of certain mural paintings in the capitol at Harrisburg, on the ground of the historical misrepresentations of the pictorial decorations.

In its constitution the Society states its object to be the preservation and publication of Catholic American historical documents, the investigation of American Catholic history, especially that of Philadelphia, and the development of interest in Catholic historical questions. Its accomplishments may be categorically enumerated as follows: first, it has created the nucleus of a reference library and

cabinet; second, it has established and published a Catholic historical magazine; third, it has encouraged the foundation of similar societies by its example; fourth, it has maintained the idea of American Catholic history in concrete form before the world; fifth, it has stimulated the production of Catholic literature.

The list of presidents of the American Catholic Historical Society, with their term of office, follows: Very Rev. Thomas Cooke Middleton, D.D., O.S.A., 1884, 1885, 1886, 1887, 1888, 1889, 1890; Rev. Ignatius F. Horstmann, D.D., 1891–1892; Dr. Lawrence F. Flick, 1893, 1894, 1895, 1896. The Rt. Rev. Mgr. Hugh T. Henry, Litt.D., 1897–1898; Mr. Walter George Smith, 1899–1900; Mr. Samuel Castner, Jr., 1901; The Rt. Rev. Mgr. H. T. Drumgoole, 1902–1903; Mr. Francis A. Cunningham, 1904–1905; Mr. William V. McGrath, Jr., 1906–1907; Mr. Ignatius J. Dohan, 1908–1909; The Right Rev. Philip R. McDevitt, D.D., 1910, 1911, 1912; Dr. Lawrence F. Flick, 1893, 1894, 1895, 1896; The Rt. J. Lallou, 1915–1916; Mr. James M. Willcox, 1917–1918; Mr. Edward J. Galbally, 1919, 1920, 1921; The Rev. John E. Flood, LL.D., 1922.

Catholic Historical Society of St. Louis.—The Church of the Middle West, centering in St. Louis, has an eventful history, but the whole story of toil, sacrifice and glorious achievement has yet to be told. The historical archives of the Archdiocese of St. Louis hold a rich and varied treasure of material for the making of that story. With these things in mind, the Most Rev. John J. Glennon, on February 7, 1917, suggested the foundation of an historical society and invited the following clergymen of the diocese to become charter members of the new association: Right Rev. Mgr. J. A. Connolly, V.G., Right Rev. Mgr. J. J. Tannrath, Right Rev. Mgr. Patrick W. Tallon, Very Rev. M. S. Ryan, C.M., Revs. Charles L. Souvay, C.M., Francis Gilfillan, Joseph Wenker, F. G. Holweck, John Rothensteiner, F. X. Wilmes, E. J. Lemkes, Joseph Selinger, J. T. Shields, and Henry Hussman. The proposition met with unanimous and enthusiastic support. Within a few weeks the organization of the Catholic Historical Society of St. Louis was perfected, with Archbishop Glennon as president, and Revs. Dr. Charles L. Souvay and F. G. Holweck librarians and archivists.

The object of the Society is: "To collect and preserve materials of all kinds, such as books, pamphlets, papers, manuscripts, maps, documents, pictures, and other objects of historical interest relating to the Catholic history of the Diocese of St. Louis and of whatever territories and places were at any time associated with St. Louis in the same ecclesiastical division; to institute, carry on and foster historical research on subjects pertaining to the field of inquiry above described and disseminate such information." Any person of good character, in sympathy with the work and aims of the Society, is eligible to membership on payment of $5.00 annual dues, or $100 for life membership. In its sixth year the Society has 94 members, of whom 2 are life members. Regular meetings of the Society are held in January, March, May, September, and November. At these meetings original papers on historical subjects are read and discussed. As the Society has no building of its own at present, the archives are kept at the diocesan chancery, 209 Walnut Street, where a fire-proof filing cabinet has been provided for the documents, letters, and other manuscripts.

In order to promote the objects of the Society it was decided to issue an historical publication quarterly, and in 1918 the Rev. Dr. Charles L. Souvay was elected editor-in-chief of the "St. Louis Catholic Historical Review." The first number of the "Review" appeared October, 1918. Each number devotes space to some constructive historical essays on subjects appertaining to the special field of the Society. Under the general caption of "Notes," historical news, current events of interest to readers, and the recent activities of the Society are chronicled. To this set of "Notes" another is added, strictly bibliographical, in the form of an index of historical items and articles on subjects written within the Society's sphere, published in current literature.

"Documents" from the archives of the Society complete each number. These documents are given in their original text, with an English translation. Volume I of the "Review" contains a catalogue of the more important documents, petitions and letters in the historical archives of the Archdiocese of St. Louis, which His Grace the Archbishop placed in the care of the Society. The series of letters exchanged between Bishop Dubourg and the Congregation of Propaganda is published in the first three volumes of the "Review." This series is being followed by the publication of Bishop Rosati's "Diary," in which daily events in the prelate's life are recorded for more than fourteen years.

Illinois Catholic Historical Society.—This Society was established in Chicago 28 February, 1918, and was indirectly inspired by the celebration that year of the one hundredth anniversary of the admission of the State of Illinois into the Union. For this event the Illinois Centennial Commission, appointed by the governor, prepared a series of celebrations and a six volume original history of the State. In this history, which was in preparation for several years, the achievements of Catholics and the Church were conspicuous principally by their absence, although for the first hundred years of Illinois history Catholics were pioneers and later played a prominent part in the development of the State. Rev. Frederic Siedenburg, S.J., and Judge Thomas F. Scully, both of Chicago, were members of this commission, and found that due to the scarcity of Catholic historical material and the inaccessibility of documents it was impossible to give adequate representation of Catholic achievement.

By accident it was learned that Mr. Joseph J. Thompson of Chicago had in preparation a "Catholic History of Illinois," and after several conferences with him it was proposed to organize an historical society, with the chief purpose of publishing a quarterly review which would collect documents and publish monographs and encourage Catholic Illinois history. With the approbation of the Archbishop of Chicago and the suffragan bishops the Society was organized in the School of Sociology of Loyola University, and Mr. William J. Onahan was elected the first president of the Society, and Mr. Joseph J. Thompson was chosen the first editor of the "Illinois Catholic Historical Review."

The Society, although only in its fourth year, has over 600 members and has already made a permanent contribution in the historic field of the old Illinois country, inasmuch as it has stimulated original research and prompted the conservation and publication of reliable historic data and records. It has also begotten a new interest and appreciation among Catholics for their own history. Up to April, 1922, the Society published four volumes of 528 pages each, concerned primarily with the earlier periods of the Illinois country. At the present time Rev. Frederic Siedenburg, S.J., is president of the Society, with offices in the Ashland Block, Chicago.

Hobart, Archdiocese of (Hobartiensis; cf. C. E., VIII–380d), comprises Tasmania, Bruni Island, Maria Island, and the islands in Bass Straits. The present archbishop is Rt. Rev. Patrick Delany, b. at Tonacor, Ireland, 1 February, 1853, ordained 1879, left for Australia 1885, elected titular bishop of Laranda and coadjutor to the Archbishop of Hobart 15 June, 1893, succeeding to the see 29 December, 1907. Increased labors caused the archbishop to petition the Holy See for a coadjutor, and in August, 1919, Most Rev. William Barry, b. in Middleton, Ireland, 1 January, 1872, ordained 1898, elected 7 April, 1919, titular bishop of Pessinus, was consecrated in Syndey.

The population of Tasmania is estimated at 218,000, and the Catholics number about 35,000. The archdiocese is divided into 22 parishes with 72 churches and 39 stations. Besides the archbishop and his coadjutor there are 29 secular and 2 regular (M.S.H.) priests, 13 Irish Christian Brothers, and 169 nuns. There are 2 colleges in charge of the Christian Brothers, St. Virgil's at Hobart with 157 students, St. Patrick's at Launceston with 120 students, 1 boarding school for boys and 3 for girls, 4 superior day schools and 25 primary schools with 3450 children, 1 orphanage with 51 children, 1 Magdalen Home under the care of Sisters of the Good Shepherd with 130 inmates. Two convents are registered for the training of teachers. The communities of Sisters, who have charge of every school but one, are Sisters of Charity, Order of the Presentation B.V.M., Sisters of St. Joseph, Sisters of Mercy, Sisters of the Good Shepherd, and Sisters of the Sacred Heart.

The "Catholic Standard," the official organ of the archbishop, is Tasmania's Catholic paper. The Government does not support the Catholic schools, which are subject to inspection and examination by State school inspectors, and every school and teacher must be registered. State endowments to religion were withdrawn in 1869, but sums of money were voted according to the number of adherents to the churches, and that set aside for Catholics yields about £1400 a year. Allowance is made for children sent to the orphanage by the Government. The usual sodalities are organized among the laity and several societies, including the Hibernian, St. Vincent de Paul, and Catholic Federation. One priest went to war as a chaplain, and the Catholics had more than their proportion of volunteers and active men in the service. Monsignor Gillevan, vicar general for many years, died in 1919, and Archpriest Henneboy, who arrived in 1866, died in 1921. The Catholics are mostly of Irish origin, but native born, but there are also some English and Scotch.

Hogan, Edmund Ignatius, historian and Gaelic scholar, b. near Cobh, Ireland, 23 January, 1831; d. at Dublin on 26 November, 1917. Entering the Society of Jesus at the age of sixteen he was ordained nine years later. Endowed with a phenomenal memory, a keen historical sense, and untiring energy he devoted himself to the history, antiquities, and language of Ireland. He was one of the small body of brilliant scholars, grouped around Eugenne O'Curry and John O'Donovan, who laid a scientific foundation for the present-day revival of the Irish language and culture, the source of inspiration of Ireland's recent fight for independence. As the youngest of these savants, Edmund Hogan was the connecting link between them and the twentieth century workers who are now holding up a rigorous Gaelic culture. After teaching in the Sacred Heart College, Limerick (of which he was one of the original staff), from 1859 to 1865, he went to Rome to gather material for the story of the Jesuits in Ireland in the penal days. For twenty years he filled the chair of Irish in the Royal University of Ireland, and for three years he delivered the Todd Memorial Lectures in the Royal Academy of Ireland, of which he was a council member and honorary secretary of foreign correspondence. He was likewise an original governor of the School of Irish Learning, and was one of the commissioners for the publication in the Rolls Series of the Brehon Laws, the ancient laws and institutes of Ireland. In the linguistic field Hogan's most notable achievement was probably his contribution to our knowledge of neuter nouns in Old Irish, of which he identified more than three thousand, at a time when they were almost unknown to scholars. Hogan's writings, which all relate to Ireland, are authoritative and are the fruit of deep research. His *magnum opus* is his invaluable "Onomasticon Gœdelicum Locorum et Tribuum Hiberniæ et Scotiæ," a dictionary of Gaelic names of places and tribes, compiled from all the old Irish manuscripts and published early texts, with identifications based on the citations from the texts. On this work he spent the last ten years of his active literary career. Among his other writings (a bibliography of which is given by John MacErlean in "Studies," 1917, pp. 668–671) may be mentioned as specially interesting and imimportant: "Ibernia Ignatiana, seu Ibernorum Societatis Jesu Patrum monumenta" (1880), "Life, Letters and Diary of H. Fitzsimon, S.J.," "Distinguished Irishmen of the Sixteenth Century" (1894), "Irish Phrase Book" (1891), "A Handbook of Irish Idioms" (1898), "Outlines of the Grammar of Old Irish" (1900), "Luibhleabhrán" (1900), a dictionary of Gaelic names of herbs, plants, etc., "History of the Irish Wolf Dog" (1897), "The Irish People: Their Height, Form and Strength" (1899), and his editions of "Vita Sancti Patricii" (1882), from the Book of Armagh, "Cath Ruis na Rig for Borim" (1892), and "The Irish Nennius" (1895).

An Craoibhin (Douglas Hyde), *A Great Irish Scholar* in *Studies*, VI (1917), 661-68.

Holland (cf. C. E., VII–386d).—The area of Holland is 12,582 sq. miles, and according to the census taken in December, 1920, the population was 6,841,-155. The largest towns with their populations on 31 December, 1919, are: Amsterdam 647,120; Rotterdam 506,067; the Hague 359,610; Utrecht 138,334; Groningen 89,030. In 1919 there were 164,447 births, 89,646 deaths, 58,270 marriages. In the same year the emigration, mostly to North America, was 2439. On 14 June, 1918, a law was passed for the purpose of forming a new province by the draining of the Zuiderzee to the extent of 523,000 acres, a work which is expected to take fifteen years and to cost 66,250,000 florins (1 florin=$0.402 normal exchange).

Government.—Holland is a constitutional monarchy, with executive power vested in the sovereign, Queen Wilhelmina, and legislative power in the Sovereign and the Parliament or States-General, which consists of two chambers, the upper chamber having 50 members elected for nine years by the states, and the second or lower chamber of 100 deputies elected directly for four years. The Electoral Reform Act, passed 12 December, 1917, provides for universal suffrage and proportional representation. According to the electoral reform act, passed 9 August, 1919, the members of the lower house directly elected by citizens of both sexes who are Dutch subjects not under twenty-three years old. It was stipulated, however, that until further regulations are introduced, the members of the second chamber will be elected only

by the male citizens of the kingdom who are twenty-five years of age. The Government and the second chamber only may introduce new Bills, the function of the upper chamber being restricted to approving or rejecting them without the power of inserting amendments. The executive authority, vested in the sovereign, is exercised by a responsible Council of Ministers. There is a State Council, *Raad van State,* of fourteen members appointed by the sovereign, of which the sovereign is president and which is consulted on all legislative and a great number of executive matters. The territory is divided into 11 provinces and 1110 communes. Each province has its own representative body, the Provincial States, the members of which are elected for four years directly from among the Dutch inhabitants of the province. The provinces are allowed to make ordinances concerning the welfare of the people and to raise taxes, but the ordinances must be approved by the Crown. Each commune has a council.

Education.—The new educational provisions of the constitution which have recently come into force in Holland provide that private general elementary education shall be paid for by public money on the same basis as public education, and that the freedom of private education in the choice of books and equipment and the appointment of teachers shall be respected. Thus the private church schools are placed on a par with the State schools. The law of 1917 forbids school children under sixteen years of age to do any farm work between 9 in the evening and 5 in the morning. The school age is from six to thirteen. In 1918–19 there were 3424 public elementary schools with 19,757 teachers and 620,737 pupils; 2466 private elementary schools with 14,795 teachers and 443,258 pupils; 208 public kindergartens and 1147 private kindergartens. Besides there are 6 universities, and 34 classical (public) schools, 525 schools for working people, 13 navigation schools, and 139 middle class schools.

Economic Conditions.—*Production.*—In 1919 the total cultivable and forest area was 6,078,947 acres; there were 141,340 acres under wheat, with a production of 774,918 quarters; under rye 502,676 acres with 1,296,293 quarters; barley, 57,784 acres and 311,833 quarters; oats 380,270 acres and 2,388,823 quarters. Owing to lack of coal to operate the factories, in 1919 the output of beet sugar was only 175,000 tons, compared with 259,550 tons in 1916–17. The coal output in 1919 was 3,401,346 tons, valued at 70,909,000 guilders (1 guilder = $0.402, normal exchange). Most of the mines belong to the State. On 24 October, 1920, a law went into effect establishing as the legal maximum of labor 45 hours a week, an eight-hour day with half holiday on Saturdays. Sunday labor is permitted only by order of the government and the employment of children under the age of thirteen is prohibited. The result has been to curtail production. Industry has suffered also from the fall in foreign exchange, German competition, and excessive wages. The total imports of the country (not including the transit trade) had in 1920 a value of $1,122,490,600 as compared with $1,318,434,000 in 1919 (including the transit trade). The total exports had in 1920 a value of $582,837,800 (not including the transit trade). The imports of the country in the past four years have reached a total of 7,730,954,200 guilders, and its exports only 4,313,219,600 guilders, leaving an adverse balance of 3,417,734,600 guilders, or at normal exchange, $1,459,189,800. During the war Holland held geographically the position of lying across the path of traffic between the belligerent countries and the world's food resources. She was dependent entirely on imports conditioned on an exchange of exports and was generally viewed with suspicion by the opposing nations. Within her borders unscrupulous profiteers did not hesitate to sell available food stocks to foreign buyers to an extent that threatened depletion and famine. There are four principal railroad lines in Holland, all privately operated and owned, with the exception of one which is Government owned but operated by a private company. A movement is now on foot to consolidate all four roads in one organization, to be publicly supervised but privately operated. In 1919 the total mileage was 1830, and the revenue amounted to 36,606,000 guilders.

Finance.—In 1919 the total revenue was 760,091,000 guilders; the total expenditure, 1,024,676,000 guilders. It is estimated that the deficit of the Netherlands budget will be approximately 250,000,000 guilders in 1922, some 20,000,000 higher than the deficit in 1921. In 1921 the total funded national debt was about 2,575,000,000 guilders; a little over half of this amount arises from direct and indirect war costs, called "crisis expenditures."

Recent History.—During the World War the position of Holland as a neutral nation was extremely difficult. At the outbreak of the war in August, the Government issued a proclamation of neutrality and mobilized its army of 125,000 men in order to be ready for any emergency that might arise. Thousands of Belgian refugees poured across the frontiers into Holland, and with 22,000 interned Belgian soldiers and 1560 British Marines to support, the Government was involved in great expense. Holland's shipping losses were large, and her trade suffered greatly during the World War due to the system of control exercised by Great Britain, the United States and Germany. England stopped all Dutch vessels carrying contraband, demanded that they be used in certain ways. Germany retaliated by refusing safe-conduct to Dutch vessels which conformed to English rules and when the United States entered the war, she backed England in taking drastic steps to prevent the importation of cereals in order to prevent Germany from obtaining any food during the blockade. Most of the present trade consists of goods on transit from and to Germany, notably the imports of silk goods and metal goods. In 1919 relations between Holland and Belgium became strained when the latter demanded that Limburg, Zeeland, and a part of Staats Vlaanderen be surrendered to it. This demand was finally presented to the Peace Conference and was refused. At the same time the Dutch ships which had been seized in the United States during the war were returned.

In April, 1915, the International Congress of Women to denounce war and to demand peace was held at the Hague. After the Revolution in Germany, Holland became the refuge of the abdicating Emperor Wilhelm II. On 15 January, 1920, the Supreme Council demanded that the former Emperor of Germany be surrendered to the Allies for trial, in accordance with the Versailles Treaty. Holland firmly refused, on the ground of the international law of asylum for political refugees, and said that she would take necessary precautions to prevent the ex-Kaiser from endangering the world's peace.

Colonial Empire.—Holland's colonial possessions include the following: Java and Madura, 51,000 square miles; Sumatra, 163,000 square miles; Dutch Borneo, 214,000 square miles; Celebes Islands, 73,000 square miles; Molucca Islands, 44,000 square miles; Timor Archipelago, 154,000 square miles; other islands, 27,000 square miles. The colonies are

administered in the name of the ruler of Holland by a Governor-General, who has his headquarters in Java. He has both legislative and executive powers but is subject to the acts of the States General and the regulations and instructions of his home Government. In 1916 was created the People's Council (*Volksraad*) of 39 members, of whom 19 are nominated by the Governor General and the others elected by members of local councils. For administrative purposes the colonies are divided into 2 sections: Java with Madura and the outlying islands. Dutch enterprise has for three centuries benefited enormously from the island empire; the sale of the products of Government industry yielding a handsome surplus over the expenses of administration, but the withdrawal of the Government from business, the cost of native wars, and the necessity of carrying out public works and introducing reforms have converted a profit into a loss which has to be made good by the tax-payer.

THE CHURCH IN HOLLAND.—On 20 May, 1915, Premier Cort Van den Linden, realizing the importance of the Pope as a political and international power, presented to Parliament a project for temporary representation to the Holy See, which was approved the following month and Jonkheer Octave Van Nispen Tot Sevenave, member and former president of the Second Chamber of the States General was appointed Envoy Extraordinary and Minister Plenipotentiary to the Holy See. Later the representation was made permanent and in May, 1921, Mgr. Roberto Vincentini, titular Archbishop of Eleonopolis, was sent as internuncio to Holland.

In the general election of 1918, held for the first time on the principle of proportional representation, the Catholics were numerically the strongest faction in the Second Chamber and were called upon to form a Cabinet, in which five out of nine members are Catholic. They have proved themselves skilful leaders and statesmen of high purpose and have made many economic reforms. To-day in Holland those who fifty years ago were treated as social and political outcasts are now counted as the strongest props of law and order and the most resolute defenders of constituted authority.

The passage of the new Education Law 30 June, 1920, marked for Catholics the end of a struggle for equality before the law that had lasted for fifty-two years, and that was won by tenacity of purpose, firm convictions, and prayer. Slight gains had been made in 1905 and 1912, and by the provisions of the new De Visser Law no handicap of whatever sort exists for private denominational schools, which are to receive the same support as the State schools. A day of thanksgiving for the favorable outcome of this fight for children's souls was appointed by the archbishop of Utrecht. Three-quarters of the expenses of private high schools are to be borne by the State, and Catholics are now turning their resources to the founding of a Catholic University, for which large sums are already pledged and which is to be situated at Nymegen. The project has been blessed by the Holy Father. Another evidence of the progress of the Church in Holland is the splendid organization of Catholic laboring men, who instead of falling a prey to Socialism are carefully organized in exclusively Catholic unions, and are thus in the main safeguarded from radicalism. The Dutch League of Peasants, established to champion the cause of the farmer and owing its prosperity largely to the priests, attends to every aspect of the peasants' well-being. The League banks number 1147, with deposits in 1918 of $189,596,000; there are co-operative dairy plants and the co-operative marketing of produce, purchasing of seeds, farm implements, cattle-feed, breeding stock, and insurance of all kinds. In August, 1921, 4000 delegates from all the active sodalities of the Blessed Virgin in Holland held a Congress at Maestricht, celebrating at the same time the fiftieth anniversary of the Workingmen's Sodality of Maestricht, which has 1800 members. There is an effort being made in Holland to develop Catholic missions in her overseas possessions. Though she has 935 missionary priests, 391 Brothers, and 971 Sisters in the foreign mission field, only about 200 of them are ministering in her own colonial possessions, owing to Calvinisitic bigotry on the one hand and Masonic hatred of all things Catholic on the other, which have never ceased to antagonize the Church and in spite of the broad-minded spirit animating the home Government continue to do so. Prominent among the Catholic statesmen of Holland is Mgr. Nolens, who, the acknowledged leader of a political party, brought together the strongest and best coalition ministry Holland has ever known. He was a delegate to the International Labor Conference in Washington, 1919, and brought about the triumph of sane democratic claims when the Conference seemed about to break up without reaching any practical conclusion. Later he was the preponderant influence as Holland's delegate to the Sailors' International Conference in Genoa. In the death (1922) of Father De Groot, O.P., saintly priest, brilliant orator, director of the Catholic intellectual élite of his country, and professor of Thomistic philosophy at the University of Amsterdam, the Church in Holland sustained a severe loss. From his lecture hall as well as from his cell he exercised a fruitful apostolate, especially amongst the youth of his country. One of his most recent converts was Dr. Frederic Van Eeden, well-known physician, novelist, poet, playwright, lecturer, and socialist leader. For Catholic statistics see articles on the Archdiocese of Utrecht and its suffragans.

Holy Child Jesus, SOCIETY OF THE (cf. C. E., VII–400c).—The work of the Society in the past decade, both in England and America, has been more on the line of consolidation than of expansion, owing to the changes in educational programs and the pursuit of studies for the reception of degrees. The succession of the general superiors since the death of the foundress in 1879 has been as follows: Mother Angelica Croft, under whom the rules and constitutions were approved and confirmed (1893); Mother Gonzaga Snow, who founded the house of Cherwell Edge, Oxford, intended as a house of studies for Catholic women; and the present superior, Mother Mary Tolhurst. The houses opened since 1910 are as follows: Portland, Oregon; Waukegan, Ill.; Holy Child College, Rosemont, Penn. (established 1921). The present number of foundations (1921) is twenty. Of these eight are in England: Mayfield (mother-house), St. Leonards-on-Sea, Mark Cross, London, Oxford, Preston, Blackpool, Harrogate. The twelve houses in the United States are in Pennsylvania, New York, Massachusetts, Illinois, Wyoming, and Oregon. There are 300 members of the Society in England and 271 in America.

In addition to the work of education in parochial schools, high schools, and academies, the Sisters have undertaken evening classes for domestic science and needlework, and extension courses for those otherwise engaged during the day. They also have Sodalities of Children of Mary, Alumnæ Societies,

and Christ Child meetings, while their alumnæ in both countries have undertaken settlement work in London and New York. With regard to college work, the first woman in Oxford to receive her M.A. was one of the Sisters of the Holy Child Jesus, while the first B.A. was a student of their Oxford house. A great loss to the Society in America was the death, in 1903, of Mother Mary Walburga White, first provincial in the United States. Two young sisters gave their lives nursing the sick in their homes and in hospitals during the epidemic of influenza in 1918. They were Mother Marie Aloysia and Sister Mary Immaculata.

Holy Childhood, ASSOCIATION OF THE (cf. C. E., VII–299d).—Three years after its foundation, that is, in 1846, the Holy Childhood was introduced into New Orleans and Baltimore, from which cities it slowly branched out and took root in a number of other places in the United States. In the interests of this Association the founder, Bishop Forbin-Janson, traveled and lectured in France, Belgium, and in England, but not in the United States, though he may have had this in mind, for he died unexpectedly at his home near Marseilles 12 July, 1844, at the age of fifty-nine years. In 1866 Rev. Theodore Thiry, S.J., was appointed by his superiors to undertake to extend the Association in the United States. At this time he was attached to St. Francis Xavier's Church, New York City. He succeeded in introducing the society in many new parishes, edited the "Annals," made the annual reports, and accounted for the money received and transmitted to the Paris headquarters. Associated with him were Rev. B. Piott, of Baltimore, Rev. Edward Joos, V.G., of Michigan, Mgr. Henry Muehlsiepen, V.G., of St. Louis, and Rev. Andrew Daniel, Agent for the Sulpician Fathers in the United States and Canada. The total amount collected by Fr. Thiry during the twenty-three years that he supervised the work was $162,601.85. His last work was to compile the report of the Holy Childhood for the year 1888. He died in New York City, 13 March, 1889, at the age of sixty-six years. After his death a number of centers continued the work, but as they lacked leadership and inspiration, interest began to wane and the receipts greatly diminished. At the urgent request of the director general of the Association, Mgr. Demimuid, Very Rev. Joseph Strub, C.S.Sp., undertook to reorganize the work in 1889. In February, 1890, he appointed Rev. Anthony J. Zielenbach, C.S.Sp., director of the German branches. He was assisted in an executive capacity by Mr. Charles J. Jaegle, who later in 1916 was knighted by Pope Benedict XV for his services to the Church and the Catholic press. With the appointment Fr. Zielenbach, Pittsburgh became the central bureau of the Association in America. Rev. Andrew Daniel, S.S.S., remained director for Canada and the English branches. In 1893 the entire work was entrusted to the Holy Ghost Fathers. In August, 1897, Rev. John Wilms, C.S.Sp., succeeded Fr. Zielenbach. He extended the society to 32 dioceses, had it incorporated in New York City in 1912, and raised during his directorship over $417,900. He died 3 January, 1914. The work was continued by Rev. Francis Retka, C.S.Sp., until the following October, when Rev. Edward J. Knaebel, C.S.Sp., was placed in charge. He greatly extended the sphere of the Holy Childhood and put system into its management. During the six years of his directorship he raised $664,888.95. The work increased so rapidly that in 1920 an assistant director became necessary, and Rev. Joseph Rossenbach, C.S.Sp., was appointed. He continues to labor in this capacity. In 1920 Fr. Knaebel, wishing to labor directly in the missions, resigned the directorship and departed for old Calabar, Nigeria, B.W.A. Rev. Lawrence A. Farrell, C.S.Sp., succeeded him in office in October, 1920, but owing to ill health had to resign the following year. In September, 1921, Rev. Wm. F. Stadelman, C.S.Sp., succeeded to the national directorship. The work is now established in 55 dioceses in the United States, and the membership is over 500,000. The amount collected from March, 1921, to March, 1922, amounted to $168,005.70.

It is estimated that at the present time there are enrolled in the Association throughout the world about 20,000,000 Catholic children. The total number of pagan infants rescued and baptized from 1843 to 1921 is 24,411,701. The total amount contributed for this noble purpose by the children of all countries for the same period is 194,125,435.03 francs, which at pre-war rate of exchange amounted to $38,825,087. In the various heathen countries 285 missions are assisted, 1550 orphanages are maintained, and 11,750 workshops are operated. During 1913 the last normal year before the war, there was collected in the whole world $862,094.12. In 1914 the amount dropped to $295,363.13. During the war (1914–19) Germany and Austria discontinued to contribute, which in part explains the decrease. In 1920 the total sum collected in the whole world was 8,001,441.71 francs, which at the rate of pre-war exchange amounted to $1,600,288, but in reality was less on account of the fluctuating values of French money. Of this there were contributed in francs by: North America, 2,347,013.20; France, 1,547,-806.69; Germany, 1,030,080; Holland, 670,483.48; Belgium, 633,022.74; Italy, 427,048.14; Switzerland, 327,037.76; South America, 233,760.93; Ireland, 228,-285; Spain, 154,494.55; England, 108,625; Scotland, 104,500; Asia, 68,011.79; Oceania, 57,855.80; Malta, 28,976.25; Africa, 18,920.34; Denmark, 6320; Portugal, 4375.75; Norway, 3201.29; Greece, 1623.

On 17 December, 1913, Pius X said of the Association: "We desire greatly that all Catholic children join the pious and beneficial Association of the Holy Childhood. This would contribute much to their education, and bring upon them and their homes Heaven's choicest gifts. We heartily bless them and their beloved parents." On 13 September, 1914, Benedict XV said: "Like our regretted predecessors of blessed memory, we are anxious to see the membership of the Holy Childhood increased." And Pius XI likewise encouraged and blessed the Association.

Holy Communion (cf. C. E., VIII–402).—Any priest may bring Holy Communion to a sick person privately with the leave—at least presumed—of the priest who has care of the Blessed Sacrament. Holy Communion should be given under the form of unleavened or leavened hosts according to the Rite of the minister, except in case of necessity, when there is no priest of the proper Rite present; under such circumstances, however, the minister is to observe the ceremonies of his own Rite. Secret sinners who desire to receive Holy Communion privately are to be refused if the minister knows they are unrepentant, but not if they approach publicly and cannot be passed by without scandal. All those who have reached the use of reason are obliged to receive Holy Com- their spiritual director for just reasons tells them munion at least about Easter each year, unless to refrain temporarily.. This Easter precept is to be fulfilled between Palm Sunday and Low Sunday, but the local ordinary may extend the time

from the fourth Sunday of Lent to Trinity Sunday, if circumstances so demand. The Paschal Communion may be received in any parish, but preferably in the recipient's; those who receive it outside of the parish should tell their pastor that they have fulfilled their duty. If for any reason the Paschal Communion has not been received within the proper time, the obligation of going to communion still remains; the precept, of course, is not fulfilled by a sacrilegious communion. The faithful may receive Holy Communion according to any Rite, but it is desired that they should fulfil the Easter precept in their own Rite. Holy Communion, which may be distributed only during the hours may now be received by the faithful on Holy Saturday, but only during Mass or immediately after. A priest saying Mass must not give Holy Communion during Mass to persons at such a distance that he cannot see the altar; it may be given wherever it is permitted to say Mass, even in a private oratory, unless the local ordinary for just causes prohibits that in particular cases.

Holy Cross, CONGREGATION OF (cf. C. E., VII-403a).—The history of the congregation during the

Holy Cross, CONGREGATION OF (cf. C. E., VII-403a).—The history of the congregation during the second decade of the twentieth century is a story of continuous development and gratifying progress. In the province of Eastern Bengal there has been a notable increase, both in the number of missionaries engaged in the work and in the material resources upon which that work largely depends. A monthly magazine, "The Bengalese," published in Washington, D. C., is successfully enlisting the sympathy of thousands of readers in behalf of the missionaries and their flocks; and a foreign mission seminary, soon to be established in Detroit, Mich., will have for its exclusive end the training of youthful Americans for service in Bengal. In the province of Canada the outstanding feature of the decade has been the somewhat remarkable development of the "Oratory of St. Joseph" at Mount Royal Ward, Montreal. The crypt of a proposed magnificent basilica has been completed at a cost of more than a quarter of a million dollars, the gift of thousands of pilgrims to the shrine made famous by hundreds of miracle-like cures, which have been secured through the intercession of St. Joseph, invoked by his devoted client, Brother André. The work of the Oratory has the fullest approbation of the ecclesiastical authorities; and, as a place of pilgrimage, St. Joseph's shrine on the flank of Mount Royal already bids fair to rival the Canadian shrine par excellence, Ste. Anne de Beaupré. Development in the province of the United States has taken the form of an increase in the number of high schools conducted by the Brothers of Holy Cross, and the establishment of Moreau Seminary at Notre Dame, Indiana. The severest blow to fall upon the congregation for the past quarter of a century was the death, in 1921, of the Very Rev. Andrew Morrissey, Coadjutor-General of the Congregation. Father Morrissey had been president of the University of Notre Dame for a dozen years, and Provincial Superior of the province of the United States for a subsequent period of a decade and a half. His lamented death occurred less than a year after his appointment as Coadjutor-General by the General Chapter, held at Notre Dame, Indiana, in 1920. At this same General Chapter, the rules and constitutions of Holy Cross were thoroughly revised and brought into complete harmony with the New Code of Canon Law. The members of the congregation in the opening year of the century's third decade include some 240 priests, 140 professed seminarians and ecclesiastical novices, 375 professed brothers, and 50 novice brothers.

Holy Cross, SISTERS OF THE (cf. C. E., VII–405c).—The work of the Holy Cross Sisters is chiefly educational, but they also devote themselves to the care of orphanages and hospitals for the sick. They had charge of military and naval hospitals during the Civil War, and cared for the soldiers in the camps during the Spanish-American War. On 30 November, 1919, with appropriate ceremonies marble markers, ordered by the Federal Government, were placed on the graves of the Sisters who had been nurses during the Civil War. On 22 December, 1920, Mlle. Louise d'Orbessains, in religion Sister M. Eugenie, C.S.C., professor of French language and literature at St. Mary's, was declared a member of the French Academy by the Department of Public Instruction and Fine Arts of the French Republic. Commandant G. E. Dubreuil, military attaché of the French Embassy at Washington, D. C., presented her with the decoration, awarded 26 June, 1921.

The Sacred Congregation of Religious approved of the changes made in the constitutions in conformity with the revised Code of Canon Law, 28 April, 1921. The mother-house of the community is St. Mary's College and Academy, Notre Dame P. O., near South Bend, Indiana. The present Superior General is Mother M. Aquina, elected 25 July, 1919, succeeding Mother Perpetua (1901–19), Mother Annunciata (elected 1895; d. 1900), Mother Augusta (1882–95), and Mother Angela, the virtual foundress of the order in the United States. Fifty seven Sisters, of whom 38 are dead and 19 living, are Jubilarians, having lived fifty years after their religious profession. There are 1055 Sisters working in the Archdioceses of Baltimore, Chicago, Cincinnati, Dubuque, New York, Oregon City, Philadelphia, San Francisco, Santa Fé, and in the various dioceses. They conduct 74 institutions, including 1 college, 2 normal schools, 19 boarding schools, 44 parochial schools with 13,290 pupils, 7 hospitals with 14,662 patients, and 4 orphan asylums with 169 orphans.

Holy Cross, SISTERS MARIANITES OF THE (cf. C. E., VII–405b).—This congregation, with mother-house and novitiate in New Orleans, La., numbers 150 Sisters, who are in charge of 2 orphanages, 1 home for boys, 19 academies and schools in the Archdiocese of New Orleans and in the Diocese of Natchez, and have under their care 5500 children. Attached to the mother-house in France is the novitiate in New York, in which archdiocese there are 70 professed Sisters and 1 novice, in charge of 5 schools with 832 pupils.

Holy Cross College.—The oldest Catholic college in New England was founded in the year 1843, by the Rt. Rev. Benedict Joseph Fenwick, second bishop of Boston. The bishop was aided by the Rev. James Filton, who in 1838 had established the Seminary of Mt. St. James on the hill which now bears that name, but was then known as Pakachoag, "Hill of Pleasant Springs." Father Filton presented this institution to the bishop in 1842, and on 2 November, 1843, classes were organized in what was still known as the Seminary of Mt. St. James, and on 13 January, 1844, the first college building was completed.

The Fathers of the Society of Jesus were invited by the bishop to organize the courses of study

according to the curriculum of their college at Georgetown. Bishop Fenwick died 10 August, 1846, and was buried in the college cemetery. A few days before his death, however, on 6 August, he had ceded full control and possession of the institution with buildings and grounds free of incumbrance to the Fathers.

On 14 July, 1852, a fire destroyed the entire central building, and the very existence of the institution was threatened by this serious loss. However, the Rt. Rev. John B. Fitzpatrick, then Bishop of Boston, determined that the college should not perish, and on 3 October, 1853, it was ready, enlarged, and remodeled to receive students. Nevertheless, the effect of the calamity on the young institution is evident in the interruption of graduating classes from 1852 to 1858.

The new college encountered difficulties in obtaining a charter, and although the petition was presented in 1849 the charter was not granted until 1865, when the influence of the Civil War had caused all differences of opinion regarding it to be set aside. However, during this period the students were not deprived of the benefits of graduation, as Georgetown College conferred degrees on all who were graduated from 1849–52 and from 1858–65. In 1895 a new building was completed containing a thoroughly equipped gymnasium, and in 1905 and 1913 two more buildings were added to the college. The graduates of the college from 1849 to 1920 inclusive number 2165, and in 1920–21 the college registered 733 students. The Rev. James J. Carlin, S.J., president of the college, is assisted by a faculty of 54 members.

Holy Family, Congregation of the (cf. C. E., VII–407d).—This institute, founded by Abbé Noailles in 1820, now comprises three branches which have their own government and their own life. They are: (1) *Sisters of St. Joseph,* whose special aim is the adoption and education of young orphans. This congregation, which has at all times met with the warmest sympathy from all classes of society, directs orphanages in France and Spain. The mother-house is in Bordeaux. (2) *Sisters of the Immaculate Conception,* whose principal work is the education and instruction of youth of the different classes of society. In France, Spain, England, Belgium, Asia, and Africa they direct houses of higher education, boarding schools for the middle class, high schools, elementary and kindergarten schools, houses of refuge, and workrooms. In some localities they visit the sick and the poor. The mother-house is in Bordeaux. (3) *Sisters of Hope,* whose chief end is the nursing of the sick, either in their homes or in hospitals and clinics. To these chief works is added another entirely charitable work: the Sisters visit the sick poor, nurse them, and watch by them as far as the case requires. In populous centers they associate with themselves charitable ladies whose co-operation enables them to help a greater number of poor. They are established in the chief towns of France, Spain, England, Italy, Ceylon, South Africa, and the two Americas. The mother-house is in Bordeaux.

The last establishment of the founder was the work of the *Solitary Sisters,* devoted to contemplation. He founded them with a view to setting up a living and permanent votive offering of thanksgiving for the great Eucharistic miracle of 3 February, 1822. On this date the officiating priest at Benediction in the Convent of the Ladies of Loreto, at Bordeaux, beheld an apparition of Our Lord within the monstrance which held the Sacred Host, this miraculous appearance being testified to by the altar-boy, the superioress of the house, and the majority of those present during Benediction. The Sisters keep up perpetual adoration and recite every day in Latin the liturgical office of Our Lady. By their life of piety and solitude they constitute the praying portion of the Holy Family, which is a wholly active congregation.

In communities requiring it, lay Sisters, designated by the name of *Sisters of St. Martha,* are especially devoted to manual labor. They share in all the privileges of the religious state and of community life in the same way as all the members of the Holy Family.

To supply these works with subjects qualified to secure the aim the founder had in view in instituting them, novitiates are established at Talence, near Bordeaux; Hortaleza, near Madrid; Rock Ferry, England; Rome, Italy; Bellair, Africa; and in Canada. As a consequence of persecution and war, a certain number of houses having been closed in France, the institute has at present (1921) 202 houses with 3618 Sisters in charge of 30,000 children and 15,000 poor and sick.

Holy Family, Little Sisters of the (cf. C. E., VII–408b).—This congregation, with mother-house at Sherbrooke, P. Q., Canada, numbers 44 missions, 794 professed Sisters, 49 novices, and 21 postulants. There are 8 establishments in the United States.

Holy Family, Sisters of the (New Orleans; cf. C. E., VII–408a).—This congregation of colored Sisters, with novitiate at New Orleans, La., conducts establishments in the Archdiocese of New Orleans and the Dioceses of Galveston, San Antonio, and Mobile. There are 145 Sisters, 11 novices and 2 postulants with 3100 pupils under their instruction.

Holy Family, Sisters of the (San Francisco; cf. C. E., VII–408c), founded in San Francisco in 1872 by Miss Elizabeth Armer, who became in religion Sister M. Dolores, under the guidance of the Most Rev. J. S. Alemany, then Archbishop of San Francisco, and the Very Rev. J. J. Prendergast. The special work of the Sisters is: the catechetical instruction of public school children, the assisting of pastors in Sunday schools, the seeking out of children of neglectful or indifferent parents to induce them to attend classes of Christian Doctrine, and the establishment of day homes for the care of little children whose mothers are obliged to work during the day. At the present time the Sisters have under their spiritual care thousands of children. They assist in 23 Sunday schools in the city and suburbs of San Francisco, besides conducting several large day homes. Houses were established in San José in 1907 and in Oakland in 1911. The Los Angeles foundation in 1921 is the first established in Southern California.

Holy Family of Nazareth, Sisters of the (cf. C. E., VII–408a).—The mother-house of this congregation is at Rome, Italy, and the provincial house for America is at Des Plaines, Ill. In the United States the Sisters conduct institutions in the archdioceses of Boston, Chicago, and Philadelphia, and in the dioceses of Brooklyn, Cleveland, Columbus, Detroit, Erie, Fort Wayne, Hartford, Peoria, Pittsburgh, Scranton, Springfield, and Syracuse. There are in the United States 1030 professed Sisters, 75 novices, and 40 postulants, in charge of 57 parochial schools with 50,000 pupils, 2 orphanages, 2 hospitals caring for 186 patients daily and 4957 during the year, 1 academy with 32 boarders and 307 day scholars, and 1 day nursery.

Holy Ghost, CONGREGATIONS OF THE.—I. CONGREGATION OF THE HOLY GHOST AND OF THE IMMACULATE HEART OF MARY (cf. C. E., VII–416d).—The mother-house and house of general administration of the congregation is at Paris, where the superior general resides. Mgr. Le Roy, Archbishop of Alinda, has been superior since 1896. At Rome the Fathers direct the French Seminary. The congregation numbers six provinces: France, Ireland, Germany, Portugal, the United States, and Belgium-Holland, and the vice-province of England. The dioceses, vicariates apostolic, and prefectures apostolic confided to it number 25. They are, in Africa: Angola and Congo, Lower Congo, Senegal and Senegambia, Sierra Leone, Zanzibar, Upper Cimbebasia, Lower Niger, Loango, Gaboon, Kamerun, Ubanghi, French Guinea, Bagamoyo, Ubanghi-Shari, Kilima-Najaro, Southern Katanga; near the African continent: Diego Suarez (Northern Madagascar), Mayotte Islands and Nossi-Be and Comoro, Réunion, Port Louis (Mauritius); in America: Saint-Pierre and Miquelon, Guadeloupe, Martinique, French Guiana, and Teffé. The congregation also has important colleges near Ottawa, Canada, at Port au Prince, Haiti, and at Port of Spain, Trinidad, and directs at Pittsburgh, Penn., the Duquesne University with more than 2000 students. In the United States the Fathers are established in 15 dioceses and have 38 houses, of which 16 are especially devoted to work among the colored people. The preparatory college is at Cornwells Heights, Penn., and the novitiate is at Ferndale, Conn. According to the latest statistics (1921) the congregation comprises 2888 members, of whom 1726 are professed and 1162 aspirants, with a total of 272 houses. In March, 1922, the Holy Ghost Order was officially recognized by the Colonial Office of the British Government.

II. CONGREGATION OF THE DAUGHTERS OF THE HOLY GHOST (cf. C. E., VII–417d).—At the death of Mother Saint George, Superior General from 1913 to 1919, her predecessor, Mother Marie-Alvarez, was re-elected and actually governs the congregation. Previous to the publication, in 1918, of the new Code of Canon Law, the Daughters of the Holy Ghost made perpetual vows after having completed two years of religious novitiate. Now the duration of the probation is one year, at the completion of which they make temporary vows for three years and then perpetual vows. The number of members is over 2000.

III. MISSIONARY SISTERS, SERVANTS OF THE HOLY GHOST (cf. C. E., VII–418a).—This congregation was founded at Steyl, Holland, in the year 1889, by the late Very Rev. Arnold Janssen, founder of the Society of the Divine Word. Its principal aim is work in home and foreign missions, especially in those which are in charge of the above mentioned society. Its chartered title is "Missionary Sisters, Servants of the Holy Ghost." It numbers (1920) 1034 professed Sisters, 119 novices, 67 postulants, and 70 candidates. The congregation possesses 7 novitiates, as follows: 2 in Holland, at Steyl and at Uden; 1 in Germany, at Vallendar, Rld.; 1 in Austria, at Stockerau, near Vienna; 1 in Argentina, at Crespo; 1 in the U. S. A., at Techny, Ill.; 1 in Yen-chou-fu, South Shantung, China. In the home and foreign missions the Sisters take up all kinds of work suitable to their state: the teaching in schools for elementary and higher education, the conducting of hospitals, dispensaries, orphanages, boarding schools, homes for the aged, asylums, sanatoria, etc. They have 14 houses in Holland, 9 in Germany, 6 in Austria, 19 in Argentina, 10 in Brazil, 14 in the U. S. A., 3 in the Philippine Islands, 5 in China, 4 in New Guinea, 2 in Japan, 2 in Dutch E. Indies. Up to 1918 the congregation was represented also in the mission of Togo, West Africa, and in Mozambique, on the east coast of Africa. These two missions, comprising four and three stations respectively, are forsaken at the present time, by reason of the deportation and repatriation of the priests as well as the Sisters. At the first General Chapter of the congregation, which convened in 1910 at Steyl, Holland, Mother Theresia was elected Superior General. At this time the first constitutions were revised and adapted according to the then published decrees of the Sacred Congregation of the Affairs of the Religious. A change was made in the color of the religious garb from light blue to dark blue, except for the missionaries in the tropics, who continue to wear white habits. In 1920 the formation of the European houses into provinces took place, and the following provinces were erected: Holland, Germany, and Austria. The next General Chapter is in preparation for May, 1922, when the Superior General will be elected and another revision of the constitution will be made to conform to the new Canon Law.

The first provincial superior of the United States was Sister Leonarda. The present Provincial Superior is Sister Willibalda. The Holy Ghost Institute, Techny, Ill., is the provincial house, the seat of the novitiate and postulate. Connected with it is a boarding school for girls. The number of religious in the United States is 199, including 169 professed Sisters, 19 novices, and 11 postulants. The Sisters conduct five schools for colored children in Jackson, Meridian, Vicksburg, Greenville, Miss., and in Little Rock, Ark. They have an average of 1500 pupils in the elementary grades, in high school, commercial and music departments. The community is in charge of two hospitals, at Watertown, Wis., with a training school for nurses in connection, and at New Hampton, Iowa, with 500 and 300 patients per annum. At the St. Ann's Home at Techny, Ill., 130 aged people are cared for. Since 1910 up to 15 Sisters left Techny to go to the missions among the Igorots on the island Luzon, P. I. On 24 November, 1921, the first four American Sisters departed from Techny for the mission among the Papuans, in New Guinea, Oceania.

Holy Humility of Mary, INSTITUTE OF SISTERS OF THE (cf. C. E., VII–418b).—The Sisters devote themselves to the care of the sick, orphans, and homeless children. The postulantship of six months is followed by a novitiate of two years, at the end of which time triennial vows are made. At the expiration of these vows the Sisters make perpetual vows. The mother-house is at Villa Maria, Lawrence Co., Penn., and the community is attached to the Diocese of Cleveland. In 1911 the Sisters were given charge of a new diocesan hospital opened at Youngstown, Ohio. At present 18 Sisters are assigned there. The congregation numbers (1921) about 275 members. They conduct two high schools and a school for poor children, the latter situated at the mother-house, and also have under their care parochial schools, one hospital, the diocesan seminary, and St. Anthony's Home for Working Boys.

Holy Savior, SISTERS OF THE MOST.—This congregation, called also the Daughters of the Divine Redeemer or Sisters of Niederbronn, was founded in 1849 for the care of the sick and poor at Niederbronn (Alsace) by Elizabeth Eppinger, a peasant girl. The foundress was in poor health and thirty-five years of age. She was aided in her work by

the zealous and prudent devotion of Fr. Jean David Reichard, pastor of Niederbronn, who later resigned his parish to devote himself entirely to the congregation. The Bishop of Strasburg, Msgr. Raess, gave his paternal interest and entire sympathy to the work from its beginning. The congregation obtained legal rights and recognition by imperial decree of 6 November, 1854. The Holy See granted it the decree of praise 7 March, 1863, the decree of approbation 11 April, 1866, and approved its constitutions 30 July, 1877. By decree of the Sacred Congregation of Religious of 3 December, 1919, it was divided into four provinces, two French and two German. The constitutions, changed to conform to this new division and to the new Code of Canon Law, have been submitted to the Holy See for approbation.

The congregation spread rapidly in the Diocese of Strasburg, and since 1851 has been established in other dioceses of France, in Germany, Austria, Belgium, and Luxemburg. In 1866 a schism separated from the mother-house of the congregation the houses in the Dioceses of Wurzburg in Bavaria, Vienna in Austria, and Oedenburg in Hungary, which the respective bishops constituted as independent and autonomous congregations. In 1880 the mother-house with the novitiate was transferred from Niederbronn to Oberbronn. The congregation has at the present time three novitiaties; one at Oberbronn in the Diocese of Strasburg for the two French provinces of Alsace-Lorraine and of the Interior; another at Buhl in the Diocese of Freiburg-im-Breisgau for the German province of Baden-Hesse; the third at Neumarkt in the Diocese of Eichstatt for the German province of Bavaria. The three novitiates have a total of 207 novices. The number of members of the congregation has steadily increased since its origin. Professed Sisters numbered 600 in 1872, 1800 in 1900, 2424 in 1910, 2871 in 1922. The number of houses in the four provinces is 367. There were 268 in 1900, 122 in 1880, 72 in 1860, and 9 in 1850. The primary work of the congregation is the care of the sick, especially the sick poor, in their homes, in hospitals, and in convalescent homes. The Sisters also have under their care orphanages, hospices, and refuges for the poor, workrooms for young girls, housekeeping schools, kindergartens, and day nurseries.

Holy Sepulchre, CANONESSES REGULAR OF THE. See CANONESSES REGULAR.

Holy Sepulchre, FRANCISCAN GUARDIANS OF THE (cf. C. E., VII–427b).—A band of six or seven Franciscan Fathers and as many Brothers chosen from the community of St. Saviour to keep watch over the Holy Sepulchre and the sanctuaries of the basilica, to which they conduct a daily pilgrimage. The Friars lead a difficult confined life. At midnight, while chanting their Office, they go in procession to incense the tomb of the Saviour whilst they intone the Benedictus. The rest of the community of St. Saviour, which generally numbers about 25 Fathers and 55 Brothers, are engaged in the various activities of the convent, which comprise, besides the church of St. Saviour (the Latin parish church of Jerusalem), an orphanage, a parish school for boys, a printing office, carpenter's and ironmonger's shops, a mill run by steam, and the largest library in Palestine. While the taking of Jerusalem from the Turks by the British forces on 9 December, 1917, tended to alleviate the severe privations suffered by the Guardians of the Holy Sepulchre in common with their brethren throughout the Custody of the Holy Land, it nevertheless failed to mark the end of their humiliation in having Mohammedan doorkeepers at the Tomb of the Saviour. General Allenby, on assuming formal possession of the Holy City, regarded this galling condition in the light of a quasi-religious right belonging traditionally to certain Turkish families, and confirmed their position until such time as the status of the religious questions in Palestine should be defined. This difficult task was entrusted by the Treaty of Versailles to a commission to be appointed for the purpose. Remarkable deliberation has been manifested in this important matter, for after two years' delay no visible progress has been made toward the bare nomination of the commission. Until the decisions of this future body are approved by the League of Nations, the many injustices to Catholic rights that came into being during the long Turkish rule in the Holy Land are to remain unremedied.

Holy Union of the Sacred Hearts, CONGREGATION OF THE, founded in France, in Cambrai, by Jean Baptiste Debrabant, secular priest of that diocese. As early as the year 1824 the work had been begun in Douai, under the protection of Monsignor Wicart, afterwards Bishop of Laval. In 1826 the Abbé Jean Baptiste Debrabant, animated with zeal for the glory of God and deeply affected by the great moral evils brought about by the principles of the French revolution, accepted the spiritual and temporal responsibility of the work already begun in 1824, and established in the Diocese of Cambrai a pious Congregation of Sisters who should procure the glory of God and the salvation of souls, by the sanctification of its members and the Catholic and social education of youth. Thus the Abbé became the founder of the congregation to which he gave the name of "The Holy Union of the Sacred Hearts." The congregation spread rapidly, and at the present day it has convents in several parts of the world. After a laudatory brief, given on the recommendation of the bishops, the congregation received its first decree of approbation from the Sacred Congregation of Bishops and Regulars, 30 May, 1853. On 18 December, 1877, another decree of the same sacred congregation granted the final approbation of the Holy See. This important decree facilitated its extension in foreign countries. Already established in France, Belgium, England, and Ireland, it was in 1882 introduced into South America, in 1886 into North America, and in 1890 into the West Indies.

It was on the recommendation of Rt. Rev. J. McNamee, of Brooklyn, that this congregation was introduced into the United States. This worthy priest, having a near relative a member of the congregation, advised the late Rev. M. McCabe, of Fall River, Mass., to invite the Sisters to take up the work of the parochial school in his parish of the Sacred Heart. The invitation was accepted, and the Sisters came to Fall River from Douai in October, 1886. In December of the same year a young ladies' academy was opened on Prospect Street, and later on a boarding school was established. Other foundations succeeded each other in due course: in Taunton, Mass., Pawtucket, R. I., North Cambridge, Mass., South Lawrence, Mass., and Chelsea, Mass. The novitiate for the American province is in Fall River, Mass. The congregation is placed under the authority of a superior general, who is elected by the general chapter and who resides in Tournai, Belgium. Before the expulsion of the religious from France, in 1902, the mother-house was situated in Douai. The superior is

assisted by a council of six members, besides a secretary general and a bursar general.

Homicide (cf. C. E., VII–422c).—A member of the laity who is guilty of homicide is thereby rendered incapable of legal ecclesiastical acts and is excluded from any office he may have held in the Church.

Ho-nan, Eastern, Vicariate Apostolic of (Honanensis Orientalis), in China. The vicariate was erected 21 September, 1916, when Ho-nan was divided for the third time into four instead of three dioceses as hitherto, the new vicariate being directly east of Western Honan. Bishop Noë Giuseppe Tacconi of the Foreign Missions of Milan, born at Pavia 23 September, 1873, came to China 27 September, 1895, was named Bishop of Aradus and vicar Apostolic of Southern Ho-nan, 18 September, 1911, and was transferred on 20 November, 1916, to the new see. With seven priests, five of whom were from the Foreign Missions of Milan, and two natives, the new vicar organized the vicariate. An imposing cathedral has been built in Kai-feng-fu, the episcopal seat.

On 24 November, 1920, six Sisters of Divine Providence from the United States of America arrived in Kai-feng for purpose of founding schools for girls and caring for orphans. In the same year three priests from America arrived to teach the boys of the vicariate, and in a few months had opened flourishing schools. The 8262 Catholics are Chinese and are attended by 11 secular priests. The vicariate has 8 parishes, 8 missions, 7 churches, 8 stations, 1 seminary with 25 seminarians, 2 normal schools with 15 teachers and 340 boys and 60 girl students, 32 elementary schools with 32 teachers and 459 boys and 215 girls, 144 catechumens, 1 home for the aged, 1 orphanage with 30 children.

Ho-Nan, Northern, Vicariate Apostolic of (Honanensis Septemtrionalis), is one of the four vicariates in the territory of Ho-Nan, China. It is entrusted to the seminary of Foreign Missions of Milan, and the present vicar apostolic is Rt. Rev. Martino Cholino, born in Volchiusella, diocese of Ivrea, in 1877, left for Northern Ho-Nan after having been appointed titular Bishop of Calama and Vicar Apostolic of Northern Ho-Nan 23 February, 1921, succeeding Rt. Rev. Giovanni Menicatti, born in Milan 18 September, 1866, came to China 1 April, 1889, was elected Bishop of Tanis and Vicar Apostolic of Northern Ho-Nan 12 September, 1903, consecrated in Pekin 23 November, 1903. On the occasion of his sacerdotal jubilee, in 1913, the pope accorded him the usage of the throne and of the cappa magna, and the privilege to be named in The Canon of the Mass as if he were a resident bishop. In 1920 the bishop resigned from the vicariate and is now living in Milan.

By present (1921) statistics the Catholic population of the vicariate numbers 20,967, all Chinese, and there are: 15 parishes, 22 churches, 396 mission stations, 1 convent of women with 12 Chinese Sisters, 4 lay brothers, 1 seminary, 17 seminarians, 6 secondary schools for boys with 324 pupils, 1 secondary school for girls with 40 pupils, 1 professional school with 1 professor and 7 pupils, 1 French school with 9 teachers and 250 pupils, 447 elementary schools with 6900 pupils, 1 orphanage for boys with 24 orphans, 1 orphanage for girls with 92 orphans, and 1 infant asylum with 363 orphan children.

Ho-nan, Southern, Vicariate Apostolic of (cf. C. E., III–677d).—Before 1844 the missions in Ho-nan were cared for by the Jesuits, but in 1844 a vicariate apostolic was created and placed in charge of the Lazarist Fathers, they being succeeded in 1869 by the priests of the Foreign Missions of Milan, directed by Bishop Simeone Volontieri, who greatly increased the number of Christians and missions. The vicariate was divided in 1882, all the territory of Ho-nan north of the Yellow River being formed into the vicariate of Northern Ho-nan and that south of the river into the vicariate of Southern Ho-nan. It was 1884 before the bishop for Northern Ho-nan took over his territory and the vicar apostolic of Ho-nan became vicar apostolic of Southern Ho-nan. In 1911 Southern Ho-nan was divided and the additional vicariate of Western Ho-nan was formed. Still another separation occurred in 1916, when the vicariate of Eastern Ho-nan was created.

At present the vicariate of Southern Ho-nan is under the direction of Rt. Rev. Flaminius Belotti, born at Serina, diocese of Bergamo, 9 February, 1874; ordained 8 October, 1899; entered the seminary of Foreign Missions at Milan 9 September, 1909; arrived at the mission of Southern Ho-nan 17 September, 1908, and was consecrated on 6 January, 1918, bishop of Sufeta and vicar of Southern Ho-nan to succeed Rt. Rev. Noë Giuseppe Tacconi, who was appointed 20 November, 1916, to take charge of the new vicariate of Eastern Ho-nan.

Important events since 1909 were the pacification of the Chinese during the revolution of 1911, and assistance rendered during the famine of 1919–20, in which American priests were of great aid to the missionaries from Milan. In the vicariate to-day there are 18 European and 13 native Chinese priests, 12 European nuns, and 1 convent with 30 Chinese Sisters. The population of the district is 8,000,000, of whom 17,782 are Catholics and 13,081 catechumens. There are 1 seminary with 7 theologians and philosophers and 50 Latinists, 139 schools for boys with 1563 pupils, 66 schools for girls with 885 pupils, 1 foundling home with 335 infants, 2 orphanages with 358 orphans, 22 churches, 180 chapels, 317 primary stations, and 623 secondary ones.

Ho-Nan, Western, Vicariate Apostolic of (Honanensis Occidentalis; cf. C. E., XVI–83d), is one of the four divisions of the district of Ho-Nan, in China. It is bounded on the north by the Yellow River, on the west by the Shen-si, on the south by the vicariate of Southern Ho-nan, on the east by that of Eastern Ho-nan. The present Vicar Apostolic is Rt. Rev. Luigi Calza, b. at Rocco, Italy, 1879, ordained 24 May, 1902, appointed Prefect Apostolic of Western Ho-Nan 21 June, 1906, and Vicar Apostolic 18 September, 1911, consecrated titular Bishop of Termessus 21 April, 1912.

During the World War one missionary of this vicariate returned home to join the Italian Army and was wounded and decorated with the Italian war cross. In 1920–21 there occurred an invasion by the Peland and a terrible famine, which was especially severe in the western and southwestern part of the vicariate.

By present (1921) statistics there are 10 missions, 197 churches and mission stations, 2 convents of women, 1 Chinese and 1 European, 29 Chinese and 9 European Sisters of the Order of Josephines, 1 seminary, 18 seminarians, 1 college for boys with 9 professors and 50 students, 1 college for girls with 9 professors. Among the missionary works are: 83 catechism schools for boys with 1167 pupils, 16 catechism schools for girls with 567 pupils, 1 orphanage with 118 children, 119 men and 28 women under religious instruction, 2 dispensaries. Two societies are organized among the laity. The Chinese Cath-

olic population numbers approximately 11,093, besides 6279 catechumens and about 100 Italians, French, and Belgians.

Honduras, British, Vicariate Apostolic of (Hondurensis; cf. C. E., VII–449d), is the only English dependency in Central America. It is attached to the Missouri Province of the Society of Jesus, and the episcopal residence is at Belize, the capital of the colony. The second and present vicar apostolic is Rt. Rev. Frederick Hopkins, S.J., consecrated in St. Louis, titular Bishop of Athribis, 5 November, 1899. The same year Father William Wallace, S.J., was appointed regular superior and pro-vicar of the bishop. He was followed by Father William Mitchell, S.J. (1910), Father John Neenan, S.J. (1918), and Father Joseph Kammerer, S.J. (1921).

In 1918 a disastrous fire occurred in the colony which destroyed the principal Government building and resulted in the death of the governor. On 8 September of the same year the fiftieth anniversary of Bishop Hopkins' entrance into the Society of Jesus was celebrated; there was a semi-public celebration of the event in Belize, in which the acting governor and ministers of various religious denominations took part. The same year an epidemic of influenza spread throughout the vicariate and caused many deaths. A riot, attended by serious destruction of property, which occurred in July, 1919, caused troops to be sent from Jamaica and quartered in Belize until October, 1921, and also caused a heavy increase in taxation to compensate for the loss of property. An epidemic of yellow fever, which started in St. John's College, Belize, although it claimed only eight victims, brought great harm to the institution, as most of the boarding students went back to their homes and their return upon the reopening of the college in 1922 is doubtful. At its opening in 1921 the college had registered 244 students.

A great drawback to the spiritual progress of the mission is the language; outside of Belize and the two residences in the south, the language of the school is English, that of the church Spanish, while three-fourths of the Catholic population are either Spanish or Indian speaking. The result is that the missionaries, who, with the exception of two, are English-speaking, have to learn two or more languages before they can be of real service.

By present statistics the total population of this colony is about 45,317, the Catholic population about 25,000, and there are 19 priests, all Jesuits except 1, 4 scholastics and 4 lay brothers. There are 9 residences, 7 mission stations, and 5 convents of religious women, Sisters of Mercy, Sisters of the Holy Family, and Sisters of the Pious Missions, all of whom teach in the elementary schools. Besides St. John's College and 1 academy with 230 pupils, there are 32 public schools, so called because they accept the Government standards for the lay branches of instruction, submit to inspection, and receive government grants-in-aid; during the last year these amounted to $18,908.

The fruitful result of the missionaries' work for the past year is shown by the following record: 1120 baptisms of infants, 68 baptisms of adults, 209 marriages, 70,051 confessions, 982 confirmations, 98,290 Easter communions, 29,853 communions of devotion, 1714 catechists, 1521 boys and 1532 girls in parochial schools. There are 32 sodalities with a membership of 1737, the Apostleship of Prayer alone have 6659 associates.

Hong Kong, Vicariate Apostolic of (cf. C. E., VII–450d), consists of an island which belongs to Great Britain and is situated at the mouth of the Canton River in China. The vicariate Apostolic contains about 24,945 Catholics, of whom 4000 are Europeans in Hong Kong. It has 54 churches with 33 principal mission stations, 233 smaller stations, 18 European secular priests, 13 lay brothers, 158 Sisters of whom 103 are Europeans and 55 natives, 1 seminary and 24 seminarians. The following colleges and schools exist in the vicariate: 2 colleges for boys (120 students), 3 colleges for girls (260 students), 8 secondary schools (1220 boys and 1030 girls), 74 common elementary schools (1464 boys and 1072 girls), 1 school for catechists (10 students), 3 schools for catechumens (93 students). Schools under the grant-in-aid system are assisted by the Government. In 1921 the following charitable institutions existed in the vicariate: 4 hospitals, 6 refuges with 248 inmates, 11 day nurseries. The hospitals and jails admit the ministry of priests and allow Catholic visitors. Two monthly magazines ("The Rock" and "Religiao Patria") are published in the vicariate, and 3 associations exist among the laity: Catholic Men's Club (English), Catholic Union (Portuguese), St. Joseph's Society (Chinese). One of the principal benefactors of the Catholic Church in Hong Kong was Dr. A. S. Gomez, who died in 1921. He built the church of Our Lady of the Rosary and St. Anthony's Asylum, and had the distinction of being a Knight of St. Gregory. The vicariate is under the care of the Seminary of Foreign Missions of Milan and is administered by the Rt. Rev. Dominic Pozzoni, b. at Paderno d'Adda 22 December, 1861, joined the mission in 1885, elected bishop 19 July, 1905, consecrated at Hong Kong 1 October, made vicar apostolic of Hong Kong 26 May preceding.

Hospital Sisters of the Mercy of Jesus (cf. C. E., VII–488d), a cloistered institute and branch of the order founded by St. Augustine to care for the sick. The choir religious go daily to the hospitals to render some service to the sick poor. Two to six or more of their number, according to the case, take in turn the night-watch in each hospital. The chapter is formed of all who are ten years professed. They elect a superior triennially, but her charge may not be prolonged beyond six years. They also elect the principal officers and the council, which is composed, with the superior, the assistant, and the mistress of novices, of four other advisers. The officers may be retained as long as they have the majority of votes in the chapter. The Hospitallers have communities in France, at Dieppe, Rennes, Eu, Vitré, Château-Gontier-St. Julien, Château-Gontier-St. Joseph, Malestroit, Auray, Tréguier, Lannion, Guingamp, Morlaix, Pont-l'Abbé, Gouarec, Fougères, Harcourt, and Bayeux; in England, at Waterloo (Liverpool); in Canada, at Quebec (3 communities), Levis, Chicoutimi, and Roberval; in Africa, at Estcourt (Natal), Durban, Ladysmith, and Pietermaritzburg.

Hours, Canonical (cf. C. E., VII–500).—In religious houses of men or women who are bound to recite the office in choir, it must be said in common if there are present four members so bound and not at the time excused, or even when fewer are present, if it is so provided in the Constitutions. In such institutes solemnly professed members who have been absent from choir, except lay brothers, must recite the hours privately.

Hradec Kralove (Königgrätz), Diocese of (Reginæ Hradecensis; cf. C. E., VIII–688c), suffragan of Prague, Bohemia. The present bishop is

Rt. Rev. Charles Kaspar, b. 1870, elected titular Bishop of Bethsaida 8 March, 1920, and transferred to the Diocese of Hradec Kralove 13 June, 1921, succeeding Bishop Doubrava, who died 22 February, 1921. In 1918 the diocese comprised 475 parishes, 32 deaneries, 869 secular priests, 90 regular priests, and 495 Sisters. There are in the diocese 147,546 Catholics, 59,128 Protestants and other sectarians, 57 Schismatics, 10,062 Jews, and 2101 without any creed.

Huajuápam de Léon, Diocese of (Huajuapatamensis; cf. C. E., VII–505c), suffragan of Puebla, Mexico. The first and present bishop is Rt. Rev. Raphael Amador, consecrated 1903. There are in the diocese 30 parishes, 220 churches and chapels, 60 priests, and 1 seminary.

Huamanga, Diocese of. See Ayacucho.

Huànuco, Diocese of (Huanucensis; cf. C. E., VII–506a), suffragan of Lima, Peru. Rt. Rev. Pedro Pablo Drinot y Piérola, appointed to this see 8 June, 1904, retired and was transferred to the titular see of Basilinopolis 21 October, 1920, and his successor has not yet been appointed. The population of the diocese is 600,000, of whom the majority are Catholics. There are in the diocese: 8 deaneries comprising 58 parishes, 82 secular priests, 21 regulars, of whom 17 are Franciscans and 4 Canons Regular of the Immaculate Conception, 3 Marist Brothers, over 500 churches and chapels, 2 preparatory seminaries at Huànuco and Jauja, 9 seminarians at Lima, and 1 at the Latin-American College at Rome.

Huaraz, Diocese of (Huaracensis; cf. C. E., VII–506c), suffragan of Lima, Peru. The present bishop is Rt. Rev. Dominic Vorgas, O.P., b. 1869, professed 1887, lecturer in theology, master of novices at Lima and at Arequipa, elected bishop 26 August, 1920, succeeding Bishop Fanfan, appointed 5 March, 1907, transferred to Cuzco, 19 April, 1918. There are in the diocese: 1 rectorate and 16 deaneries comprising 52 parishes; over 1000 churches and chapels; 5 private oratories; 50 secular priests; 14 regulars (Franciscans); 2 preparatory seminaries at Huaraz and Carhuaz; 9 seminarians at Lima. Franciscan tertiaries with simple vows, founded at Huaraz in 1886, direct a college there, numbering about 80 young girls as students. Four Franciscan tertiaries are at the hospital at Huaraz. The Sisters of Providence of Vitteaux have 9 members in Huaraz, where they direct a college, numbering about 180 pupils. The total number of Sisters in the diocese is 24.

Huesca, Diocese of (Oscensis; cf. C. E., VII–513b), suffragan of Saragossa, Spain. The present bishop is Rt. Rev. Zacharius Martinez y Nunez, O.S.A., born in Banos de Valdearados, Spain, in 1864, provincial of the Province of the Sacred Heart, and professor at the College of Alphonso XII at Escurial, elected 1918 to succeed Bishop Supervia y Lostale, deceased. The area of the diocese is 1940 square miles and it has a population of 88,000 Catholics. There are 173 parishes, 12 annexes, 240 priests, 245 churches and chapels, 23 convents with 62 members of religious orders of men and 356 Sisters.

Hughes, John J., superior-general of the Paulists, b. at New York on 6 December, 1856; d. there on 6 May, 1919. He was educated at St. Charles College, Maryland, and St. Francis Xavier's College, New York, graduating in 1878, and was ordained in 1884. He was assistant superior under Father Generals Deshon and Searle, and was himself chosen general twice, in 1909 and 1914. During his generalate new houses of the community were founded in Toronto, Canada; in New York, Portland, Oregon, and Minneapolis; and St. Paul's novitiate at Washington, D. C., established. He founded the "Paulist Monthly Calendar," which is now a feature of so many parishes in the United States. He was a man of keen perception and of a fine personality, uniting strength and simplicity, that attracted men to him and kept them at his side, bound by ties of admiration and affection. Such accounts for his success as director of the Spalding Literary Union and as vice-president of the Catholic Converts League of New York, of which he was one of the founders.

Hummelauer, Franz von, exegete, b. in Vienna on 14 August, 1842; d. at Heerenberg, Holland, on 12 April, 1914. He entered the Society of Jesus and on completing his studies devoted himself entirely to Scriptural, particularly Old Testament, Exegesis. He collaborated with Cornely and his associate on the great Jesuit "Cursus Scripturæ Sacræ," for which he wrote commentaries on Samuel (1897), Judges and Ruth (1888), Genesis (1895), Exodus and Leviticus (1897), Josue (1903), and I Paralipomenon (1905). In a second edition he modified some of the views he expressed earlier on the historicity of certain narratives in Genesis and Exodus, which were considered too advanced. Von Hummelauer was a member of the Pontifical Commissions for Biblical Studies, from its establishment in 1902 until his death. In addition to the work mentioned above, he is the author of: "Der biblische Schöpfungsbericht," "Das vormosaische Priestertum in Israel" (1899), and "Exegetisches zur Inspirations frags mit bsd. Rücksicht auf das alte Testament" (1904).

Hu-nan, Northern, Vicariate Apostolic of, (Hu-nanensis Septentrionalis), was erected 19 September, 1879, by a division of the original vicariate of Hu-nan into two vicariates. It is entrusted to the Augustinian Monks, its present vicar being Rt. Rev. Angel de Diego y Cartajal, b. at Nava, 1867, entered the Augustinians 1885, went to China 1894, appointed titular Bishop of Caloë and Vicar Apostolic of Northern Hu-nan 13 March, 1917; up to the present time he has refused episcopal consecration. In recent years the vicariate has lost three able missionaries through the deaths of Revs. Benito Gonzalez, Augustin de la Paz, and Ignatio Magaz. By latest statistics this territory counts 12,876 Christians, 19,051 catchumens, 23 churches, 111 chapels, 31 European and 2 native priests, 67 elementary schools with 71 teachers and 1766 pupils, and 3 asylums. During the past year (1921) 1070 adults, 498 children of Christian parents and 1419 children of pagans were baptized. A Catholic periodical is published.

Hu-nan, Southern, Vicariate Apostolic of (Hu-nanensis Meridionalis), was erected 19 September, 1879, by a division of the Vicariate Apostolic of Hu-nan in China. It is entrusted to the Italian Friars Minor, the present vicar apostolic being Rt. Rev. Jean-Pellerin Mondaini, O.F.M., b. at Verucchio 15 January, 1868, ordained 1890, went to China 1891, appointed titular Bishop of Synaos and Vicar Apostolic of Southern Hu-nan 23 January, 1902, consecrated 20 April of the same year.

The almost continuous civil war which has been waged in this part of China since 1916 has retarded the progress of religion. In spite of this, however, the number of Catholics in the vicariate has grown

to about 23,562, and by present (1921) statistics there are: 40 churches, 202 chapels, 250 mission stations, 10 secular and 22 regular clergy, 1 convent of women, 9 Sisters, 2 seminaries, 29 seminarians, 8 secondary schools for boys with 24 teachers and 155 pupils, 2 secondary schools for girls with 6 teachers and 50 pupils, 1 normal school with 2 teachers and 20 pupils, and 68 elementary schools with 220 teachers and 2474 pupils. Among the charitable institutions are 1 asylum, 1 home, and 3 nurseries.

Hungary (cf. C. E., VII–574b), a monarchy, formed in 1918 after the fall of the Austrio-Hungarian Empire. Its area, formerly 109,188 sq. miles is at present 35,164 sq. miles, and its population, formerly 18,264,533, is now, according to the census of 1921, 7,840,832. New Hungary is bounded on the north by Czechoslovakia, Poland, and Ukraine; on the east by Rumania and Ukraine; on the south by Jugoslavia, and on the west by Austria. The principal towns with their population are Budapest 184,616; Szeged 118,328; Debreczen 92,729; Kecskemét 68,424. It is estimated that 56% of the population live from agriculture and 30% from industry.

Religion.—In recent years there has been some anti-Jewish legislation, prohibiting Jews to own or to lease landed property, or to own more than one house, debarring all foreign Jews from entering the country and expelling those who had entered since 1914, forbidding Jews to hold positions in any school or theater, in the army, editorial office, or in the government or to have Gentile servants, limiting the Jewish enrollment in the universities to 5 per cent, and retiring or dismissing all professors of Jewish ancestry. For religious statistics see Church in Hungary below.

Economic Conditions.—The assets of Hungary lie almost entirely in its capacity to produce foodstuffs. Owing to the lack of proper maintenance of the soil during the war the land has become to some extent impoverished, while for want of agricultural implements and fertilizers production has dropped off. The following is the official crop report for 1920: harvested area of wheat 1,463,731 jochs (1 joch = 1.16 acres) production, 7,930,270 quintals (1 quintal = 100 pounds), maize 1,331,937 jochs, 12,273,770 quintals; rye 877,649 jochs, 4,196,-430 quintals; barley 844,733 jochs, 4,364,350 quintals; oats 588,270 jochs, 3,355,960 quintals. An Agrarian Reform Bill was passed in December, 1920, with the purpose of increasing the number of small-holders, but up to the present very little advantage has been taken of the measure. The coal production in 1920 amounted to 4,956,285 tons, equivalent to 78% of the output in 1913. Of this quantity, 4,458,694 tons were distributed, one-third used for transport, another third for industrial production, and the remainder for light, power, and domestic purposes. About 63,800 tons of coal and 151,970 tons of coke were imported. With the exception of five small mines, all the pits are privately owned, but are under official supervision. The partition of the former monarchy has so far had a disastrous effect on all Hungarian manufacture. Iron ore, timber, oil, hemp, flax, and cereals are now cut off from Hungary. There are about 4378 miles of standard gauge track (of which 1861 miles are owned by the state), 1717 locomotives, 2348 passenger coaches, 1048 luggage trucks, and 18,832 freight trucks. In order to meet the loss caused by depreciation of currency, railway passenger rates have increased 200 per cent and freight 300 per cent. The present condition of the track is adequate only for the requirements of the reduced traffic, and buildings and bridges are in urgent need of restoration. Traffic on the Danube is now internationalized.

Finance.—There has been no Hungarian State Budget since 1914–15. During the war thirteen interim provisions were made for the financial administration of a Special Act, but this simply meant the re-application of the 1914–15 budget. The Budget of 1917–18 did not receive legislative sanction. The Karolyi Government (30 October, 1918, to 21 March, 1919), spent 4,800,000,000 korona (1 korona=$0.2026) and received in revenue 400,000,-000 korona; the Bolshevik Government spent 4,889,000,000 korona in five months and obtained 473,000,000 korona. The public debt of Hungary at the end of July, 1914, was 8,287,800,000 korona; debts contracted during the war, 32,631,000,000 korona, and debts contracted after the war, 13,524,-100,000 korona, bring the total amount of debts to nearly 60 milliards of korona, equal to 7500 korona per head.

Education.—Public education in Hungary comprises infant schools, elementary schools, industrial and commercial apprentice schools, higher primary and primary schools, training colleges for teachers, middle or secondary schools, academies of law, institutions for religious education, universities, technical high schools, economic, mining, industrial, and commercial special schools. School attendance is compulsory for children between six and twelve. In Old Hungary, the prevailing language in 12,503 schools was Hungarian; in 428 German, in 304 Slovak; in 1707 Rumanian, in 1767 Croatian and Serb. In the middle schools the curriculum extends over eight years.

Recent History.—For events up to 1918, see Austria. The collapse of the Dual Monarchy led Hungary to sever relations with Austria, and on 17 October, 1918, the Hungarian Diet declared Hungary to be entirely independent, except for the personal union through the Emperor. On 2 November the Hungarian Parliament styling itself a National Assembly decided for a republic with Count Michael Karolyi as Prime Minister. King Charles abdicated on 13 November, 1918, and the republic was proclaimed on 16 November, 1918. Unstabilized, with utter lack of cohesion between the various political factions and menaced by the encroachments of her neighbors, the new Hungarian Republic faced tremendous difficulties from its inception. The Rumanians and Serbs advanced for some distance into Hungarian territory, while the Czechs occupied Slovakia and the Danube district. Through these activities, Hungary lost the Banat region, the great source of her food supply and her northern coal mines, upon which her industrial life depended. Meanwhile Bolshevism was spreading and a Communist revolt under the leadership of Bela Kun broke out with such violence that the Government was forced to declare martial law and use troops to retake parts of the capital which had fallen under the control of the rebels. The Interallied Supreme Council in Paris decided to subject Hungary to military occupation and directed the Hungarians to withdraw to the Rumanian boundary, as fixed by the Rumanian Treaty of 1916, and established a neutral zone on the Hungarian-Rumanian border, 140 miles long and 40 miles wide, to be occupied by the Allied troops. On 22 March, 1919, the Allies announced that the Allied troops had occupied the greater part of Hungary, for the purpose of suppressing plundering bands of Bolsheviki. Angered by these actions, Count Karolyi appealed

to the proletariat of the world for justice and support. The Budapest Workmen's Council immediately formed a Radical ministry with Alexander Garbai as President and Bela Kun as Minister of Foreign Affairs. This Soviet Government carried on almost continuous warfare with Rumania, Jugoslavia, and Czechoslovakia, all three of which sent troops into Hungarian territory. On 2 April the Paris Conference sent General Smuts to Budapest with power to negotiate a new armistice. In May the Hungarian troops had won numerous successes against the Czechs, but following an appeal for help by President Masaryk of Czechoslovakia, the Allies in an ultimatum on 9 June threatened to use "extreme measures to constrain Hungary to cease hostilities," if it did not refrain from further attacks on the Czech forces. After an ill-fated invasion of Rumania in July, 1919, the Radical government established under the leadership of Bela Kun came to an end, and was succeeded by that composed of moderate Socialists, headed by Jules Peidll. The new government was paralyzed when, in defiance of the Supreme Council, the Rumanians occupied Budapest on 5 August, 1919. Two days later it was overthrown by a monarchist *coup d'état,* Archduke Joseph proclaiming himself governor. The Archduke had the support of the monarchists and the peasantry, but was opposed by all the Socialist and Liberal groups. An ultimatum from the Supreme Council brought about the Archduke's retirement on 23 August. His Government continued, however, but was later forced to retire. In the plebiscite of 25 January, 1920, Admiral Nicholas Horthy was elected Viceregent (Lord Protector). In March, 1921, ex-King Charles made an attempt to regain his throne. Aided and abetted by the landed aristocracy and by the higher clergy, Charles entered Hungary on 26 March, 1921. Two days later the Council of Ambassadors (Allies) sent an ultimatum to Budapest demanding Charles' deposition and delivery to the Entente representatives. His fate, however, had been settled by the quick and determined action of Horthy. In an engagement near Budapest, Charles was completely defeated, and after ordering his troops to surrender to avoid further bloodshed, was himself taken prisoner with Queen Zita while in flight. Charles was exiled on 3 November by the Council of Ambassadors to Madeira. His death on 1 April, 1922, at Funchal, Madeira, resulted in the proclamation signed by eighteen prominent Legitimist leaders announcing the succession to the Hungarian throne of Prince Otto, his eldest son, and the regency of Queen Zita pending his coming of age. Cardinal Czernoch, the Prince Primate, endorsed the proclamation, but Horthy's Government refused to take cognizance of it. The Dethronement Act of 6 November, 1921, deposed the Hapsburgs from all future title to the throne of Hungary, cancelled the Pragmatic Succession Sanction contained in Acts I and II of the year 1723, which determined the successor of the throne of the House of Austria, thereby giving to the nation the right of free election to the throne; retained unchanged the ancestral constitution of a kingdom, but postponed the choice of a king until a later date.

In the Treaty of Peace between Hungary and the Allies, signed at Versailles on 4 July, 1920, it was provided that Hungary should formally waive claim to Fiume, and to all former Austro-Hungarian territory awarded to Italy, Rumania, Jugoslavia, and Czechoslovakia; limit her army to 35,000 men, assume a proportional share of the Austro-Hungarian debt, place no restriction upon the export of food-stuffs into Austria, and insure to Austrian purchasers terms as favorable as those given to Hungarians. The Treaty with Austria ceded West Hungary (Burgenland) to Austria, but the Hungarians did not accept the decision. The protocol of Venice (13 October, 1921) was an attempt to settle the difficulty, for it provided for the transfer of the territory to Austria and for a plebiscite in Oedenburg and its environs. The plebiscite resulted in a majority for union with Hungary. In the meantime the territory was governed by an international commission. On 29 August, 1921, a treaty establishing friendly relations between the United States and Hungary was signed.

THE CHURCH IN HUNGARY.—Before the war there were 9,011,000 Catholics in the kingdom of Hungary; 2,008,000 Uniat Greeks, 2,600,000 Calvinists, 1,007,000 Lutherans, 2,004,000 Orthodox Greeks, and 912,000 Jews. Since the signing of the Treaty of Versailles there are 4,708,000 Catholics, 158,000 Uniat Greeks and 466,000 Lutherans, 77,000 Orthodox Greeks and 466,000 Jews. In 1914 Catholics formed 48.3 per cent of the total population; to-day they are in the majority as they form 63 per cent of the total population. As a result of the war about 2,113,000 Catholics became subjects of Czechoslovakia, while 1,008,000 went to Rumania, 821,000 to Jugoslavia, 316,000 to Austria, and 45,000 to the state of Fiume. Catholic priests and nuns suffered much in Hungary during the Bolshevist regime of Bela Kun; unspeakable atrocities were committed by this Government, whose leaders were almost exclusively Jewish. More than $82,000,000 worth of ecclesiastical property was confiscated and liquidated; convents, hospitals, orphanages, and asylums, in addition to churches, were included among the institutions which the Bolshevists seized. Great sums in cash were taken from benevolent, social, athletic and charitable organizations operating under religious auspices. The Catholic Church fared worst of all, and it is estimated that the liquidations of Catholic property aggregated $44,734,000. Amongst the difficulties that the newly-constituted Christian government of Hungary had to deal with was an excessive antipathy against the Jews; acts of retribution were committed against them in the period of rehabilitation by those who, inflamed by the memory of their sufferings, did not distinguish between Judaism as a whole and the excesses of some perverse Jews. Leading Catholics in political life and the Hungarian Catholic bishops lifted their voices in behalf of Judaism, but nevertheless the unscrupulous Masonic press raised a cry against the new Christian Government and by misrepresentation sought to prejudice world opinion against it. A most effective weapon of defence in Catholic hands is the Catholic press which, after ten years of effort on the part of few zealous Hungarian priests, was well established in 1918. A stock company with a capital of $2,000,000 had been formed to carry on its work, nearly all the bishops being shareholders, though the greater part was subscribed by the middle and poorer classes. During the revolution this Central Press Association was suspended, and under the Bela Kun Government its archives, records, and books were destroyed. When Christian principles finally triumphed in Hungary, the people clamored for a Christian press, managed on truly national lines. The Central Press Association met the demand and a month after the fall of Bela Kun (1919) had founded four journals and several reviews. In the following years it managed to buy the "Pallas" of Budapest, one of the largest printing presses in the world, and soon began to play an important part in the life of the country

and to break the power of the anti-religious and anti-Christian press, which has tempered its language and abated much of its insolence. Without counting provincial sheets and reviews, the Central Press Association now issues the following dailies: "Uj Nemezedék" (the New Generation), "Nemzeti Ujság" (the National Journal), "Uj Lap" (the New Sheet), "Pester Zeitung" (Pest Journal), for German-speaking Hungarians. Catholic leaders in Hungary include Mgr. Molnar, deputy, who died in 1920; M. Haller, Minister of Ecclesiastical Affairs and Public Instruction; the former Premier Charles Huszar; and Margrave Palavinci, men highly respected even by their opponents.

The Apostolic Nunciature of Hungary was created in 1920, and Hungary is represented at the Vatican by Count Sonissich as Envoy Extraordinary and Minister Plenipotentiary. Mgr. Schioppo, titular Archbishop of Mocissos and auditor of the nunciature at Munich, was named nuncio to Budapest, and presented his credential letters 6 October, 1920, on which occasion he gave 50,000 crowns to the municipality for the poor. There are in New Hungary the following sees: the Archdiocese of Eger (or Erlau), the Archdiocese of Esztergom, with suffragans, Györ, Pécs, Szekesfehervàr (or Stuhlweissenburg), Szombathely, Vacz, Veszprèm; and the Archdiocese of Kalocsa-Bacs. For further statistics see articles on the above.

Hu-pe, EASTERN (HU-PE ORIENTALIS), in China, was erected in 1870 from a division of the original Vicariate Apostolic of Hu-pé. Rt. Rev. Epifanio Carlassara, O.F.M., who had filled this see for 25 years, died 24 April, 1909. He was born at Montecchio 1844, ordained priest 1866, sent to China 1870, appointed titular Bishop of Madaura and vicar apostolic of Eastern Hu-pé 18 June, 1884. He was succeeded by the present vicar apostolic, Rt. Rev. Bishop Genaro, titular Bishop of Jericho, and also a member of the Order of Friars Minor, to whose care this vicariate is entrusted.

Since the Revolution which broke out in Wu-chang in October, 1910, causing the final overthrow of the Ta-Tsing dynasty, and the establishment of the republic, there have been constant small revolutions and internal wars which have retarded the progress of religion.

In addition to the 32 Friars Minor and 24 native priests in the vicariate, there are 8 Marist Brothers, 12 Franciscan Sisters of Mary, 44 Sisters of Charity of Canossa, 50 members of the Third Order of St. Francis, and 109 Catechists. By present (1921) statistics there are 267 churches and public oratories, 332 mission stations, 4 convents for men, 2 seminaries, 88 seminarians, 2 secondary schools for boys with 40 teachers, one of these, conducted by the Marist Brothers, is maintained by the French Government, 2 secondary schools for girls with 33 teachers and 275 pupils, 5 high schools with 18 teachers and 184 boys and 34 girls, 3 normal schools with 9 teachers and 120 pupils, 80 elementary schools with 462 teachers and 2710 boys and 1526 girls. The charitable institutions include 4 hospitals, one of which is an international hospital under the Franciscan Sisters of Mary, 5 dispensaries, 6 orphanages, and 2 asylums. The Catholic population numbers 43,914, all of whom are Chinese with the exception of about 205 French, Irish, Italians, Belgians, and Americans. During the past year there were 1729 baptisms of adults, 360 of these at the point of death, and 1232 baptisms of Catholic children.

Hu-pe, NORTHWESTERN, VICARIATE APOSTOLIC OF, in China. Among those of note recently deceased are: Rev. Francesco Luzi, O.F.M., d. 30 April, 1916, at the age of forty-three, sixteen years of which were devoted to the mission. For many years he was pro-vicar, director of the Holy Childhood, and superior of the Franciscan Missionaries. He supervised the building of the hospital at Laohokow; and with contributions from America enlarged the orphan asylum of the Holy Childhood. Rev. Fabian Landi, O.F.M., died 30 June, 1920, at the age of forty-eight, twenty-six years of which were devoted to the mission; for sixteen years he was titular Bishop of Taenarum and Vicar Apostolic of Hu-pé; the development of the vicariate since 1900 may be attributed largely to his personal efforts. A man of great goodness and kindness, he won the hearts of even the pagans. His example stirred everyone to labor, for he performed at the same time the duties of bishop and missionary, hearing confessions and preaching whenever occasion arose. He compiled an Italian-Chinese dictionary, which was published by the Jesuits at Shanghai in 1920. Until the appointment of a new vicar the vicariate is being administered by Rev. Hermenegildus Ricci, O.F.M.

The following is the report of the activities of the mission from 1 August, 1920, to 1 August, 1921: Catholics 35,012, catechumens 18,000, missions 315, churches and chapels 145, 19 Franciscan priests from Europe, 18 native priests, of whom 3 are regulars, lay brothers 2, sermons to Catholics 3358 and to non-Catholics 2537, adult baptisms 1340, infant baptisms 950, annual confessions 17,057, and of devotion 62,915, annual communions 16,383 and of devotion 145,064, confirmations 122, marriages 181, extreme unctions 306, adult deaths 430 and of minors 244, elementary schools 89, 1 high school for boys with 24 pupils, 1 normal school for girls with 35 pupils, 1 college recognized by the Government with 5 professors and 54 students, 1 upper seminary with 14 seminarians, 1 lower seminary with 33 students, total number of students in the schools 1559 boys and 955 girls. The statistics affecting infants are: administrations of baptism 146, infants of non-Catholics baptized 4710, abandoned infants taken in charge 45, placed in the care of nurses 110; in the 2 orphan asylums for girls there are 43 natives belonging to the Third Order of St. Francis, 300 girls, 196 inmates placed in the care of nurses, 7 catechumens; 36 old and infirm, 57 deaths; in the hospital there are 7 Franciscan Sisters from Egypt, 606 infirm, 33,807 externs, to whom medical care was given, 90 adult baptisms, 397 infant baptisms, 383 deaths.

Hu-pe, SOUTHWESTERN, VICARIATE APOSTOLIC OF, (HU-PE OCCIDUO-MERIDIONALIS; cf. C. E., III–678a), in China. The vicariate is confided to the Belgian Franciscans, and the present vicar apostolic is Rt. Rev. Modestus Everaerts, O.F.M., consecrated titular Bishop of Tadama in 1905. The Franciscan Missionaries of Mary have an orphanage, catechumenate, hospital, and dispensaries at I-chang; industrial schools, home for old people, 2 dispensaries, 18 foreign Sisters and 16 Chinese Sisters of this order, and an orphanage at King-chau. Thirty-eight native Franciscan tertiaries are engaged in teaching at King-chau, Chang-kin-ho, and Hwa-li-lin. The population of the vicariate is 9,000,000, of whom 32,192 are Catholics. There are (1922) 9919 catechumens, 43 European priests, 11 Chinese priests, 4 lay brothers, 5 convents, 136 churches and chapels (in 1920), 2 seminaries with 8 students of theology and 21 in preparatory courses, 1 college with 23 students, 5 primary schools with 108 pupils, 93 parochial schools with 1846 pupils, 2 hospitals,

6 dispensaries, 5 orphanages with 498 orphans, 2 homes for old women with 43 inmates. Fr. Van Ruytegem, director of the orphanage at I-chang, died in 1917 in attempting to save some children from drowning.

Hyderabad-Deccan, DIOCESE OF (HYDERABADENSIS; cf. C. E., VII–592c), erected in 1886, suffragan of Madras, India. The diocese is entrusted to the Foreign Missions of Milan, and the present bishop is Rt. Rev. Dionisio Vismara, M.E.M., born in Milan 1867, ordained in 1890, joined the Indian mission immediately and was appointed bishop 11 May, 1909, succeeding Rt. Rev. Pietro Andrea Vigano, retired, and transferred to the titular see of Ezani. The population of the diocese is 12,000,-000, of whom 21,017 are Catholics. There are: 9416 catechumens, 20 European missionaries, 8 native priests, 8 seminarians, 98 churches and chapels, 17 principal stations, 110 substations, 20 schools with 605 children, 6 orphanages with 317 orphans, 90 Sisters.

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Ibagué, Diocese of (Ibaguensis; cf. C. E., VII-613a), suffragan of Bogota, Colombia. The first and present bishop is Rt. Rev. Ismael Perdomo, consecrated 1903. The diocese, founded in 1901, has mourned the deaths of several of the clergy who took part in building it up; Rev. Jésus M. Restrepo, who served as vicar general of the diocese of Tolima before its division into Ibagué and Garzon, Revs. Fausto Pardome, Francisco Hurtado, Francisco Gonzalez, Demetrio Luque, and José J. Villar. A new church is under construction in the city of Guame, financed through the generosity of the family of Caicedo Ibánez, which promises, when completed, to be one of the most beautiful in the diocese. The Salesian Fathers have also undertaken the construction of a church which will be dedicated to Our Lady of Mount Carmel. Latest statistics credit the diocese with 42 parishes, 74 churches, 42 secular and 17 regular clergy, 10 Marist and 11 Christian Brothers, 43 Brothers of the Presentation and 4 Vincentian Brothers, 10 seminarians making higher studies and 35 making preparatory studies, 2 official higher schools for boys with 139 students, 7 for girls with 223 students, 2 intermediate schools with 60 pupils, 1 normal school for men with 26 pupils, 1 normal school for women with 46 pupils, 2 technical schools, one with 122 male students, the other with 72 female students, 1 conservatory of music, 1 private school, 364 official elementary schools with 9021 boys and 10,022 girls, 1 asylum under construction and 12 hospitals. The Society of St. Vincent de Paul is organized, and two periodicals, "El Meridiane" and "El Carmen," are published here.

Ibarra, Diocese of (Ibarrensis; cf. C. E., VII-613b), in Northern Ecuador, suffragan of Quito. The present bishop is Rt. Rev. Alberto Ordoñez, born in Cuenca 2 November, 1872, elected 4 December to succeed Mgr. Perez y Quinones, transferred to Riobamba. On 8 December, 1917, the bishop entered his see. On 1 October, 1921, a school under the direction of Christian Brothers was opened in Ibarra, while another school is being prepared for the same Brothers in Tulcan. The Sisters of Charity have founded a school in Atuntaqui. The second *semana social* of all the Catholic circles in the diocese was held in Ibarra in 1921. According to 1920 statistics the diocese has 100,420 Catholics, 40,000 of whom are Indians, 28 parishes, 40 churches, 2 monasteries for men and 1 for women, 41 secular priests, 4 Christian Brothers, 17 Bethlehemites, 30 Sisters of Charity, 2 seminaries with 105 seminarians, 1 college for boys with 96 students, 2 for girls with 60 students, 5 elementary schools with 1500 pupils, 1 asylum, 1 hospital in Ibarra and 1 in Tulcan, 1 orphanage, 5 circles of Catholic workers, 1 Catholic paper, and organizations of the laity in all the centers of population.

Idaho.—The area of the State of Idaho is 83,888 sq. miles.

Population.—In 1921 the population of the State was estimated at 431,866, and that of its capital, Boise, at 36,900.

Resources.—The Idaho mines in 1918 produced minerals valued at $36,522,158; lead yielded $20,923,416; silver, $9,172,340; copper, $1,613,870; gold, $1,373,131.40; zinc, $4,109,716.

Agriculture.—The latest irrigation project in the State, involving an expenditure of $100,000,000, will utilize the waters of the Snake River in reclaiming the desert of the southern portion of the State, and guarantee a supply of water to 2,500,000 acres. Statistics for 1919 give the value of farm products as over $126,000,000; wheat, being valued at $36,648,087; hay at $50,802,765; potatoes at $13,546,798. The alfalfa yield (1917) was 1,500,000 tons; oat yield (1919) 7,700,000 bushels.

Other Industries.—In 1919 there were 194 saw mills and planing mills, with an output valued at $30,088,000. The State forest lands, including barren or grazing lands, young timber growth or merchantable timber, cover 723,000 acres. The total merchantable timber belonging to the State is approximately 10,130,000,000 bd. ft., valued at $30,000,000 In Idaho there were, in 1918, eight great sugar factories producing from sugar beets grown on irrigated lands 88,200,000 pounds of sugar. The total output of manufacturing plants in 1919 was $80,414,000, and 13,917 workmen were employed.

Communication.—In 1915 the Celilo Canal on the Oregon side of the Columbia River was opened, giving Idaho a seaport, Lewiston. Vessels can pass for 480 miles from the Pacific to Lewiston. The railroad mileage in 1918 was 2,861.13 miles.

Education.—The State University has a faculty of 90 and a student body of 1330. In 1918 there were 3118 teachers in the public schools, and 93,236 pupils enrolled; the total expenditure for all education in that year was $5,369,965. For statistics of Catholic schools see Boise, Diocese of.

State laws relative to private and parochial schools are as follows: no public money shall be used to help support any school or any other literary or scientific institution controlled by any church, or sectarian or religious denomination (IX–5); certificates are issued only to citizens or declarants; all holders of certificates must attend institutes.

Recent History.—Recent legislative measures in the State provide for the initiative, referendum, and recall of State officers, excepting judicial officers, an increase in the membership of the House of Representatives, the creation of a public utilities commission (1913), the adoption of mothers' pensions, non-partisan judicial primary elections, the creation of a State highway commission, and the passing of an eight-hour law for public employees. By legislative enactment, approved on 3 March, 1915, Idaho became, on 1 January, 1916, a prohibition State. In 1914 a Workmen's Compensation Bill was passed, also a measure providing for the employment of convicts in the building of roads in mountainous districts. Under the Carey Act a new irrigation system and a parallel railroad leading from Boise into Bruneau County was developed, with the purpose of claiming about 75,000 acres for agricultural purposes. An Anti-Alien Bill was introduced in 1917 with the purpose of preventing the Japanese from owning land in the State. At the protest of the U. S. Secretary of State the bill was withdrawn. On 10 December, 1917, the U. S. Supreme Court upheld the prohibition law of the State, holding that a citizen has no constitutional right to possess liquor for his private use if the State wishes to forbid it. Idaho ratified the national

prohibition amendment 8 January, 1919, and the woman's suffrage amendment 11 February, 1920. The budget in 1920 was $4,737,739, and the net debt $3,880,750.

During the European War Idaho contributed 19,016 soldiers, or .51 per cent of the U. S. Army. Its national guard formed a part of the 41st Division at Fremont, Cal.; its national army, of the 91st Division at Camp Lewis, Washington. Of all the force sent to France, the casualties were: deceased, 15 officers and 394 soldiers; prisoners, 9; wounded, 18 officers and 915 men. In 1918 Idaho sent 472 men to the U. S. Naval Reserve; 1234 to the U. S. Navy; 6 to the National Naval Volunteers; a total of 489.

Religious Factors.—The membership of the Mormon Church in the State is 72,439; Catholics number 17,947; Presbyterians 6943; Methodists 11,373; Christian 5065; Baptist 5682; Episcopalians 2404; Congregational 2827.

In May, 1920, there were eleven councils of the order of the Knights of Columbus in Idaho. For Catholic information see Boise, Diocese of.

State Government.—One of the most far-reaching reforms ever made in State administrative organization was effected in Idaho in 1919 by the enactment of the Administration Consolidation Bill. By this act the civil administration of the State is divided into nine departments, agriculture, commerce and industry, finance, immigration, labor and statistics, law enforcement, public welfare, public works, and reclamation. At the head of each department is a commissioner, appointed by the governor. and removable by him. The governor is authorized to devise a practical working basis for co-operation of work, eliminating duplication and overlapping of functions. The commissioner of each department is empowered to prescribe regulations not inconsistent with law for the government of his department. Of peculiar significance. is the Department of Law Enforcement.

Prisons and Reformatories.—On 30 November, 1920, the State penitentiary had 218 inmates, but the average for the year was 230. The Idaho industrial school has 221 inmates (1918).

Iglesias, Diocese of (Ecclesiensis; cf. C. E., VII–638d), suffragan of Cagliari, Sardinia. The present bishop is Rt. Rev. Saturnino Peri, elected bishop of Cotrone 16 June, 1909, transferred to this see 16 June, 1909, succeeding Bishop Dallepiane. The Catholic population of the diocese is 100,000. There are 24 parishes, 41 secular priests, 12 seminaries, 39 churches and chapels.

Ignorance (cf. C. E., VII–648).—Ignorance of invalidating or inhabilitating laws never excuses from their effects, in Canon law unless this is stated expressly. Ignorance or error about a law, penalty, one's own act, or the notorious act of another is as a rule not presumed; but till the contrary is proved it is presumed in regard to a non-notorious act of another. Affected ignorance of a law or of a penalty only does not excuse from penalties *latæ sententiæ*. If the law contains the words "presumes," "dares," "knowingly," "of set purpose," "rashly," or other such terms implying full knowledge and deliberation, whatever would lessen imputability, either on the part of the will or of the intellect, would excuse from penalties *latæ sententiæ*. If the law does not contain such words, however, crass or supine ignorance of the law or of the penalty alone would not excuse from penalties *latæ sententiæ;* if the ignorance were not crass or supine it would excuse from medicinal (as in excommunication), but not from vindicatory, punishments *latæ sententiæ*. Ignorance of irregularities or impediments does not prevent one from contracting them.

Ilhéos, Diocese of (Ilheosensis), in Brazil, erected in 1913 by dismemberment of the Diocese of São Salvador de Bahia de Todos os Santos, of which it is now a suffragan. It comprises the 28 parishes of Ilhéos, Olivença, Cannarieiras, Belmonte, Santa Cruz, Porto Seguro, Villa Verde, Tramoso, Nossa Senhora de Lourdes do Angelim, Prado, Alcobaca, Caravellas, Villa Viçosa, S. José de Porto Alegre, Itabima, Barra de Rio de Contas, Marahie, Barcellos, Camanni, Igrapiuna, Santarem, Nova Boipeba, Boipeba Velha, Cayru, Taperoa, Serapuhy, Guerem, and Valença. The cathedral is dedicated to St. George. The first and present bishop is Rt. Rev. Emmanuel-Antonio de Paiva, consecrated 1915.

I-li (or Kul-Dia), a mission in China with residence at Sui-ting. This mission, which originally formed a part of the Vicariate Apostolic of Kan-su (comprising the Chinese province of Sin-Kiang), was separated from it in 1888. The superior resides at Kuldja, the principal city of the I-li district of the province. It comprises about 579,150 sq. miles, and is entrusted to the Congregation of Scheutveld, Rev. Joseph Hoogers being the present superior. Born in Horst, Holland, in 1867, he was professed in 1891, ordained in 1894, joined the Chinese mission in 1895, was named procurator at Shanghai in 1909, and superior of I-li 8 June, 1918. Out of a total population of 1,200,000 the mission counts only 300 Catholics, owing to the serious difficulties of evangelization in this part of China. According to 1920 statistics there are 75 catechumens, 4 European priests. some catechists, and 2 chapels.

Illinois (cf. C. E., VII–653c).—The population of the State of Illinois in 1920 was 6,485,280.

Resources.—*Agriculture and Coal.*—The total acreage of the state is 35,867,520 acres. In 1919 31,974,775 acres were under cultivation. The total value of farm property in Illinois in 1919 was $6,666,767,235, and the value of the produce in 1919 was $864,737,833, and in the same year the acreage given to the leading crops was as follows: wheat, 4,103,035 acres; oats, 4,291,066 acres; corn, 7,908,385 acres; hay, 4,013,476 acres; rye, 319,636 acres; barley, 176,792 acres.

The total coal output in 1918 was 89,291,105 tons; the number of mines was 967; the total value of the coal at the mines was $206,860,291. The coal field area is 42,900 sq. miles.

Banks and Communication.—The total number of national banks in Illinois in 1919 was 473, with a capitalization of over $83,937,000, and a surplus of $59,823,000; while there were 905 State banks with a capitalization of $101,189,000 and a surplus of $67,135,000.

In 1911 Illinois awoke to the necessity of good roads in the State, and in 1913 the Tice law provided for a $60,000,000 bond issue for the construction and maintenance of a 16,000 mile system of State aid roads out of a total of 95,000 miles of country highways in the State. The bonds and interest are to be retired from the proceeds of the motor license fees. In addition, the State and Federal governments have appropriated $6,600,000. Only one state in the Union, Texas, has greater railway mileage than Illinois, in 1917 its total track mileage being 12,132 miles of steam railway trackage compared with 15,931 miles in Texas.

Manufactures.—In 1919 the amount of money invested in manufactures was $3,513,700,000; the

number of wage earners was 653,900, and to these $801,610,000 was paid as wages. The manufactured products had a value of $5,874,007,000; the cost of materials was $3,490,021,000, and the number of establishments 18,596. Thirty-five cities in the State are the seats of manufacturing establishments. The value of manufactured products in Chicago in 1919 was $3,658,740,000, as against $1,483,498,000 in 1914. In 1919 the Lake traffic in Chicago was 12,-194,194 tons in and out, as against a tonnage of 9,582,000 for London (excluding coastwise trade), 13,671,000 for Liverpool (including Birkenhead), and 8,918,667 for Hamburg. There were 5,048,780 tons of iron ore received at the port of Chicago during the year 1919. Illinois had 5898 oil wells 1 January, 1918, with a total product in 1917 of 15,770,641 barrels.

Education.—The endowment fund of the State University amounted to $649,012 in 1918. It has 51 buildings, 751 professors, and a student body of 7157. There are six normal schools at Carbondale, Normal, Chicago, De Kalb, Charleston, and Macomb. In 1918 there were in Illinois 11,889 public elementary schools, in which there were 33,653 teachers, of whom 4656 were men and 28,997 were women. The male teachers received (1916) about $106.24 per month, and the females $88.18. In the year 1918 the total cost of the public schools was $51,506,043, which is a cost of $39.29 for every pupil. In the same year there were 651 high schools, enrolling 112,557 pupils and 4476 teachers. Recent legislative changes include statewide pensioning of teachers and a free public high school education for every pupil in Illinois (1915). Bible reading in the public schools is excluded by decree of the Supreme Court (20 July, 1910). The assets of the University of Chicago are $32,000,000. In the scholastic year 1919–20 the number of enrolled students was 9032. The university has a library of 570,000 volumes. In 1919 Northwestern University had 4759 enrolled students. In the same year there were in Illinois 35 collegiate institutions with 2495 instructors and 24,875 students.

Catholic Education.—For parochial school statistics see Chicago, Archdiocese of; Belleville, Diocese of; Alton, Diocese of; Peoria, Diocese of; Rockford, Diocese of. Loyola University (q.v.) Chicago, is the largest Catholic educational institution in Illinois. De Paul University, Chicago, is conducted by the Vincentians. These and other institutions around the city will be affiliated with the University of St. Mary's of the Lake, now under construction at Area, a Chicago suburb, which is planned to be the greatest Catholic educational center in America. This university, founded 1844, went out of existence during the Civil War, but its charter was never revoked, and it is being revised in the $10,000,000 project now in course of execution. The Augustinians, Benedictines, Franciscans, Resurrectionists, Carmelite Fathers, Clerics of St. Viator, and Fathers of the Order of Charity also conduct colleges in Illinois. The total number of colleges and academies for boys in the State is 17, with an attendance of 8007; for girls 41, attendance 7894; there are 533 parochial schools with 180,652 pupils. Figuring the cost of educating every Catholic pupil at $39.29, which is the cost under the public school system, there is an annual saving to the State by the Catholic educational system of $7,097,817.08.

The State laws governing private and parochial schools are as follows: no public appropriation shall ever be made in aid of any school controlled by any church or sectarian denomination (VIII. 3); instruction in the elementary branches of education in private schools shall be in the English language; every organized university, college, academy, seminary, or other educational institution, whether incorporated or unincorporated, shall submit such report to superintendent of public instruction as he may require.

Recent History.—The year 1911 will always be remembered in Illinois history for the political bitterness rising out of the accusation of election bribery brought against Senator Lorimer. A resolution was offered in the United State Senate to declare his seat vacant on the ground that he had not been duly or legally elected. The Senate refused to unseat him by a vote of 46 to 40. Later the investigation was re-opened and Senator Lorimer was finally deprived of his seat in July, 1912. Partial woman suffrage was granted in 1913, also mothers' pensions, ownership of public utilities, and workmen's compensation. In 1917 a fierce race riot broke out in East St. Louis between the whites and the negroes who had immigrated into the North from the South to take advantage of war-stimulated industries in the manufacturing district. In 1920 a referendum from the voters brought a decision in favor of making the initiative and referendum, as well as municipal ownership of public utilities, a part of the State constitution. The State Legislature ratified the national prohibition amendment 14 January, 1919, the twenty-sixth State to do so. The Federal suffrage amendment was ratified 10 June, 1919, but an error in the State's certification caused a re-ratification 17 June, 1919.

Illinois put into the national service a total of 314,504 men and boys; 24,663 in the navy, 3,678 in the marines, and 286,163 in the army, the thousand volunteers who entered the service as officers through the various training camps being excluded. While the Selective Draft Act was adopted, 56.6 per cent of the men who went from Illinois (178,-143) volunteered, and only 43.3 per cent (136,361) were drafted. With but 5.5 per cent of the population of the United States, Illinois took 7 per cent of the nation's loan. Of the expeditionary force 201 officers and 4065 men died, 12 officers and 192 men were taken prisoners and 504 officers and 13,290 men were wounded. The 1918 war crop was the greatest in money value ever produced by any State in America.

Ecclesiastical History.—In the ecclesiastical province of Chicago, co-extensive with the State of Illinois, there were (1921): 1 archbishop, 6 bishops, 1,680 priests, 230 ecclesiastical students, 972 churches, 63 missions without churches, about 120 chapels, 4 training schools for boys, 5 industrial schools for girls; 1 school for mutes, 8 infant asylums, 1 industrial and reform school, 187,136 young people under Catholic care, 1 working boys home, 3 working girls homes, 14 homes for the aged, 55 hospitals and a Catholic population of 1,486,216.

Principal Religious Denominations.—The religious census of 1916 gives a total population of 6,152,257, of whom 3,629,884 did not attend any church. Members of all denominations numbered 2,522,373, of whom 1,171,381 were Catholics; of Greek Orthodox there were 15,050; Methodists of all kinds, 324,783; Lutherans of all kinds, 223,874; Baptists, 180,807; Presbyterians, 170,271; Disciples, 116,639; German Evangelists, 71,274; Congregationalists, 57,926; Protestant Episcopalians, 40,725; Unitarians, 1593; Quakers, 1849; others, 1,201,299. The total number of church organizations (parishes, etc.), in Illinois in 1916 was 9294; church edifices 8584; value $103,613,316; debt $12,953,904.

Public Institutions.—The two new hospitals for the insane were recently opened at Dunning and

Alton; a colony for epileptics has been established in the town of Dixon.

Legislative Changes.—The Legislature passed an act in 1915 authorizing the construction of the Illinois Waterway. Of greater importance is the new administrative Code Bill (1917), consolidating the many boards and commissions of the State government into nine departments. The same Legislature passed the constitutional resolution which placed the proposition of the calling of such a convention before the voters in 1918. In 1917 was created the Department of Public Welfare, with one man as director over all the charities, the three penal institutions and the courts of Pardons and Paroles.

Illiteracy. See Americanization.

Images, Veneration of (cf. C. E., VII–664).—Extraordinary images may not be exposed in any church or other holy places unless with the approval of the local ordinary; he must not, however, authorize for public veneration images out of harmony with the approved custom of the Church. If the images represent erroneous dogma, or are unbecoming, or might lead the unlearned into dangerous errors, they must be forbidden or removed. The blessing of images exposed for public veneration is reserved to the ordinary, but he may delegate this power to any priest. Images, noted for their antiquity, art, or as objects of devotion, if exposed in churches or public oratories for the veneration of the faithful, must not be restored or renovated without the written consent of the ordinary, who before granting it is to consult with the persons of good judgment and experts in art. Such images cannot be validly alienated or transferred perpetually to another church without leave of the Holy See.

Immaculate Conception, Congregations of the.—I. Mission Priests of the Immaculate Conception (cf. C. E., VII–681b).—This congregation, called the Missionaries of Rennes, has ceased to exist since the dissociation of religious orders in France.

II. Servites of the Immaculate Conception (cf. C. E., VII–681c).—The second general superior and successor of the founder, Peter Carisciarian, was Stephen Ghiorogadzé, who was succeeded in 1905 by Benedict Vardizé, now pastor of Our Lady of Lourdes in Constantinople. The fourth and present general superior is Pius Balizé, elected in 1911, to remain superior until the rule of the congregation is approved by Rome. The congregation is considered Oriental and is consequently not submitted to the Latin Code of Canon Law, although most of its members are Latins, Rome not having yet decided what Rite they must follow. Distinguished members deceased are: Fr. Michael Tassiarati (d. 1911), historian; he published in French the history of the Georgian Church. Fr. Dominic Mughasasvili (d. 1912), editor of the first Catholic paper in Georgia; Fr. Anselm Mghetrisvili (d. 1921), a good preacher; he built a beautiful church at Batoum, and translated the "Imitation of Christ" into Georgian. There are fifteen members of the congregation, and they have under their care 4000 parishioners of the Latin parish of Ferikeuy (mother-house) in Constantinople, three parishes in Georgia, and two in Russia.

III. Sisters of the Immaculate Conception, founded at Labadieville, Louisiana, in the Assumption parish 11 July, 1874, by Fr. Cyprien Venissat. Zealous for the advancement of the kingdom of God and aware of the great need of a religious community in the parish which he had founded, Fr. Venissat endeavored to secure religious from France to instruct the young children of Labadieville. After many fruitless endeavors he, with the consent of Archbishop Perche, resolved to found a community bearing the name Sisters of the Immaculate Conception, and composed principally of virtuous young girls and pious widows of Louisiana who would strive to imitate the humility, purity, and perfect obedience of the Immaculate Queen at Nazareth. The foundress, Miss Elvina Vienne of New Orleans, La., a woman of great ability and sanctity, was a pupil of the Ladies of the Sacred Heart and had had a private school in New Orleans prior to becoming Superior General of the new order of the Sisters of the Immaculate Conception. The chief work of the community lies in the educational field. Its religious inculcate solid Christian principles in the young children confided to their care, preparing them also to earn a livelihood. Fr. Venissat's desire to establish an orphan asylum at Labadieville has not yet been realized, due to a lack of finances. To-day the Sisters are found in Labadieville, New Orleans, which is the mother-house, Lockport, White Castle, and Church Point.

IV. Missionary Sisters of the Immaculate Conception, founded in 1902 at Notre Dame des Neiges, near Montreal, by Abbé Bourassa, and erected into a religious community in 1904 by Mgr. Bruchesi, Archbishop of Montreal, with the approval and blessing of Pope Pius X. The specific aim of the institute is the conversion of pagan nations through a life of prayer, of love of God, and zeal for His glory, sacrifice and labor for the welfare and salvation of souls, especially infidels. The Sisters undertake the following works in the infidel countries: formation of Chinese religious; formation of virgin catechists who go among the families in the districts teaching Christian doctrine; organization of "baptizers," who go everywhere baptizing the dying, especially children in danger of death; nurseries, caring for babies found, ransomed, or entrusted; orphanages where orphans are given religious instruction and education; houses of refuge for aged women, blind, idiots, cripples, etc.; schools where there are taught the elements of letters, sciences, and arts; instruction of catechumens and neophytes; assistance of the dying, pagans or Christians; hospitals, dispensaries, lazarettoes, etc.; workrooms where domestic economy, trades, and arts are taught. In Christian countries the Sisters spread the devotions to the Childhood of Our Lord, the Blessed Eucharist, the Holy Ghost, and the Immaculate Conception; endeavor to obtain members of the Associations of the Holy Childhood and the Propagation of the Faith; circulate publications making known the missions; procure resources for the missions by the reception of alms and gifts, and by certain industries, such as the making of Church vestments, sacred linens, and artificial flowers; conduct schools for pagan children; give courses of religious instruction for pagans; and assist those dying.

The Sisters have the following foundations in Canada: at Outremont, near Montreal, are the mother-house, novitiate, procure for the missions, diocesan office of the Holy Childhood, workrooms for painting and the making of Church vestments for the maintenance of the mother-house and novitiate; at Montreal are a school for Chinese children of both sexes (founded 1916) and a hospital for the Chinese (founded 1918), and the Sisters also give language and catechism courses for Chinese adults, and visit the Chinese sick in Catholic and Protestant hospitals, when they are called,

teaching them Christian doctrine or serving as interpreters; at Rimouski (founded 1918) are a postulate, diocesan office of the Holy Childhood, closed retreats for young girls, and apostolic school for aspirants to the missions; at Joliette (founded 1919) are a postulate, diocesan office of the Holy Childhood, and adoration of the Most Blessed Sacrament; at Quebec (founded 1919) are a postulate, diocesan office of the Holy Childhood, and closed retreats; at Vancouver (founded 1921) is a school for Chinese sick in their homes and in hospitals. In China the Sisters have schools for Christian and pagan children, nurseries, an orphanage, a dispensary, refuge for aged women, and catechumenate at Canton (founded 1909), a lazaretto caring for 900 male and female lepers at Sheklung near Canton (founded 1912), and a nursery caring for 3200 babies annually at Tong-Shan, near Canton (founded 1916). The Sisters opened a Chinese general hospital at Manila, Philippine Islands, in 1921.

Immaculate Heart, SISTERS SERVANTS OF THE (cf. C. E., VII–167c).—One of the pioneer educational orders of the United States, first established in Monroe, Michigan, by Fr. Louis Gilet, a Redemptorist. Bishop Lefevre, of Detroit, had asked the Redemptorists of Baltimore for aid in work among the French Canadians, and Fr. Gilet was appointed to found a mission at Monroe, a French Canadian settlement without priests. Nor were there any schools, and realizing this need Fr. Gilet asked Teresa Maxis, of Baltimore, who had signified to him her desire to consecrate her life to God, to undertake the education of the children of Monroe. She arrived in the summer of 1845 and was soon joined by Charlotte Ann Schaaf, also of Baltimore, who was desirous to undertake the same work. Their modest dwelling was a log cabin, and here they earnestly prepared for the religious life. They made their vows 30 November, and were established under the patronage of the Immaculate Conception as Sisters of Providence. They were given a rule founded on the rule of St. Alphonsus, prepared by Fr. Gilet and approved by Bishop Lefevre. Their habit was patterned on that of the Notre Dame Sisters, with scapular added. The third member of the community was Teresa Renauld, whose home was nearby, and who made her vows 8 December. The school was opened in a log cabin adjoining the Sisters' dwelling on 15 January, 1846. Their first benefactor was Mme. Josette Godfroy Smith, sister of the mayor of Monroe, who disposed of her estate in favor of the community, and became a member of it as Sister M. Alphonsine 26 May, 1846. This gift and the proceeds of a mission given by Fr. Gilet in New Orleans enabled the Sisters to erect a new convent in 1847. Two more novices were received in 1849, and gradually the number of members was increased to twelve in 1855 and twenty-six in 1863. The Sisters were under the spiritual direction of Fr. Gilet, and sustained a great loss upon his return to Baltimore in 1847. He later crossed to Europe, and as Fr. Mary Celestine became a Cistercian (1858) in the Abbey of Hautecombe, Savoy, where he died in 1892. His co-laborer in the foundation of the young community in Monroe was Fr. Francis Poilvache, who succumbed to the epidemic of fever in 1849. His cause of beatification is being advanced in Rome. The Sisters came under the spiritual direction of Fr. Smulders (d. 1900). They petitioned him in 1847 to give them a title that would distinguish them in their devotion to the Immaculate Conception. The unanimous choice of the community was the name Sisters Servants of the Immaculate Heart of Mary, by which they were henceforth known. In April, 1855, the Redemptorists left Monroe, and there was no stationary priest for seven months. In November, 1857, Fr. Joos was appointed director of the Sisters.

Their first parochial school was opened in connection with St. Michael's Church, and their first mission outside Monroe was at Vienna, Michigan, where they labored from 1855 to 1858. In the latter year they were called to the Pennsylvania missions. At the request of Fr. Vincent O'Reilly and with the permission of Bishop Neumann of Scranton, and Bishop Lefevre of Detroit, the Sisters under Sister M. Magdalen took charge of St. Joseph's Academy, Penn., and opened a novitiate there. A novitiate, parochial school for boys and girls were established at Reading, Penn., in 1859. In that same year the Sisters became diocesan. Reading remained the mother-house and novitiate for all the Sisters of the Immaculate Heart in Pennsylvania, until 1871, when a new foundation was made in the Scranton Diocese under Bishop O'Hara. The novitiate and mother-house for Scranton, temporarily located at Laurel Hill Academy, Susquehanna, was transferred to St. Cecilia Academy, Scranton (1872), and to St. Rose's Convent, Carbondale (1876), and permanently fixed at Mt. St. Mary's in 1902. The novitiate and mother-house for Philadelphia were transferred from Reading in 1872 to Villa Maria Academy, West Chester, erected in that year. In an effort to effect a reunion of the houses in Pennsylvania with the mother-house at Monroe, Mother M. Teresa, foundress of the congregation, went to the convent of the Grey Nuns of Ottawa, where she remained eighteen years, but finally rejoined her community at Villa Maria, where she died in 1892.

The first orphan asylum was erected at Monroe in 1860; St. Patrick's Orphanage at West Scranton was erected in 1875. The Sisters' work was thus extended to the care of orphans, and in 1890 they established St. Joseph's Foundling Home in Scranton. The care of children of Slovak and Lithuanian immigrants, who had come in large numbers to the United States during the latter part of the nineteenth century, was also included in their work, and with their aid were founded the Daughters of Sts. Cyril and Methodius (q.v.) for the Christian education of Slovak children, and the Lithuanian Sisters of St. Casimir (q.v.). The Sisters also undertook the aid of foreign missions in training the Teresian Sisters in religious life. For this purpose three of the community, with Sister M. Stanislaus (d. 1917) as mistress of novices, spent two years at Maryknoll. The work was then given over to Dominican nuns. Novices of the Oblates of Divine Providence (q.v.) are received into the novitiate at Marywood, and are there trained as efficient teachers and religious to labor among their own colored people. The Sisters are now asked to co-operate in the foundation of a new congregation of religious to care for foreigners, to follow the Passionists' rule, conduct homes for foreign girls, take care of orphanages, and teach catechism to children, preparing them for the Sacraments.

In the pursuit of higher education the Sisters take summer courses at universities, and a very large percentage of them hold degrees from colleges and universities of international standing. They conduct St. Mary's College for women (chartered 1906) at Monroe, Mich., Marywood College, Scranton (chartered 1917), and Villa Maria College, Immaculata (chartered 1920). The Sisters opened

their first house in New York in 1913, when they took charge of St. Alphonsus' School St. Michael's Industrial School at Falls, Wyoming Co., Penn., was erected in 1916 for the care, education, and general training of the homeless, dependent boys of the Scranton Diocese. The care of the Most Blessed Sacrament School in Trenton, N. J., was accepted by the Sisters of Villa Maria for January, 1922, and during the summer of 1921 arrangements were completed for the opening of an academy at Lima, Peru. Their social service work includes the establishment by the Scranton community at Altoona, Penn., of the Casa Regina, a home for self-supporting girls. St. Joseph's Shelter for Women, founded in Scranton in 1915, was given in charge of the Sisters in 1920, and a day nursery opened. The Sisters aided in the influenza epidemic in 1918 by nursing the sick in their homes. For a few days in the early summer young women's retreats are held.

Dependent on the mother-house at Monroe are establishments in the dioceses of Cleveland and Detroit. These are in charge of 461 Sisters and 80 novices and postulants, and comprise 1 college, 1 academy, 1 boys' boarding school, 33 parochial high schools, 1 normal school, 1 orphan asylum, 41 parochial elementary schools, with 22,239 pupils.

There are 748 Sisters, 92 novices, and 26 postulants in the community with mother-house at Villa Maria, West Chester. They have a summer-house in the Diocese of Trenton and the following establishments in the Archdiocese of Philadelphia and the Diocese of Harrisburg: 1 college, 3 academies, 4 high schools, 62 parochial schools, 2 nurseries, 2 houses for settlement work, a Catholic Children's Home Bureau. They have 32,000 pupils under instruction.

The community with mother-house at Scranton numbers 438 Sisters, 48 novices, and 13 postulants, with the following foundations in the Archdioceses of New York and Oregon City and the Dioceses of Altoona, Boise, Harrisburg, Pittsburgh, Syracuse, Scranton, and Seattle: 1 college, 6 academies, 14 parochial high schools, 32 parochial elementary schools, 1 boys' industrial school, 3 orphan asylums, 1 infant home, 1 day nursery, 1 sodality home.

The Rules and Constitutions approved in 1889, received the "Decretum laudis" in 1913, and were finally approved by the Holy See, 26 July, 1920. The Diamond Jubilee of the Congregation (10 November, 1920), was publicly celebrated in May, 1921.

Immigrants, Catholic Care of. See Americanization.

Imola, Diocese of (Imolensis; cf. C. E., VII–692d), in Central Italy, suffragan to Bologna. The present administrator of the diocese is the Rt. Rev. Giovanni Tribbiolli, b. at Cortona, 13 December, 1868, ordained 28 June, 1891, elected 9 April, 1913, consecrated at Rome 4 May following, published 25 May, 1914. During the World War 60 priests and 11 seminarians joined the army. Of these 4 were killed, many wounded and divers were decorated. A permanent home was established for the soldiers, also an asylum for the war orphans. The following clergymen of note have died since 1910: Francesco Baldassari, Bishop of Imola, distinguished scholar and art critic in November, 1912; Rev. Domenico Selvatici, well known theologian and man of letters; Rev. Marco Morelli, writer and founder of the Society of the Handmaids of the Agonizing Heart of Jesus; Canon Luigi Albertazzi, writer and theologian; Rev. Giovanni Biondi, a zealous and saintly pastor; Canon Sante Minganti, liturgist; Rev. Eduardo Betelli, famous Latinist and Giovanni Gambetti, doctor of sociology.

In 1921 the diocese contained 125,000 Catholics, 123 parishes, 154 churches, 5 monasteries and 1 convent for men, 4 monasteries and 18 convents for women with 246 Sisters, 236 secular priests, 28 regulars and 10 lay brothers. There is in the diocese 1 diocesan and interdiocesan seminary with 30 seminarians, also 4 colleges for men (154 students), 17 for women (257 students). The following charitable institutions exist in the diocese: 10 hospitals, 5 asylums, 5 refuges all of which permit the ministry of priests. Two Catholic papers are printed in the diocese.

Impediments, Canonical (cf. C. E., VII–695b).—Matrimonial impediments can be abrogated, derogated from, or dispensed from only by the Holy See, or by inferiors enjoying that power by common canon law or special Apostolic indult. Any custom introducing a new impediment—this happened, for instance, in the case of disparity of worship—or opposed to those now existing is reprobated. The following impediments have been abolished by the Code of Canon Law: (a) consanguinity in the fourth degree of the collateral line; (b) lawful affinity in the third and fourth degree of the collateral line; (c) unlawful affinity in all cases; and (d) public honesty or decency arising from betrothal or valid marriage. Important changes have been introduced also regarding the impediments of forbidden times, age, adoption, disparity of worship, abduction, spiritual relationship and crime. Formerly an impediment to marriage was called public or occult, according as there was little or much difficulty in proving it; but now, if it can be proved in the external forum, irrespective of the case or difficulty of doing so, it is considered public, otherwise it is occult.

Some matrimonial impediments are of the minor grade, others of the major: those of the minor grade are: (a) consanguinity in the third degree of collateral line; (b) affinity in the second degree of the collateral line; (c) public honesty or decency in the second degree; it may be noted in passing that the Code has introduced new concepts of affinity and public honesty, the former now arising only from any valid marriage, while the latter arises only from any invalid marriage, or from notorious or public concubinage; (d) spiritual relationship; (e) crime arising from adultery with a promise of, or an attempt at, marriage, even by a merely civil contract, with the associate in sin. All other impediments are of the major order. The distinction between the two orders of impediments is a matter of importance only when a dispensation (q.v.) is being sought.

While the supreme ecclesiastical authorities have the exclusive right of establishing prohibitive or diriment impediments for baptized persons, by way of universal or particular law, bishops may forbid marriage to any person residing in their territory and to their own subjects while away from their diocese, but they can do so only in a particular case, temporarily, and as long as a just cause lasts. As examples of just causes canonists cite the probable existence of a hidden impediment, the danger of scandal, the fear of stirring up enmities. A bishop, however, can only forbid the marriage under penalty of sin; he can not render it invalid, unless he has been specially authorized to do so by the Holy See. (Cf. also the separate articles on the different impediments.)

Ayrinhac, *Marriage Legislation* (New York, 1919); O'Donnell, *Impedient Impediments* in *Irish Eccl. Rec.*, XII (1918),

481-94; *Idem, Diriment Impediments, loc. cit.*, XII (1919), 121-140; PETROVITS, *The New Church Law on Matrimony* (Philadelphia, 1921) pp. 67-108; DE SMET, *De sponsalibus et matrimonio* (Bruges, 1920), II; VLAMING *Prælectiones juris matrimonii*, pars iv (1919), and for dispensations from impediments, *op. cit.*, pars v (1921).

Incapacity, a vindicatory punishment, which can be inflicted by the Holy See alone on the faithful, in virtue of which a culprit is disqualified from receiving or holding an ecclesiastical office or benefice, or from enjoying ecclesiastical favors not exclusively clerical, or from obtaining academic degrees conferred by ecclesiastical authority. It can be remitted only by the Holy See, except under the circstances in which an ordinary is permitted to absolve in occult cases from censures reserved simply to the pope. It is incurred by a person by the very fact that he becomes infamous by law; or by one who knowingly consents to his election to a benefice or office in which a laic or the secular power has illegally intervened; or who usurps an ecclesiastical office or benefice or takes possession thereof before showing his letters of confirmation to the proper authority; or who knowingly accepts a benefice or office and allows himself to be put in possession before it becomes legally vacant; or who, being a cleric, usurps or retains personally or by another the property or rights of the Roman Church; or by anyone who presumes to convert to his own use any ecclesiastical property, or to prevent the lawful holder from enjoying its fruits; or by a priest guilty of solicitation. The penalty is to be imposed on a reverend mother or any of her subjects, who induces any member of the community to conceal the truth when she is questioned by the visitor, or who annoys a member for having answered the visitor, and, likewise, on a reverend mother who after the visitation transfers a member of the community to another house against the wish of the visitor.

Incardination and Excardination (cf. C. E., VII–704).—Every cleric must be attached to some diocese or religious institute, incardination in a pious place being now forbidden. By first tonsure he is incardinated in the diocese for the service of which he has been promoted. Letters of excardination and incardination are invalid unless signed by the ordinaries authorized to grant them; a vicar general requires a special mandate to issue them; so does a vicar capitular, unless the see has been vacant more than a year; and even then he requires the consent of the chapter. However, if a cleric receives a residential benefice from the ordinary of another diocese, and has the written consent of his own ordinary either to accept it or to leave the diocese permanently, he is thereby incardinated in the new diocese. A cleric is excardinated from his diocese by perpetual religious profession. If a religious in sacred orders has thus lost his diocese and afterwards in virtue of an indult of secularization gives up the religious state he may be received by a bishop unconditionally or on trial for three years. In the former case he is thereby incardinated; in the latter at the end of the time of trial, which the bishop may extend, but not beyond another three years, if he has been dismissed he is by the very fact incardinated in the diocese. A religious who has thus left his order or institute legitimately may not exercise his orders until he has found a bishop to receive him, unless the Holy See has provided otherwise, but this prohibition does not now bind religious who have made only temporary vows and who have been secularized or did not renew their vows—they are to return to their own diocese and are to be received by their bishop. This right of the bishop to receive, on trial a former religious, even one who has been expelled, is an innovation.

Codex. jur. can., 111-117.

Incarnate Word, SISTERS OF CHARITY OF THE (cf. C. E., VII–705c).—The Constitutions of the congregation with mother-house at San Antonio, Texas, received the decree of final approbation of the Holy See, in April, 1910. Mother M. Alphonse was then the superior general, and in 1912 was re-elected for another period of six years. In 1918 she was succeeded by Mother Mary John, the present superior general, who was elected at the General Chapter of the Congregation held that year. Mother Mary John had been the assistant general since 1906, and for thirteen years previous had been mistress of novices. The congregation has grown rapidly as evidenced by the number of its institutions and its personnel. Since 1910, 21 new foundations have been made. At present, the institution numbers 700 members, and has care of 69 houses, namely 1 college, 18 academies, 31 schools, 5 orphanages, 12 hospitals, and 2 homes for the aged. There are 4940 students in actual attendance at the educational institutions of the congregation; 400 orphan children instructed and cared for; a total yearly average of 6450 sick persons in the aforesaid hospitals; and 110 inmates of the homes for the aged. These foundations are distributed throughout the States of Texas, Missouri, Oklahoma, Louisiana, and the Republic of Mexico.

Incarnate Word and Blessed Sacrament, ORDER OF THE (cf. C. E., VII–706a).—The houses of this order are independent of one another. There are in the United States 154 Sisters, 10 novices, and 14 postulants in charge of 4 academies and 7 schools. These are all in the State of Texas.

Incest (cf. C. E., VII–717).—Lay persons who have been legally declared guilty of this crime are thereby infamous; if the culprits are clerics in minor orders they may be expelled from the clerical state, while those in major orders may be deprived of their benefices and deposed.

India (cf. C. E., VII–722d), consisting of the whole Indian peninsula and certain countries which are beyond that area, and which are in close relation with India. Including only the native states the area is about 1,802,629 sq. miles. According to the census of 1921 the population was 319,075,132, an increase of 1.2% since 1911. Of this 164,056,191 were males and 155,018,941 were females. The ratio of births in British India per thousand of the population under registration in 1919 was 30.24; of deaths, 35.87. The registered deaths in 1919 numbered 8,554,178, of which cholera accounted for 578,426; plague 74,284; dysentery and diarrhoea 291,643. The number of coolie emigrants from India in 1917–18 was 869. The emigration of unskilled labor has been prohibited. The only colony in which indentured emigration still prevails is Trinidad, the system for various reasons having almost come to an end. There has been discussion of assisted emigration. The largest cities in India, with their respective populations, are: Calcutta 1,222,313; Bombay 979,445; Madras 518,660; Hyderabad 500,623; Rangoon 293,316; Lucknow 259,798.

EDUCATION.—In 1910 a Department of Education was established in the Government of India with an office of its own and a member to represent it in the Executive Council. Thanks to the free instruction imparted in the monasteries and the absence of the *pardah* system which hampers the education of females in other parts of India, Burma

has 222 literate persons to each 1000 of the population. In the Central Provinces and Berar the proportion ranges from only 6 per thousand in the Chota Valley to 54 in the Nerbudda Valley. Bengal's rate is 77 and Madras's 75. Education is more widely diffused in British provinces than in native states. Of the different religious communities, excluding the Brahmans and Aryas, the Parsis rank the highest with 711 literates per 1000. The total number of literate persons has risen during the last decade from 15,700,000 to 18,600,000, or 18%. In 1918–19 there were in India for males, 134 arts colleges, students 49,815; 1803 high schools, students 584,270; 129,805 primary schools, students 4,821,611; for females, 12 arts colleges, students 915; 183 high schools, students 29,980; and 20,468 primary schools, students 1,119,871. The total expenditure from public funds was 71,726,000 rupees (1 rupee=$0.324); from fees and other sources 58,-137,000 rupees; total 129,863,000 rupees. There are eight universities, at Patna, Calcutta, Madras, Bombay, Allahabad, the Punjab, and Mysore, all organized on the examining body system, having affiliated to them a large number of teaching colleges. A Hindu University for students from all India has been established at Benares. In 1922 the University of Visva-bharati Parishat at Shantinketan, Bengal, was founded by Sir Rabindranath Tagore. Its purpose is to bring together the scattered cultures of the East and to provide for the exchange of knowledge between the East and the West. In 1917 the commission appointed to inquire into the conditions and prospects of the University of Calcutta made drastic recommendations in regard to the position of the Government in the matter of education. The one every serious defect of the educational system is that, in conformity with the neutrality of the State in all matters of religion, it has addressed itself almost exclusively to the intellectual development of the young Indian. The result is that, whilst Western knowledge necessarily shook the foundations of his old beliefs, it substituted no wholesome restraints for those that it loosened. Nor was any attempt made to bring his Western education into direct relation with his home life, which continued to move on an altogether different plane, so that his home influences either insensibly defeated the educational purpose in the shaping of character, or else he cast them off prematurely without having anything to put in their place. The same conditions were discussed in the report of the Industrial Commission (1919), which summed up its findings as follows: "The Commission finds that India is a country rich in raw materials and in industrial possibilities, but poor in manufacturing accomplishments. Her labor is inefficient, but for this reason capable of vast improvement. The non-existence of a suitable education to qualify the Indians for posts requiring industrial or technical knowledge was met by the importation of men from Europe, who supervised and trained illiterate Indian labor in the mills." The educational system may be judged from the fact that while the expenditure of the United States on education per head is $4.00 and that of England and Wales, $3.20, India is allowed only 2½ cents. With the introduction of the new constitution in 1921 education, with the exception of the universities becomes a provincial subject.

Economics.—About 72% of the population or 226,000,000 people in India are engaged in agriculture. The total acreage under the chief crops and the production in 1919–20 was: wheat, 29,976,000 acres, 10,092,000 tons; rice, 78,394,000 acres, 34,199,-000 tons; cotton, 23,063,000 acres, 5,845,000 bales; jute, 2,821,600 acres, 8,428,000 bales; sugar cane, 2,695,000 acres, 2,989,000 tons. During 1919–20 the total area irrigated by all classes of works in India, excluding the areas irrigated in the Indian states, amounted to over 28,000,000 acres. Thirteen per cent of the cropped area was irrigated by Government irrigation works and the estimated value of the crops so irrigated amounted to nearly 2½ times the total capital expended on the works. The area under tea plucked in 1920–21 was about 691,000 acres, and the production was about 377,055,-600 pounds. The cultivation of opium, which is a government monopoly, has diminished as a result of the agreement with China to restrict the output. In 1918–19 there were in British India, 235 cotton mills with 267,669 persons employed daily; 575 rice mills with 47,724 persons employed; 1405 cotton ginning, cleaning, and pressing mills and factories with 100,981 persons. On 31 March, 1919, there were 2789 joint stock companies incorporated in India under the India Companies Act of 1913, and the Mysore Companies Regulation III of 1895 (repealed in 1917), and in operation with a capital of £71,076,000. The total value of the minerals produced in British India and the Indian states during 1918, was £15,771,085; of this, £6,017,089 came from coal, £2,060,152 from gold, £1,131,904 from petroleum. In 1919 the production of petroleum was 305,651,816 gallons; of coal, 22,628,037 tons. In 1918 practically all the coal trade was under the Coal Controller. In the same year the average number of persons working in or about the mines regulated by the Indian Mines Act was 237,738, of whom 150,064 worked underground. The commerce of India in 1920 included imports valued at $674,819,900, and exports valued at $1,060,986,599 (Indian goods, $1,003,308,500, foreign goods, $57,-677,800), thus leaving a balance of $386,166,600 in India's favor.

Finance.—The total revenue in the fiscal year 1920–21 was £134,825,900; the total expenditure £132,311,100. In addition there was an estimated capital expenditure on State railways and irrigation works of £13,852,100 and £735,000 initial expenditure on the new capital at Delhi. In 1917–18 India's contribution to the war was £100,000,000, which was met partly by making over to the British Government the proceeds of the Indian war loans raised in 1917 and 1918, and partly by taking over a portion of the British war debt.

Defence.—At the outbreak of the World War the Indian Army consisted of 76,953 British troops and 239,561 native troops. Up to the date of the armistice, 1,161,789 troops were recruited during the war. The Defence Act, passed in 1917, was abandoned in 1920 as a result of the Esher report; the army was reorganized in four commands instead of two and in place of compulsory service for European British subjects, an Auxiliary Force was raised on a voluntary basis.

Religions.—The following statistics are taken from the India Year Book (1921): Hindus, 217,-586,892; Brahmans, 217,337,943; Aryas, 243,445; Brahmos, 5504; Sikhs, 3,014,466; Jains, 1,248,182; Buddhists, 10,721,453; Zoroastrians (Parsis), 100,096; Mussulmans, 66,647,299; Christians, 3,876,203; Jews, 20,980; Animists, 10,295,168; minor religions and religion not returned, 37,101; not enumerated by religion, 1,608,556.

Catholic troops are allowed the ministrations of Catholic priests, but the expenditure is very small, in that respect, amounting only to Rs. 430,923 per annum (the rupee varies from 30 to 32 cents). An instructive commentary on this part of the subject is furnished by the figures of expenditure in the

Bombay presidency. The Church of England costs Rs. 296,734; the Church of Scotland Rs. 45,881; while the Catholic Church receives only Rs. 35,252.

CHRISTIANS

	Europeans	Eurasians	Natives	Total
Church of England....	125,392	34,553	332,807	492,752
Presbyterians	15,150	1911	164,069	181,130
Baptists	2816	2239	332,171	337,226
Methodists	6904	2573	162,367	171,844
Congregationalists	736	289	134,240	135,265
Lutherans	1469	189	216,842	218,500
Latin Catholics	40,119	57,024	1,393,720	1,490,863
Syrians	7	6	628,291	728,304
Sect not returned.....	1233	872	15,849	17,954

In some respects, it is true, the Government has departed from a strict neutrality, as in the case of giving a guaranteed number of posts in Government service to Moslems. The Mohammedans were given special representation with separate electorates in 1909, and regard these as their only adequate safeguards. The Hindus' acquiescence was embodied in an agreement between the political leaders of the two communities. To be fair to the Sikhs, a distinct and important people, supplying a valuable element to the British army, but forming a minority and virtually unrepresented, the Montagu-Chelmsford report recommended one constituency.

THE GOVERNMENT AND THE PEOPLE.—There has arisen in India of late years a wave of national aspiration, which is by some viewed with alarm, and by others with indifference. It originated or first manifested itself by the formation of the Indian National Congress in 1886, which began to hold annual meetings wherein "to give voice to our aspirations and to formulate our wants" (Gokhale in 1905). In 1904 a party-protest against the partition of Bengal was followed by an attempt to force the hand of the Government by the boycott of imported goods in favor of Indian manufactures (Lwadeshi movement), which in turn developed into an effort after "national revival." This movement caused a certain amount of seditious writing, systematic spread of disaffection among the masses and even resort to antiarchistic methods such as the use of bombs, etc. Outside of Bengal attempts to quell the disaffection by the ordinary law were successful, and though recourse was had to the deportation of persons without reason assigned to it under an Act of 1818, special Acts had to be passed to meet the situation, viz:—an Explosives Act, a Prevention of Seditious Meeting Act, etc. Concurrently with these, steps were taken to extend representative institutions. In 1907 a Hindu and a Mohammedan were appointed to the Secretary of State's Council, and in 1909 a Hindu was appointed to the Viceroy's Council. The legislative Councils were reconstituted and given wider powers of discussion. More trouble occurred in September, 1914, when a riot at Budge-Budge among a number of Sikh emigrants returned by unwilling Canada, revealed the wide influence of the "Ghadir" conspiracy and its German affiliations. That plot had little influence on the general attitude of India to the Great European War. The Indian Expeditionary Forces, including the British garrisons and native troops served in good stead during the critical winter of 1914–15. Again, the brilliant victory of Armageddon in Palestine was largely the triumph of Indian troops. For the first time Indians were admitted into the innermost councils of the Empire and sat at the war conferences in London. However, India was at no time included in the theatre of war except when the "Emden" bombarded Madras, though shipping off Bombay was severely affected by mines laid by the enemy.

In 1917 Mr. Montagu, who succeeded Mr. Chamberlain as Secretary of State, visited India with the purpose of determining what steps should be taken in the direction of establishing government responsible to the peoples of various provinces. The result was shown in a joint scheme of reform evolved, for the Secretary of State, Mr. Montagu, and the Viceroy, Lord Chelmsford, aimed at carrying into effect the announcement made in Parliament 20 August, 1917, that "the policy of His Majesty's government is that of the increasing association of the Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the Empire." Shortly after this report there was issued another by the Special Committee of Inquiry into seditious crime in India, over which Mr. Justice Rowlatt presided. The Committee recommended that the Government of India should arm itself with special powers to deal with such crime, to come into operation when it attained proportions dangerous to public safety. The result was the Rowlatt Act (1919) introduced into the Legislature and carried against the solid opposition of the unofficial members. This was the signal for violent agitation throughout the country. Riots occurred at Calcutta, Delhi, and Amritsar, the sacred city of the Sikhs. At Bombay the Passive Resistance League (Satyagraha) was formed under the leadership of Mahatma Ghandi, who had successfully championed the cause of Indian laborers in South Africa.

In the meantime the Montagu-Chelmsford report was bearing fruit. It advocated immediate establishment of responsible government in the provinces, through committing certain branches of the administration to Indian Ministers chosen from the Legislative Councils and the eventual liberalization of the government of India. A Bill framed on the lines of this report passed both Houses of Parliament and received the Royal Assent in December, 1919. This Government of India Act (1919) makes several important constitutional changes more particularly in the government of the provinces. The various functions of government are classified as Central and Provincial subjects, the latter being practically definitely committed to the Provincial Governments, which for purposes of convenience, Central subjects, such as the collection of income tax, are to be dealt with by the Provincial Government at the discretion of the Central Government. The inauguration of the new Government, met with determined opposition from the Nationalists under the leadership of Mahatma Ghandi, anti-English agitator and disciple of Tolstoy. At the Indian National Congress held 8 September, 1920, Ghandi's program of passive resistance to the British included gradual withdrawal of Indian children from British schools and colleges, gradual boycott of British courts and the establishment of private arbitration courts for the settlement of industrial disputes, refusal to serve in the Government service, or army, or in any of the Reformed Councils, and boycott of British goods. Despite all obstacles, the new Government was organized, appointment of governors made in August, 1921, and Sir William Meyer became first High Commissioner of India. On 8 February, 1921, the Parliament or Advisory Assembly was opened at Delhi by the

Duke of Connaught. The visit of the Prince of Wales to India in 1922 was the occasion of rioting in Bombay which drew the attention of the whole world to conditions in that country and to the extensive hatred of British rule. Ghandi was arrested on 18 March, 1922, sentenced to six year's imprisonment. The war between India and Afghanistan was ended with the treaty of peace signed on 8 August, 1920. It began in 1919 with the declaration of Amanullah of Afghanistan to free India from the horrors of revolution and from the tyranny of British rule. Despite the treaty, the Wazira and Mahsuds, two frontier tribes, renewed their attacks in October, 1920, and since that time desultory fighting has ensued. The war cost India about £14,736,000.

Present Political Organization.—India is at present divided into British territory and native states. British India has eight large provinces and six lesser charges, each of which is termed a local government. The eight major provinces are the Presidencies of Madras, Bombay, and Bengal; the Lieutenant-governorships of the United Provinces, the Punjab, Burma, and Mehar; and the Chief Commissionerships of the Central Provinces. The minor provinces are Assam, the North-West Frontier Province, Baluchistan, Coorg, Ajmer, Merwara, and the Andaman Islands. The status and area of these provinces have been varied from time to time to meet the changed conditions of the day, the final adjustment being made in 1911 when the newly created province of Eastern Bengal and Assam disappeared, and Bengal was divided into the Presidency of Bengal, and the Lieutenant-Governorship of Behar and Orissa, and the Chief Commissionership of Assam, whilst the Government seat was moved from Calcutta to Delhi and the city of Delhi with ar enclave of territory was taken under the direct administration of the Government of India. The native states vary in size from petty states at Lawa in Rajputana with an area of 19 square miles to states like Hyderabad as large as Italy with a population of 13,000,000. They include the inhospitable regions of Western Rajputana, Baroda, Mysore, and Kashmir. The control which the Supreme Government exercises over the Indian States varies considerably in degree, but they are all governed by Indian princes, ministers, or councils. The princes have no right to make war or peace, or to send ambassadors to each other or to external States; they are not permitted to maintain a military force above a certain specified limit; no European is allowed to reside in their courts without special sanction; and the Supreme Government can exercise control in case of misgovernment. Within this limit the more important princes are autonomous in their own territories. Some are required to pay tribute. They have freedom of trade with British India, except in rare cases and levy their own customs. The political powers of the British Government are exercised through the Political officers who reside in the States. The Governor-General in Council retains certain powers of control over the Provincial Governments, where it is necessary to safeguard Central subjects or to decide questions where two or more provinces are concerned. Certain sources of revenue are to be definitely allocated to the provinces which will be required to contribute to the Central Government certain annual sums which are to be the first charge on their revenues. The new Provincial Governments, consisting of an Executive Council and a Legislative Council, are to be based on a dualized form of government. Under this plan official acts will be carried out by the Governor-in-Council, while on the popular side the Government will consist of the Governor and Ministers who are to be elected members of the Legislative Council. These ministers will have charge of certain departments of Government, known as "transferred subjects," while others, the "reserved subjects," are to be administered by the Governor-in-Council. The Governor's Executive Council must include a member qualified by twelve years' public service. The Legislative Council, meeting for three years, contains not more than 20 per cent of official members and at least 70 per cent elected members and exercises general financial control. The provinces are usually formed in divisions under Commissioners and then divided into districts, at the head of which is an executive officer, responsible to the governor of the province. The central administration of India is entrusted to a High Commissioner, and a Secretary of State, assisted by a Council of not less than eight and not more than twelve members, appointed for five years by the Secretary of State. At least half must have resided in India for ten years. The Under-Secretaryship is held by Lord Sinha of Raipur, the first Indian to hold office. The supreme executive authority is vested in the Governor-General in Council, or Viceroy, appointed by the English Crown. There is an Indian Legislature consisting of the Governor-General and two Chambers, the Council of State and the Legislative Assembly. The Council of State consists of 60 members (33 elected, 27 nominated by the Governor-General). The Legislative Assembly consists of 142 members, 40 nominated by the Governor and 102 elected, and is presided over by a President appointed by the Governor-General. This legislature has power, subject to restrictions, to make laws for all persons within India and the Native States. The salary of the Secretary of State and the cost of the India Office for other than agency services, may now be borne by the British and not as formerly, by the Indian Exchequer. After ten years' trial a committee will go out to India and advise on the success of the experiment. If its report is favorable the progress will go on until further responsible government is established, and the transitional system of dualism is superseded by a unified popular administration. The success of these reforms depends largely on the attitude of the native intellectual leaders. The task of the government is that of educating the people to autonomy without sharpening religious jealousies.

The Church in India.—There are (1921) 3,000,000 Catholics in India, speaking more than two hundred different languages and five hundred dialects. These are ministered to by priests from thirteen religious orders and foreign mission societies, by Brothers from twelve orders and congregations, and by Sisters from sixty-four orders and societies. The national spirit now awakened in India is in one way detrimental to the success of the missionaries, who are looked upon as foreigners and share in the hostility shown towards everything not purely Indian. The different pagan religions are united against the Church, even certain Christians are influenced by the Buddhist leaders and recognize in the Church only a vague authority. On the other hand the unrest is forcing Catholics to better organization, and in causing the crumbling of the Hindu caste system is doing away with a hitherto impregnable barrier to India's evangelization. The future of the Church in this country will be in the hands of the native priests, the training of whom is one of the chief tasks of the foreign missionaries. To that end there are 26 preparatory and 26 theological seminaries for native secular priests, 10

novitiates and seminaries for natives aspiring to become religious. The native clergy number 1500 and are already in charge of three dioceses. The appointment of Mgr. Francis Vazapilly, the first purely native bishop, as Vicar Apostolic of Trichur, is the first step in the formation of a native hierarchy, the establishment of which was promised to India by Benedict XV. In spite of divergent opinions as to the missions in India, statistics prove that they are by no means at a standstill, and that the rate of missionary progress has increased enormously in recent years. The average number of yearly conversions is 14,000, and the chief means of apostolate are educational and social service work. There are 28 colleges for boys, 2 for girls, 90 orphanages for boys and 119 for girls, and 100 foundling asylums. With the authorization of the Congregation of the Propaganda children of unbelievers are admitted to the schools and colleges, thus procuring for Catholics a social influence otherwise unattainable and introducing their doctrines into circles where they destroy prejudices and make converts, even amongst the Brahmins. In fact, non-Christians form the major portion of the students in these schools and colleges, due to the poverty of the Catholics. Educational leagues have been formed to help Catholic students, notably that of Bengal, which in six years spent 107,567 rupees for the education of 843 students.

The missionary priests are greatly aided in their work by the medical missionaries, whose work in India is the most highly developed of Catholic foreign missionary medical work in the world. Yet there are only one foreign male doctor, four foreign women doctors, and 200 native Catholic women doctors. There are many missionary Sisters, however, engaged as nurses in the hospitals and dispensaries. Women doctors are essential in India, and a movement in their favor has been inaugurated by Dr. Margaret Lamont, and the first contribution of Americans to the work will be in behalf of the medical apostolate. The Catholic press established by the missionaries in this country is well organized. In 1912 there were 6 establishments and 2 have since been added. From 1919–20, 400,000 pamphlets and about 300 works in one or several volumes were published, many of them translations into Annamite and other native tongues.

The most significant event from a Catholic point of view that has recently taken place in India was the Marian Congress held in Madras, January, 1921, its object being the conversion of India and the Orient. It was the first Marian Congress ever held on the continent of Asia. A hall was especially built for the occasion, and it was crowded with 12,000 people of many races. The Apostolic Delegate, Mgr. Pisani, presided, surrounded by thirty bishops and about three hundred priests. It is estimated that 50,000 Catholics participated in this notable demonstration of love for the Mother of God, which gave a new impetus to religion. In November, 1921, the golden jubilee of St. Joseph's Cathedral at Allahabad was celebrated. The Delegate Apostolic again presided, assisted by four bishops, Father Albert, the Provincial of the English Province of the Capuchin Order and representatives from all the Capuchin missions of Northern India. Protestant missionaries are active in India, having 125 societies, 50 of which are from the United States, chiefly Baptists. The white missionary evangelists number 500, the native evangelists 1500, and native catechists about 7000. There are 100,000 Protestant educators, 65,000 pupils in the colleges and high schools, 200,000 grade pupils, and a Protestant population of 2,000,000.

Indiana (cf. C. E., VII–738b).—The area of Indiana is 36,453 sq. miles or 23,167,560 acres, which places it thirty-seventh among the states of the Union. In 1920 the population was returned as 2,930,544.

It now ranks seventh in the production of wheat and fifth in that of corn and oats. In 1919 it produced 46,020,000 bushels of wheat from 2,886,000 acres; 60,225,000 bushels of oats from 1,825,000 acres; 175,750,000 bushels of potatoes from 100,000 acres; 60,000,000 tons of hay from 50,000 acres, besides an important yield of other crops such as tomatoes, clover, tobacco, peas, onions, clover-seed, butter, cheese, poultry, eggs, and apples. The assessed valuation of its farms is $1,089,135,238. In 1917 its total taxable property equalled $2,305,392,201. In the same year there were 31,000 miles of gravel and macadamized roads, of steam railroads 7475 miles and 2463 miles of electric interurban roads. In 1919 there were 7918 factories representing an investment of $1,335,851,000 with 277,600 wage earners. In 1918 the bituminous coal output was 28,244,498 tons; its oil wells produced 877,558 barrels of oil valued at $2,028,129; the product value of oolitic limestone was $1,961,154.

Education.—According to the latest estimates (1918), the total value of public school property is $67,675,607, the number of teachers is 19,928, of enrolled pupils 557,376. The state public school fund (including the university) is $12,253,938. The State University at Bloomington now has a faculty of 140 and about 3200 students. Purdue University at Lafayette has 183 professors, over 2600 students, and 29 buildings, the campus and farm covering 692 acres. It is estimated that by its various courses and features including its regular course Purdue gave instruction to about 1,500,000 people in 1919.

In 1918 Wabash College at Crawfordsville had 219 students; Earlham College near Richmond had 400 students; De Pauw University at Greencastle had 1062 students; Butler University near Indianapolis had 756 students, and Hanover College near Madison had 224 students.

A statute enacted in 1919 increased to fifty acres the untaxable land on which is situated any building used and set apart for educational, literary, scientific, or charitable purposes, and to fifteen acres the untaxable land owned by a church and used for religious purposes. All property belonging to the Young Men's Christian Association, the Knights of Columbus, the Young Men's Hebrew Association and the Young Women's Christian Association is tax exempt, as are all dormitories owned by any Church and used by students of any university. Sunday baseball is permitted by statute after 1 o'clock, and not within 1000 feet from a church. There are strict statutes against obscene pictures or literature.

State laws relative to private and parochial schools are as follows: In every city of this state having a population of more than one hundred thousand, it shall be the duty of the board of public health and charities to make a medical inspection from time to time of all persons attending or employed in or about all public, private, and parochial schools in such city; inspectors shall confer with private school authorities and advise them for the purpose of improving and standardizing schools; all private and parochial schools shall be taught in the English language only. The teaching of religion in German is prohibited; no money shall be drawn from the treasury for the benefit of any religious or theological institution; the general assembly shall provide for the taxation of all prop-

erty, excepting such only for municipal, educational, literary, scientific, religious or charitable purposes as may be specially exempted by law (X–1); county superintendents are expected to furnish statistical and other reports relative to private high schools, elementary schools, colleges, and other institutions of learning; to comply with regulations of the Compulsory Education Act, the term or period of private and parochial schools may not be shorter than that of public schools; the Board of Education may prescribe courses of physical education for all private, elementary and high schools (ed. Laws, 1919, p. 31); the state board may refuse to admit to the accredited list a normal institution not requiring a suitable course of physical education, according to an opinion of the attorney general of the state, members of the Catholic Sisterhoods are eligible to teach in the public schools; after September 1, 1921, all youths between the ages of 14 and 17 years or 14 and 18 years, who are regularly employed, may be compelled to attend part-time school not less than four nor more than eight hours per week, between 8:00 a. m. and 5:00 p. m., during the school term.

For statistics of Catholic schools and colleges see: INDIANAPOLIS, DIOCESE OF; FORT WAYNE, DIOCESE OF; NOTRE DAME, UNIVERSITY OF.

RECENT LEGISLATIVE CHANGES.—The legislature of 1909 provides for the abolition of the convict system of contract labor in 1920. In 1913 a tract of 1584 acres in Putnam County was purchased for a state farm for male offenders, not felons. By an Act (1917) the General Assembly provided for the election of delegates to a convention for the revision of the constitution, which Act was declared null and void, since the Legislature had exceeded its authority, inasmuch as the question of calling a constitutional convention had not been submitted to referendum vote. In 1918 the governor was authorized to appoint an unpaid commission of five persons to investigate child welfare and social insurance. Prohibition and woman suffrage became effective that year. Later legislation provides for the establishment of a farm colony for the feeble-minded, the registration of voters, the extension of workmen's compensation to include coal miners, and a grant to the counties giving them the right to construct and maintain highways. The new tax code limits the amount of annual taxes in any taxing unit to a sum not greater than the tax yield of the preceding years, and the total rate for all purposes to one and a half per cent, unless the tax commissioners permit a higher rate.

RELIGION.—The accompanying table shows the latest statistics for the various forms of religion represented in the State.

RECENT HISTORY.—In 1911 Indianapolis, the capital, was the scene of wholesale indictments of the officials of the International Association of Bridge and Structural Workers of America for dynamiting several large buildings in the United States. These acts were a part of the warfare against employers who refused to accede to the demands for closed shops. The climax came in the destruction of the Los Angeles *Times*, by the McNamara brothers, who were in the employ of the union, which had its headquarters at Indianapolis. In 1914 it was discovered that certain Bills had been signed by the governor under a misinterpretation. They had been passed in one house and defeated in another and presented to the governor as having passed both houses. Indictments of the Lieutenant-Governor and of the Speaker of the House followed, but no intention to defraud was discovered. Another election scandal occurred in 1915, when the mayor, sheriff, and chief of police were convicted of election frauds.

In recent times Indiana has furnished many prominent names to the literary history of America, the poets, Joaquin Miller, John Hay, James Whitcomb Riley, and the fiction writers, General Lew Wallace, Meredith Nicholson, Booth Tarkington, and Annie Fellows Johnston.

Denominations	Churches	Members
Adventists of the Church of God	9	663
Adventists, Seventh Day	42	1800
Baptists, Northern Convention	502	75,374
Baptists, National Convention	54	10,412
Baptists, Regular	11	1214
Baptists, General	75	7497
Baptists, Separate	17	1698
Baptists, Primitive	85	5432
Catholics (Latin Rite)	365	272,288
Catholics (Greek)	1	2530
Christians	195	20,253
Christian Missionary Alliance	4	130
Christian Union	13	1366
Church of Christ	202	16,512
Church of God	28	2064
Church of the Living God	2	316
Congregationalists	39	5768
Dunkards (German Baptists)	205	20,125
Episcopalians	60	8848
Evangelical Association	111	10,876
Evangelicals, German	93	25,403
Evangelicals, Christian Congregation	5	645
French Conservation	6	232
Friends, Hicksite	6	829
Friends, Orthodox	165	26,658
Hebrews	21	5461
Holiness Bands	1	343
Lutherans, Evangelical Synodical	124	38,309
Lutherans, General Synod	87	10,505
Mennonites, Amish	2	101
Mennonites, Old Order	....	1942
Mennonites, Defenseless	3	315
Mennonites, Proper	17	2903
Mennonite Brethren in Christ	8	493
Mennonite Old Order (Wisler)	6	155
Methodists, African Episcopal	68	493
Methodists, Episcopal	1626	261,228
Methodists, Free	44	1128
Methodists, Episcopal, South	2	428
Methodists, Colored	2	258
Methodists, Protestant	128	10,367
Methodists, Wesleyan	90	4511
Moravians	3	440
Pentecost Church of the Nazarene	22	1141
Presbyterians of the United States	340	59,209
Presbyterians, United	24	2844
Reformed, Christian	4	719
Reformed in America	4	267
Reformed in United States	62	10,642
Scandinavian Evangelical Bodies	5	216
Salvation Army	28	963
Spiritualists	17	1161
Swedenborgians	1	72
Unitarians	2	297
United Brethren in Christ	525	59,955
Universalists	24	1656
Volunteers of America	1	134

During the European War Indiana furnished 106,581 soldiers or 2.83 per cent of the United States Army, and 5516 to the United States Navy. In the number of volunteers for the Navy she led all the other States on the basis of population. Besides these the State raised and drilled an extra regiment of artillery for the National Guard and offered it to the Federal Government. For some unknown reason it was rejected as a unit, but went into active service through volunteer enlistment. The first American soldier killed in battle in France was an Indiana man, Corporal James Bethel Gresham, of Evansville. The first shot fired against the Germans by an American gunner was fired by Sergeant Alex. Arch, of South Bend, Indiana. The summary of casualties among the Indiana members of the American Expeditionary Force is as follows: deceased, 57 officers and 1453 men; prisoners, 3 officers and 53 men; wounded, 146 officers and 5054 men.

Indiana ratified the Federal suffrage amendment 16 January, 1919, the twenty-sixth State to do so, and the prohibition amendment 14 January, 1919, the twenty-seventh State to do so.

Indianapolis, Diocese of (Indianapolitana; cf. C. E., VII–744a), comprises the southern half of Indiana. The population of the diocese (1920) is 1,531,458, of whom 133,719 are Catholics, and of these 1000 are Italians and 3000 are Slovenians and Slovaks. During the war most of the parishes were active in welfare work, such as the Red Cross, Liberty Bond sales, comfort kits, and books for soldiers. The honor roll of the diocese shows 6738 enlisted in the war, of whom 95 were killed or died. Five diocesan priests were chaplains in the service of the United States. Rt. Rev. Denis O'Donaghue, auxiliary Bishop of Indianapolis, was transferred to Louisville in 1910. Bishop Francis Silas Chatard died 8 September, 1918, and was succeeded by Rt. Rev. Joseph Chartrand, b. 1870, ordained 1892, consecrated titular Bishop of Flavias and coadjutor Bishop of Indianapolis 15 September, 1910, elevated to the see of Indianapolis 25 September, 1918. Established in the diocese are the Benedictines, Franciscans, Friars Minor Conventuals, Brothers of the Sacred Heart, and Brothers of the Holy Cross. Religious orders of women are: Sisters of St. Benedict, Sisters of Charity, Poor Clares, Sisters of St. Francis, Sisters of the Good Shepherd, Sisters of St. Joseph, Little Sisters of the Poor, Sisters of Providence, Ursulines, and Sisters of Mercy. The diocese comprises: 145 parishes, 222 churches, 54 missions, 11 stations, 1 Benedictine Abbey (St. Meinrad's) with 107 religious, 2 convents of men with 56 religious, 191 secular priests, 82 regulars, 21 lay brothers, 2763 Sisters, 3 seminaries with 83 seminarians, 2 colleges for men with 17 teachers and 174 students, 1 college for women with 16 teachers and 185 students, 4 high schools for boys with 17 teachers and 724 students, 8 academies for young ladies with 40 teachers and 973 students, 2 normal schools with 17 teachers, 122 elementary schools with an attendance of 20,163, 1 industrial school with 20 teachers and 200 students, 2 homes for the aged, 2 orphan asylums, 5 hospitals. The Catholic Community Center at Indianapolis is a settlement house. Public institutions admitting the ministry of priests and Catholic visitors are the state prison, state reformatory, and insane hospitals. Organizations among the clergy are St. Michael's, for deceased members, and the Clergy Relief Union for the support of disabled priests. Many of the laity belong to the Knights of Columbus. Catholic periodicals are the "Indiana Catholic," of Indianapolis, and "The Grail," published at St. Meinrad.

Indies, East, Patriarchate of the (Indiarum Orientalium; cf. C. E., VII–758d), erected in 1886. The present patriarch is His Excellency Mateo de Oliveira Xavier, who succeeded His Excellency Antonio Sebastiano Valente, deceased 1909.

Indies, West, Patriarchate of the (Indiarum Occidentalium), erected in 1520, and in 1886 united to the Archdiocese of Toledo. The purely honorary title of Patriarch of the West Indies was transferred from the Archbishop of Toledo to the Bishop of Sion, Chaplain General of the Spanish Army, by Apostolic Letter of 9 December, 1920.

Indo-China (cf. C. E., VII–765b).—The territory of this peninsula of Southern Asia is divided politically into Upper and Lower Burma, the Malay Peninsula, the Empire of Siam, and French Indo-China. For particulars concerning the first three see Burma; India; Siam.

French Indo-China, a colony of France, with an area of 256,000 sq. miles and a population of 16,990,229 (1914), of whom 23,700 were European (excluding military forces), consists of the colony of Cochin-China and the protectorates of Tong-king, Annam, Cambodia, and Laos. The territory of Kwang-chau-wan, which was leased from China for 99 years, is to be returned to China (1922). The inhabitants of Indo-China consist largely of Annamites (12,000,000), who are numerous in Cochin-China, Annam, and Tong-king; Cambodians (1,500,000) in Cambodia, and in provinces west of Cochin-China; the Thaïs in Tong-king and Laos, where they still form a large portion of the mountain population; and the Chinese whose superior commercial aptitude has given them command of the trade and minor industries.

Government.—The French power is represented in the colony by the governor-general, who is also supreme military authority. He is assisted by the Superior Council of thirty-two members, which meets once a year, generally at Hanoi, and considers the budget of Indo-China and the five different states; when not in session the council delegates its functions to a permanent commission of thirteen members. It corresponds to a legislative council, and is composed of the governor-general as president, the military and naval commanders-in-chief, the secretary-general of Indo-China, the governor of Cochin-China, the residents superior of Tong-king, Annam, Cambodia, and Laos, the heads of departments of the government-general, the president of the Colonial Council of Cochin-China, the presidents of the various chambers of commerce and agriculture, two high native officials, and the chief of cabinet of the governor-general, who acts as secretary to the council. Each of the five states has its own organization, at the heads of which are the residents superior, who are answerable to the governor-general. Throughout Indo-China Europeans can only be tried for serious criminal offenses by French judges at specified centers. There are native tribunals from which there is an appeal to the two courts at Saigon and Hanoi. In these two courts the European judges, in matters affecting the natives, are assisted by Annamite mandarins. Each state, province, and municipality has its budget. The revenue and expenditure of the general budget in 1920 balanced at 57,092,640 piastres. The outstanding debt in 1920 was 403,000,000 francs. The military force totals 25,514 men, and the naval force 2 gunboats, 4 torpedo boats, and 21 dispatch vessels. The recent policy of

France has been to give the natives as large a share in the government as they are capable of bearing. During the World War France received from Indo-China not only an important contingent of troops, but large supplies of money, boats, provisions, and raw materials. After the war the native judicial code was reorganized, and new legislation introduced. A recrudescence of the revolutionary movement took place in Annam in 1917, but in general the natives have accepted with apparent placidity the rule of the French.

Economics and Agriculture.—The tenure of the land is either in the hands of the natives who pay a tax to the State as rent, or in the hands of the French colonists who have received concessions amounting to over one million acres. The concessionaries lease the land to the natives, and provide them with the necessary materials for agriculture, receiving in return a percentage of the products; or if they directly exploit the lands themselves, they pay a certain percentage of profit to the State and reward the natives with a proportion of the produce. Mining concessions are granted by the government (218 in 1918). foreigners being forbidden to own mines. Foreign capital does not directly play a conspicuous part in the development of Indo-China. The chief minerals are coal (636 tons in 1918), lignite, antimony, tin (604 tons in 1918), wolfram and zinc (28,000 tons in 1918). The chief error in the past has been too exclusive a concentration on the cultivation of rice to the neglect of the many other possibilities of the country. It is the chief export, forming about 70 per cent of the total (1,475,775 tons in 1918). In 1918 2714 vessels of 2,241,746 tons entered, and 2568 vessels of 2,196,064 tons cleared. Of those entered 332 were French, 281 English, and 258 Japanese. The oldest railroad is that from Saigon to Mytho; at the end of 1918 the total length of line, two-thirds Government owned, was 1300 miles.

COCHIN-CHINA, a direct colony of France, has an area of about 20,000 square miles, and a population (1919) of 3,452,248, of whom 6301 were Europeans. In 1919 Saigon, the capital, had a population of 64,496, of whom 4161 were Europeans, exclusive of 2200 troops. Cholon, the largest city, had 190,085, of whom 97,211 were Chinese. As a French colony Cochin-China is represented in France by a deputy elected by the French citizens. It is directly administered by a governor, assisted by a privy council. The Colonial Council of sixteen members, of whom six are Annamites and the rest French, decides the law of the colony and votes on the budget. The head of each province is assisted by a provincial council of natives, and votes on the budget of the province. The cantons are administered by the chiefs, and are divided into communes, each directed by a council of twelve notables. The towns of Saigon and Cholon form a separate community. In Saigon the mayor, who is elected, heads a municipal council, composed of twelve French residents and four natives. In Cholon he is nominated by the governor-general, and his *Commission Municipale* is composed of three French notables, chosen for three years by the governor from a list of ten, selected by the Chamber of Commerce; four Annamites (elected) and three Chinese, chosen by the governor from a list presented to him by the Chinese congregation. Justice is administered in French courts by French justices. There are five magistrates, nine Courts of First Instance at different centers, and a branch of the Court of Appeal for Indo-China, sitting at Saigon. The judges of the Courts of First Instance also exercise the functions of magistrates. There are, in addition, four criminal courts. Natives are not allowed to sit as judges.

Education.—There are about 867 schools with 1325 teachers and 51,452 pupils. Secondary education is given at the College Chasseloup-Loubat of Saigon, at College of *Gia Dinh,* and at the College of Mytho. In 1918 was created the Scientific Institute at Saigon, to which was united the Botanical Institute, the agricultural stations at *Girai,* and the arboretum at *Tranybuum.*

Economics and Agriculture.—The total area of Cochin China is 5,011,277 hectares (1 hectare=2.47 acres), of which 1,975,725 hectares are cultivated and 3,488,611 hectares are uncultivated (1,748,694 hectares being forest). About 1,665,000 hectares are devoted to the culture of rice. In 1920 the farm animals comprised 12,383 horses, 435,489 buffaloes, 277,473 pigs, 2553 sheep and goats. There are 10 rice mills at Saigon and Cholon, turning out from 450 to 900 tons a day, also 2 sawmills, 2 soap factories, and a varnish factory. Cochin-China has a Department of Agriculture and a Chamber of Commerce. During 1919, 589 steamers of 895,592 tons entered the port of Saigon, 114 of which were British. The total exports in 1919 were valued at 980,777,780 francs; the imports, 84,202,744 francs. In the same year the local budget balanced at 9,086,358 piastres. For Catholic statistics see COCHIN CHINA, WESTERN, VICARIATE APOSTOLIC OF.

ANNAM, a kingdom under French protectorate, has an area of 52,100 square miles. In 1919 the population was 5,592,000, including 2117 Europeans (exclusive of military forces). The population is mainly Annamite. The ports of Tourane, Qui-Nhon, and Xuan Day are open to European commerce, and the customs revenue conceded to France. French troops occupy part of the cidatel (Manga-Ca) of Hué, the capital (population 60,611). Binh-Dinh, the largest town, has 74,400 inhabitants.

Education.—At the end of 1920 the official schools of Annam were reorganized and placed under the direct control of the French Protectorate. There were 685 village schools with 14,438 pupils, 98 elementary schools with 5985 pupils, 16 secondary schools with 5058 pupils, 1 higher secondary school at Hué with 562 pupils, 1 higher secondary school for native girls with 289 pupils, 1 professional school with 125 pupils, and 1 school of law and administration with 55 pupils. Higher education is given at the college of Quoc-Hoc at Hué.

Economics and Agriculture.—The Phanrang River has been utilized to irrigate 100,000 acres, and similar works are being carried on in Central Annam. Cattle raising is an important industry, there being in Annam, in 1919, 681,000 head of cattle. In the same year the exports, which consisted chiefly of rice, cotton, silk, tea, and pepper, were valued at 51,556,788 francs; the imports at 9,243,059 francs. In 1919, 117 ships, totaling 97,942 tons, cleared the port of Tourane.

Government.—The King of Annam, who is an absolute sovereign, is assisted by a *Conseil secret* (*comat*), composed of seven ministers, each of whom is assisted by a council of three mandarins. A *conseil de censure,* nominated by the king, controls the work of the functionaries. The kingdom is divided into provinces, circumscriptions, cantons, and communes. The provinces are controlled by the *tong-doc,* assisted by the *quan-bo* (chief of the administrative service), the *an-sat* (chief of the judiciary service), the *doc-hoc* (inspector of schools), and the *lanh-binh* (military commander). The circumscriptions are directed by the *quan-huyen,* or *quan-fu,* who are at once administrators and judges.

Then come the canton chiefs and sub-chiefs and the communal councils. The resident general, who represents the French Government to the king, presides over the *co-mat,* and also directs the great public services depending upon the French administration (agriculture, customs, and excise duties, post and telegraph, public works, etc.). He is assisted by a *conseil de protectorat;* he is the master of the budget of the protectorate, and himself defines the receipts and expenditures. He also oversees the native provincial administration through his intermediaries, one of whom is placed at the head of each of the thirteen provinces, several being French delegates. Annam has a mixed Chamber of Commerce and Agriculture.

Recent History.—In 1908 occurred the revolt of the "Tondus" against the excessive taxation, and in 1916 that of Duy-Tân against French rule. The latter ended in the dethronement and exile of the king, who was succeeded by Khai-Dinh, a cousin of Thanh-Thai. Under his rule the country prospered greatly, and during the European War the Annamites showed their loyalty to France by sending soldiers for the great struggle. Annam has its own budget, which is drawn up by the resident general and approved by the *conseil des ministres.* The assessed taxes include chiefly those payable on alcohol, mineral oils, matches, opium, salt, and the customs revenues. The budget for Annam in 1919 was 5,723,139 piastres (1 piastre equals about 2.50 francs).

For Catholic statistics see COCHIN-CHINA, EASTERN, VICARIATE APOSTOLIC OF; COCHIN-CHINA, NORTHERN, VICARIATE APOSTOLIC OF.

LAOS has an area of 98,000 sq. miles. In 1914 the population was 640,877. In the country there are three protected states, Luang-Prabang, Bassac, and Muong-Sing. The king is assisted in his government by a French administrator (resident superior), who resides at Vien-tian and is assisted by twelve commissioners. Each province is administered by the *tiao-munong,* who is assisted by three mandarins. The canton is ruled by the *tasseing,* and the commune by the *phoban.* The cost of the Laos administration is borne by Cochin-China (six-thirteenths), Tong-king and Annam (five-thirteenths), and Cambodia (two-thirteenths). The local budget for 1918 was 1,747,000 piastres. The prevailing religion is Buddhism, with traces of Brahmanism in court circles. The temples are not so numerous as in Cambodia, the priests are more ignorant, and in practice Buddhism is reduced to external signs of deference to the priests and sacred places. For Catholic statistics see LAOS, VICARIATE APOSTOLIC OF.

TONG-KING, French protectorate, has an area of 46,400 sq. miles, and is divided into 21 provinces. The population in 1919 was 6,470,250, of whom 6875 were Europeans (exclusive of military forces). The chief town is Hanoi, which had, in 1919, a population of 109,500.

Government.—The chief French official is designated as resident superior, and is assisted by a Protectorate Council, composed of the heads of departments and delegates of the Chambers of Commerce and Agriculture. He represents the governor-general and carries out the execution of the laws and decrees. The French judges with extensive powers sit at Hanoi, Hai-fong, and Namdinh. The resident of each province exercises the jurisdiction of a magistrate, but he takes cognizance only of cases in which Europeans, French subjects, and foreigners are concerned. The local budget for 1921 balanced at 13,131,390 piastres.

Education.—There are 14 grammar schools (1920) with 4967 pupils. The University of Hanoi, founded on 28 April, 1918, includes schools of medicine and pharmacy, education, science, engineering, agriculture, forestry, maritime engineering, navigation, and veterinary science.

Economics and Agriculture.—The enormous limestone quarries made possible in 1917 the large exportation of 67,567 tons of cement. In the same year 290,000 tons of hard coal were exported. In 1919 186,685 tons of rice, valued at 117,045,000 francs, were exported, chiefly to Hong-Kong. The principal port, Haiphong, was visited in 1919 by 588 steamers (187 British).

For Catholic statistics see Vicariates Apostolic of Central, Maritime, Southern, Western, Eastern, Northern, and Upper Tong-king.

CAMBODIA, a French protectorate, has an area of 45,000 sq. miles, and is divided into 42 provinces. In 1919 the population was estimated at 2,000,000, of whom 1100 were Europeans, 100,500 were Annamites, and 140,000 were Chinese. The chief towns are Pnom-Penh (population 85,000), the capital, Battambang, and Kampot.

Government.—The present king, Sisowath, is assisted by a council of five ministers and of thirteen assistants. Each province is ruled by a governor, each commune by a municipal council, presided by a *mekhum.* France is represented by the resident general, who presides over the Council of Ministers and the Council of Protectorate, prepares the budget and sees to the execution of the laws. The budget for 1920 balanced at 6,500,000 piastres, including a sum of 525,000 piastres, allowed for the civil list of the king and princes. There are 60 schools with 4000 pupils.

Economics and Agriculture.—The chief product is rice, of which 300,000 tons are exported yearly. Pepper is extensively grown in 61 villages by 4800 planters, the production being 800,000 kilogrammes annually. In 1920, 4236 vessels of 179,874 tons entered, and 10,806 vessels of 312,166 tons cleared the ports of Cambodia. The export trade is carried on mostly through Saigon.

For Catholic statistics see CAMBODIA, VICARIATE APOSTOLIC OF.

KWANG-CHAU-WAN, on the eastern coast of China, was leased from China by France in 1898. In 1900 it was placed under the authority of the governor-general of Indo-China and divided into 3 administrative districts, the Chinese communal organization being, however, maintained. It has an area of 190 sq. miles, and a population of about 168,000. The port is a free port. The budget for 1918 was 404,960 piastres. The French have developed the resources of the territory, and when China recovers Kwang-chau-wan she will get back a country greater in value than the territory she leased to France. At the Washington Disarmament Conturned the territories which they had leased from ference in 1922 the French offered to return the territory to China, provided the other powers re-China.

Indulgences (cf. C. E., VII–783).—All matters relating to indulgences are now under the jurisdiction of the Sacred Apostolic Penitentiary. No one but the pope can (a) grant others the power of conceding indulgences, unless that privilege has been conceded expressly by Apostolic indult; or (b) grant indulgences applicable to the dead; or (c) annex indulgences to any pious act, thing or sodality membership to which other indulgences have been granted by the pope or other person, unless new conditions to be fulfilled for gaining them are im-

posed. Those who have obtained from the pope a concession of indulgences for all the faithful are obliged to present an authentic copy of the concession to the sacred penitentiary, otherwise the concession becomes invalid. New indulgences granted to churches, even to those of regulars, which have not been promulgated in Rome must not be made public without the local ordinary's knowledge; so, too, in publishing in books, pamphlets, etc., collections of indulgences for prayers or pious works must the license of the ordinary or of the Holy See be obtained, as is required by the law of censorship.

Plenary indulgences granted for the feasts of Our Lord or the Blessed Virgin can be gained only on the feasts that are contained in the universal calendar; so, too, those granted for the feast of an Apostle can be gained only on the feast commemorating his death. A plenary indulgence granted as *quotidiana perpetua* or *ad tempus* (daily and perpetually, or temporarily) for visiting a church or public oratory can be gained by each of the faithful, on any day, but only once a year, unless it is otherwise expressly stated in the decree. Indulgences granted for feasts or for pious practices performed for three days, a week, or for nine days, before or after a feast, or during the octave are transferred to any day to which the feast has been legally transferred, if the feast transferred has an office with a Mass without solemnity and external celebration and if the translation is perpetual, or if the solemnity and the external celebration are transferred either temporary or perpetually. If a visit to a church or oratory is annexed as a condition for gaining an indulgence on any day, the visit can be made any time between noon on the preceding day and midnight terminating the day mentioned. If a church to which an indulgence has been annexed is entirely destroyed the indulgence does not cease if the church be rebuilt within fifty years in the same or almost the same spot and under the same title. Indulgenced beads or objects lose their indulgence only when they are entirely destroyed or sold.

A plenary indulgence is so granted, that if one fails to gain it entirely, he can gain a partial indulgence according to his disposition. A plenary indulgence for a given pious exercise can be gained only once in a day, whereas a partial indulgence can be gained as often as the exercise is repeated, unless in either case the contrary is expressly stated. Unless the contrary is expressly stated indulgences granted by a bishop can be gained by any one actually within his diocese. No one can gain indulgences for another living person, but all papal indulgences are applicable to the dead, unless the contrary is stated. To gain indulgences one must be baptized, not excommunicated, and in the state of grace at least when finishing the works prescribed; moreover, one must have at least a general intention of gaining them and must perform the works prescribed at the time and in the manner laid down. Those who for religious purposes or for the sake of education or even health are living in community life in houses erected with the ordinary's consent, but which have no church or public chapel, and all others living there in their service, may fulfil the obligation of visiting a church or a public oratory, when no special one has been mentioned as a condition for gaining an indulgence, by visiting their own domestic chapel in which they can satisfy the precept of hearing Mass. If confession is a condition for gaining an indulgence it can be made within the octave immediately preceding the day for which the indulgence is granted, and the Communion may be received on the vigil; or either condition may be fulfilled within the octave following the appointed day. In like manner the confession and Communion required for gaining the indulgences granted for the pious exercises of a triduum, novena, etc., may be made within the octave immediately following the exercises. The faithful who are accustomed to go to confession at least twice a month unless lawfully prevented, or who receive Holy Communion in the state of grace with a right intention daily, even though they may refrain once or twice a week, may gain all indulgences without the actual confession annexed as a condition, except indulgences granted for the ordinary or an extraordinary jubilee or for some similar case. An indulgence cannot be gained for doing anything that is already enjoined by law or precept, unless the contrary is expressly stated in the concession; however, if in sacramental confession a work to which perchance an indulgence is attached is imposed as a penance, it is possible to gain the indulgence and perform the penance at the same time. More than one indulgence may be annexed to one and the same thing or place on divers grounds; but more than one indulgence cannot be gained for performing one and the same work to which the indulgences have been annexed on divers grounds, unless the work enjoined is confession and Communion, or unless the contrary has been declared. If prayers for the pope's intentions are a condition for gaining an indulgence, mental prayer alone is not sufficient, but any vocal prayer will satisfy the obligation unless a specific prayer has been ordered. If a particular prayer is assigned the indulgences may be gained no matter in what language it is said, provided the fidelity of the translation is declared by the sacred penitentiary or by one of the local ordinaries of the place where the language is spoken; but any addition, omission, or interpolation nullifies the indulgence. For gaining indulgences the prayers may be said alternately by those praying together, or one may say the prayers and the other fellow them mentally. If without fault on one's part it is impossible to perform the works enjoined for gaining an indulgence, a confessor is empowered to commute them into others. Those who are dumb can gain indulgences annexed to public prayers, if they are present with the other faithful at the prayers and raise up their thoughts and affections to God; in the case of private prayers it suffices for them to repeat them mentally or peruse them with their eyes.

Infamy (cf. C. E., VIII–1).—Infamy is the loss of one's good name. In canon law infamy is twofold: (a) infamy by law, that is when the Church declares one infamous on account of a crime which he has committed; (b) infamy by act or of fact, when one owing to his ill deeds loses his reputation in the sight of prudent serious persons. Neither species of infamy affects one's kindred; however, the Code provides that a parish priest who lives with relatives who have lost their good name may be transferred from his parish if he refuses to send them away. Infamy by law is incurred *ipso facto* by those who profane the sacred species, or who desecrate the bodies or graves of the dead, or lay violent hands on a pope, cardinal, or papal legate, or who participate in duels as principals or seconds, or who marry again even civilly in disregard of their valid marriage bond, or who are guilty of certain immoral deeds; it is to be imposed by sentence on recalcitrant apostates, heretics, or schismatics after due warning, and on clerics guilty of certain vices.

Infamy by law can be removed only by permission of the Holy See, but infamy by act ceases when in the opinion of the ordinary the sinner has by his continued good life regained the esteem of prudent serious-minded persons.

Infamy by law constitutes an irregularity *ex defectu;* it disqualifies entirely for benefices, pensions, offices, dignities, for ecclesiastical legal acts, for the exercise of ecclesiastical rights, for any ministry in sacred functions, or for sponsorship. Infamy by act impedes one temporarily from receiving holy orders, or benefices, offices or dignities, and from the exercise of sacred ministry or of ecclesiastical legal acts. Furthermore, after a sentence pronouncing infamy the culprit cannot vote at elections, or exercise the right of patronage, or validly act as sponsor. Finally, no one who is tainted with infamy may testify in ecclesiastical suits, and if he is notoriously infamous he must not even be allowed to receive Holy Communion.

If any one fears that his testimony will entail infamy on himself or on his kindred in the direct line or in the first degree collateral, he is exempted expressly by law from confessing the truth to a judge who questions him in an ecclesiastical court. If by observing a vindicatory penalty or censure *latæ sententiæ* a guilty person would betray himself and incur infamy and cause scandal, in an urgent case any confessor can in the forum of confession suspend the obligation of observing the penalty, on condition that he imposes on the culprit the obligation of having recourse at least within a month by letter and by his confessor, if possible without grave inconvenience, his name being concealed, to the sacred penitentiary or to a bishop possessing the requisite faculties and of obeying his commands; if in any extraordinary case such recourse is impossible the confessor, except in case of the censure for solicitation, can grant the dispensation, but he must impose a fitting penance and satisfaction with the penalty of again incurring infamy if the penance or satisfaction is unduly delayed.

Infant Jesus, Sisters of the.—Founded at Neufchâtel (Sarthe), 1835, and transferred to Le Mans, 1888, the Congregation of the Infant Jesus is approved for teaching and nursing, non-cloistered. They came to America, 21 October, 1905, and are incorporated under the title Nursing Sisters of the Sick Poor, with mother-house in Brooklyn. At present the community numbers 63, and in the past fifteen years has served over 4000 patients. The novitiate has been transferred to St. Joseph's Villa, Hempstead, L. I., where the Sisters are trained in the hospital and prepared for their work. A small branch house was recently opened in Long Island City and ministers to the poor of that section. The works of the congregation are the education of children in orphanages, industrial schools, and homes for working girls; the conducting of clinics, hospitals, homes for the aged; and the nursing of the sick in their homes. In America the work of the Sisters is the nursing of the sick poor in their homes. The Sisters form a family without distinction, wear the same religious habit, and observe the same discipline, regardless of their origin or education. For the continuance and extension of their work they depend solely on the charity of others, for they accept no remuneration whatever for their services. During the year 1921 the Sisters attended 392 new cases, spent 1592 whole days, 1044 half days, and 72 nights on cases, made 1700 visits to cases new or still pending, attended 41 at the hour of death, procured admission to hospitals for 35, gave food supplies to 3320, distributed 3363 new garments, 4865 used garments, 179 Christmas red stockings, and gave 85 Christmas dinners.

Innsbruck, University of (cf. C. E., VIII–24b).—The war and its aftermath have produced a great many problems in the solution of which the University of Innsbruck was involved. The award of a substantial portion of the Province of Austrian Tyrol to Italy under the Treaty of St. Germain, when under the pressure of the first great economic crisis it was proposed, in order to create credits in foreign countries, to sell the national works of art, the Academic Senate of the university entered vigorous protest, laying stress upon the fact that such means should be adopted only after all the resources of the State had been directed toward forcing the profiteers and their accomplices and conscienceless manufacturers to disgorge that which was really due to the Government. The university opposed the establishment of the compulsory association of university professors, which was directed by an order of the Ministry of Education, on the ground that such action on the part of the Government constituted an undermining of the basic autonomy granted by law to the universities. The Academic Senate also opposed an increase in the tuition fees, as well as re-introduction of the practice of payments by students direct to the professors as an additional fee for attendance upon the courses given by such professors. An attack was also made upon the time-honored practice of using Latin formulas in the conferring of Academic Degrees. While the university recognized that the language of such promotion formulæ were antiquated, and in many instances did violence to the scientific feelings of the philologists, nevertheless because of the fact that the question is by no means of basic importance, and because the Academic Senate in these times of radical change felt it desirable to adhere to a conservative course, the movement to abolish such formulæ and standards has not thus far been successful.

For the first time in decades an academic celebration, which hitherto had been impossible because of the political and religious cleavage in the student body, was held on 4 December, 1919, to celebrate the return of the students who had participated in the war. The university and the Ministry of Education vied with one another in order to find ways and means to facilitate the education and instruction of these returning soldiers. As a consequence credit was given to such students for service in the army as far as possible, an extra semester was added and the requirements of examinations were reduced as far as it was compatible with the feeling of responsibility of the academic teacher. The lightening of the financial burdens of the students was accomplished through the establishment of a *Mensa Academica,* where meals are served to needy students, either without charge or for a nominal consideration. Support was given to this undertaking through large donations on the part of the professors, through suitable contributions, and principally by the National Auxiliary Council of Tyrol, as well as a large gift from the Convention of German Cities through the instrumentality of the Municipal Councils and the Government of Tyrol. However, these means were not sufficient to relieve the great needs of the students and help from abroad was necessary. As the result of a gift from Holland it was possible to provide the students a daily breakfast prepared by their female fellow students. Contributions from Sweden,

Switzerland, and America, as well as from the Quakers, provided means for furnishing luncheon and dinner to the students. In addition to the above a contribution which arrived in the summer of the year 1920 from Rochester, New York, and Chicago, Illinois, consisting of lard, bacon, flour, rice, corn beef and condensed milk, valued at 100,250,000 *cronin,* relieved anxiety, supply of necessaries for months, and removed a tremendous financial burden. Free meals at the *Mensa Academica* were supplied during the winter semester to eighty students, and during the summer semester to ninety-three students.

Below is given a table showing the apportionment of the instructional staff at the university:

	Professors Ordinary	Professors Extraordinary	Private Dozenten	Dozenten	Lecturer	Instructors and Assistants
Theology	10	4	1			
Law	13	1		3		
Medicine	16	6	10	1		40
Philosophy	33	5	10	2	5	8
Totals	72	16	21	6	5	48

Entire total, 168.

During the year 1919–1920 the following was the attendance at the lectures given by the various faculties:

	Winter Semester	Summer Semester
Theology	85	66
Law	117	114
Medicine	185	195
Philosophy	290	304
Total	677	679

The university has also undertaken a series of popular lectures which are open to the public without charge. These lectures were given on a variety of subjects, for instance, philosophical, social, historical, scientific, medical and legal. The total attendance at these courses was 1428.

Inquisition, Canonical (cf. C. E., VIII–38b).—Though the special inquisition preliminary to entertaining a charge of crime against a cleric may be held by the local ordinary, it is usually entrusted to one of the synodal judges, or for special reasons to another priest. The inquisitor must be delegated specially on each occasion and for a single case only, and can never act in the same trial as judge. When his report indicates that the denunciation is without solid foundation, a record of this fact is to be kept in the secret archives; if, however, there are indications of a crime having been committed which are insufficient for citing the cleric for trial, the record is to be similarly preserved and the conduct of the suspected party is to be kept under supervision; finally, if the evidence is certain or at least probable and sufficient for formulating an accusation, the cleric should be summoned to appear.

Institute of the Brothers of the Christian Schools (cf. C. E., VIII–56a).—Members of this congregation take annual vows at the end of their novitiate, triennial vows at twenty-two years of age, and are admitted to perpetual profession at the age of twenty-five. The present superior general is Brother Imier de Jésus Lafabrègue, born in 1855, entered the institute in 1869, provincial visitor to the United States, assistant general in 1907, and elected superior general in 1913, replacing Brother Gabriel-Marie, who resigned because of his advanced age. There are: in Belgium 85 establishments conducted by the Brothers, comprising about 66 popular free schools, boarding schools, official normal schools, and trade schools known as St. Luke schools; 35 houses in Germany, Austria, Hungary, Bohemia, Galicia, Albania, Bulgaria, and Rumania; in Spain, including the Canaries and the Balearic Isles, 136 houses of the institute, of which about 111 are popular gratuitous schools; in Italy 37 houses, of which 9 are in Rome; in the Levant, Turkey, Syria, and Egypt, 50 houses which are centers of Christian education and influence and are liberally patronized by the people of those countries; in the district of England and Ireland 35 houses, the Brothers for the most part being engaged in the national schools; 95 houses in Mexico, Cuba, Ecuador, Colombia, Panama, Argentina, Chile, Venezuela, Peru, Bolivia, and Brazil; and 66 houses with nearly 24,000 pupils in Canada. In the United States the institute has four provinces, Baltimore, New York, St. Louis, and San Francisco. In the Baltimore province the Brothers conduct establishments in the Archdioceses of Baltimore and Philadelphia, and in the dioceses of Newark, Richmond, Savannah, Scranton, and Wheeling. The Brothers number 225, novices 30, scholastics 9, junior novices 33, pupils 7136, orphans 720, pupils in industrial schools 839. In the New York province the Brothers conduct 38 establishments in the archdioceses of New York, Boston, and Halifax, and in the dioceses of Albany, Buffalo, Brooklyn, Detroit, Manchester, Fall River, Syracuse, and Providence. There are 460 Brothers, 15 novices, 7 scholastics, 40 postulants, 16,000 pupils. In the St. Louis province the Brothers conduct establishments in the archdioceses of Chicago, St. Louis, and St. Paul, and in the dioceses of Kansas City, St. Joseph, Duluth, Nashville, and Winona. The Brothers number 208, novices 13, postulants 37, scholastics 9, pupils 3300, colleges 2, high schools 12, parochial schools 2. In the San Francisco province the Brothers conduct establishments in the archdioceses of Oregon City and San Francisco, and in the dioceses of Sacramento and Los Angeles. There are 80 Brothers, 1 scholastic, 4 novices, 18 postulants, 2562 pupils, 1 college, 4 high schools, 3 parochial schools, 1 orphanage and industrial school, 1 scholasticate and normal training school, 1 novitiate, 1 juniorate.

Herment, *St. J. B. de la Salle, Etude pédagogique* (Avignon, 1914); Wolters, *De H. Johannes Baptista de la Salle, stichter der Congregatie de Broeders der Christelijke Scholen* ('s Gravenhage, 1919); Brug, *Der heilige Johannes Baptist de la Salle und seine pädagogigische Stiftung* (Ratisbon, 1918); *Revue Belge de Pédagogie, Manuel du Catéchiste, méthodologie de l'enseignement de la religion* (Paris, 1907); *Histoire de la pédagogie* (Gembloux, 1919).

Institute of Mary (cf. C. E., VIII–54a).—Owing to the political disturbances in Europe during the last three centuries, the Institute of Mary has been split up into several generalates. At the present day (1922) there are subject to the Institute in Bavaria 126 houses: 107 in Bavaria itself, 5 in England, 3 in Italy, 5 in Rumania, and 6 in India. Of these 13 are new foundations. The total number of members is 3345. In Bavaria the number of pupils is 38,860; in Rumania, 3300; in India, 980; in England, 580; in Italy, 490. In 1911

Mother Elise Blume was succeeded as general superior in Nymphenburg by Mother Isabella Wild. Mother Magdalen Grémion, foundress of the first house in Rome in modern times, died in 1913. The Austrian branch of the Institute consists at present (1922) of 12 houses, 3 of which are new foundations. It has 739 members, 52 schools with 7800 pupils. The house in Prague had to be sold to the Government during the World War; the house at Zara was taken over by another Congregation in 1921. In 1913 Mother J. Castiglione was succeeded by Mother Barbara Gottlieb as general superior in Austria. Mainz, a separate generalate since the time of Napoleon, has now 8 dependencies with 277 members, 25 educational establishments, and 3759 pupils. Mother Thaddae Lechner was succeeded in 1919 by Mother Paula Rang as general superior.

In 1913 new Constitutions according to the *Normæ* were approved for the Irish branch of the Institute, which is now divided into provinces. In 1919 Mother Raphael Deasy succeeded Mother Michael Corcoran, who for thirty years governed as mother general the houses dependent on Rathfarnham. Distinguished members deceased were: Mother Teresa Ball (d. 1911), assistant general for nineteen years; Mother Gonzaga Barry (d. 1915), foundress of the Institute in Australia and first provincial; Mother Stanislaus Murphy (d. 1919), foundress of the Institute in Spain and first provincial; Mother Attracta Coffey (d. 1920), who devoted her musical talent to the perfecting of Church music, leaving a tradition in Rathfarnham as to the correct singing of plain chant. Rathfarnham has 49 dependencies, 6 of which are new foundations. In 1911 a hostel in Dublin, and in 1918 one in Melbourne were established for students attending the respective universities. The number of members subject to Rathfarnham is 1031. The number of pupils is 14,153.

There are four houses of the Institute in the United States. Canada has 12, four of them being new foundations. Since 1910 it has had four general superiors: Mother Ignatia Lynn, the connecting link between the pioneers of the Institute in America and their successors of the present day; Mother Victorine Harris; Mother Stanislaus Liddy; and Mother Pulcheria Farrelley, the present mother general. In 1911, at Toronto, the seat of the Generalate, Loreto Abbey College was founded as a woman's department of St. Michael's College, one of the four federated colleges of the University of Toronto. Of these four, University College is undenominational, Victoria is Methodist, Trinity is Anglican, and St. Michael's is Catholic. The first three are co-educational, and each maintains a woman's residence in connection with it. At St. Michael's a principle of segregation prevails, consequently Loreto students enrolled there, attend lectures at Loreto Abbey College, thus enjoying the unique advantage of pursuing their studies in a Catholic college and of obtaining their degree from a university whose high standing is recognized both throughout the British Empire and in the United States. The number of members subject to Toronto is 350. They have 33 schools with 7804 pupils.

Among prominent ecclesiastics anxious to advance at Rome the cause of Mary Ward, foundress of the Institute, are Cardinal Bourne and Cardinal Gasquet. In the preface to "Mary Ward, a Sketch," recently published by the Catholic Truth Society, Cardinal Bourne expresses the hope that "an increased knowledge of her life may lead to a greater appreciation of her work; may it be the means of uniting into one great organization the widely scattered branches of her Institute; may it bring about in God's own day her publicly authorized invocation."

Institution, CANONICAL (cf. C. E., VII–65).—The right of instituting parish priests belongs to the bishop, unless the parish has been reserved to the Holy See, all customs to the contrary being reprobated. Canonical institution to a benefice cannot be granted by a vicar general without a special mandate.

Intendencia Oriental y Llanos de San Martín, VICARIATE APOSTOLIC OF (cf. C. E., VIII–69a), in Colombia. The present vicar apostolic is Rt. Rev. José Maria Guiot, consecrated titular Bishop of Augustopolis in 1908. The vicariate comprises 34,749 square miles, and has a population of about 30,000 Indians. There are 5 residences or parishes, 2 vice-parishes, and 14 religious. Several Sisters of Wisdom are active in the vicariate.

Inter-Church World Movement. See PROTESTANTISM.

Interdict (cf. C. E., VIII–73b).—The right of imposing any general interdict, affecting a diocese or state is reserved to the Holy See; but a general interdict affecting a parish or its parishioners, or a particular local or personal interdict may be imposed by the bishop also. Externs and exempted individuals are obliged to observe a local interdict.

The sacraments and sacramentals can always be administered to the dying in spite of a local interdict; moreover, except it is expressly forbidden, if the interdict is general and local: (a) priests not personally indicated may perform all Divine services in any church or public oratory privately, in a low voice, without bells, and with closed doors; (b) in the cathedral church, parish churches or in the only church in a town, and only in these, it is lawful to say a daily Mass, reserve the Blessed Sacrament, administer baptism, Holy Communion, penance, assist at marriages, though the nuptial blessing is prohibited, hold funeral services without any solemnity, bless baptismal water and the sacred oils, and preach. In these ceremonies there must be no music, singing, or pomp; the Viaticum is to be carried privately to the sick. Though local interdicts are suspended on certain great feasts, still the prohibition against ordination or the solemn blessing of marriage remains in force. Interdiction of a church involves neighboring chapels, but not the cemetery; interdiction of a cemetery involves the oratories in it, but not the neighboring church.

The following interdicts are incurred *ipso facto:* (1) Universities, colleges, chapters, and all other legal persons who appeal from laws, decrees or mandates of the reigning pope to a general council; this interdict is reserved specially to the Holy See. (2) Those who knowingly celebrate or cause to be celebrated the Divine offices in interdicted places; and those who admit clerics who have been excommunicated, interdicted, or suspended by a declaratory or a condemnatory sentence, to celebrate the Divine offices from which they have been excluded by censure, incur *ipso jure* an interdict against entering the church, which remains in force until in the judgment of the person whose authority was condemned they have made due satisfaction. It should be noted that what is penalized here is the admission to celebrate the Divine offices, not attendance at them. By "Divine offices" is meant those functions of the power of orders which by the institution of Christ or of the Church are ordained for the worship of God and can be exer-

cised only by clerics. The interdict would not be incurred unless the reason why the party should have been excluded was that he had been censured by sentence, formerly the motive for exclusion was excommunication by name. (3) A personal interdict falls on those who have furnished cause for a local interdict or for an interdict affecting a community or college. This interdict not being reserved, the party affected can be absolved sacramentally by any confessor. (4) An interdict from entering the church, reserved to the ordinary, is incurred by anyone who willingly gives ecclesiastical burial to infidels, apostates from the Faith, heretics, schismatics, or other persons who are excommunicated or interdicted, in violation of the ecclesiastical regulations governing Christian burial. Naturally, as the pastor or rector of the church is the only person who authorizes the ceremonies of Christian burial, it is he alone, and not those who request him, that incurs this censure, which is reserved to the ordinary.

In addition to these four cases in which interdict is explicitly mentioned we may note that Catholics who dare to contract mixed marriages, even if the marriage is valid, without a dispensation from the Church are *ipso facto* excluded from the sacraments until a dispensation has been granted by the ordinary. Moreover, a personal interdict is to be imposed on those who mutilate corpses or violate graves for an evil purpose, and also on those who while still bound by the marriage bond have attempted to contract another marriage, even a civil marriage, and who continue this unlawful union after being warned by the ordinary.

Formerly, the Council of Trent in order to force bishops to reside in their dioceses imposed on metropolitans the duty of denouncing those who failed to do so to the Holy See, if they had absented themselves for more than a year. If the metropolitan did not do so, he incurred an interdict against entering his church. Chapters, also, were forbidden under penalty of interdict to grant dimissorial letters during a vacancy—except in the case of those who had to be ordained on account of a benefice; and, later, an interdict against entering church was imposed on bishops who illegally took over the administration of their dioceses. These penalties, however, are no longer in force.

AYRINHAC, *Penal Legislation*, 124-144.

Iowa (cf. C. E., VIII–93c).—The State of Iowa has an area of 56,147 sq. miles or 35,934,080 acres. During the ten years from 1908 to 1918 the average extremes of temperature were 106° above and 34° below zero. During the same period the average rainfall was 27 inches. For the year 1918 the mean temperature was 49.2°; the highest temperature was 113° (4 August), in Clarinda, Knoxville, and Shenandoah in the southern part of the State; the lowest temperature was 40° below zero (20 December) in Washta, Cherokee County, in the northern part of the state. The average amount of rain and melted snow for the year was 32.78 inches.

INDUSTRIAL AND GENERAL SOCIAL CONDITIONS.—The value of the agricultural products of the State in 1919, according to the United States Department of Agriculture, was $861,338,000. This includes 416,000,000 bushels of Indian corn, valued at $499,200,000, and 196,182,000 bushels of oats, valued at $125,556,000. The state now ranks first in the production of oats and corn and in the number of swine and horses. The value of dairy products for the year 1919 was $100,000,000. The mineral output for the same year was 8,192,195 tons, valued at $24,703,232. In the year 1918 the value of clay products was $5,313,394. The value of the output of manufactures for the last statistical year, 1919, was $746,774,000. The total mileage of railways in the State in 1918 was 9,837.7, and the total mileage of electric interurban railways was 887.1. According to the Federal Census of 1920, the population of Iowa was 2,403,630; that of Des Moines, the largest city, 126,468. The next largest cities in order are Sioux City, Davenport, and Dubuque. The Federal Census of 1916 gives the membership of the various churches as follows: Methodist Episcopal, 325,959; Catholic, 206,701; Lutheran, 107,523; Presbyterian, 47,159.

Education is compulsory for children between the ages of seven and sixteen years inclusive. In 1917 the number of school houses was 13,227, the number of teachers, 27,227; the enrollment of pupils, 532,060, and the total appropriation for educational purposes for the year $32,395,988. There are 905 high schools in the State. In 1919 the State University had 260 professors and instructors, and 2889 students enrolled. There are in the State 226 private denominational and higher educational institutions. The State laws relative to private and parochial schools are as follows: the medium of instruction in all secular subjects taught in all the schools, public and private, shall be the English language, and the use of any language other than English in secular subjects in said schools is hereby prohibited, provided, however, that nothing herein shall prohibit the teaching and studying of foreign languages as such; private schools must furnish attendance reports; the common branches of elementary education must be taught in private schools. Instruction in citizenship must also be given; private high schools may be designated to conduct normal training courses.

Catholic Education.—In the year 1920 there were in the State 33,845 pupils attending parochial schools, and 6929 students in academies and high schools. Dubuque College, diocesan, formerly St. Joseph's, has 165 students and St. Ambrose College, also diocesan, has 302 students.

RECENT HISTORY.—During the European War, Iowa contributed 98,000 soldiers, 10,000 sailors, and 600 marines, all of whom accredited themselves honorably. Headquarters First Iowa Brigade was reorganized into the 67th Brigade Headquarters, 34th Division, entrained at Camp Cody, New Mexico, and arrived in France, where they were skeletonized at Le Mans, along with the First Iowa Infantry (133rd Infantry) and the Second Iowa Infantry. The Third Iowa Infantry (168th U. S. Infantry) 42d or Rainbow Division, arrived at Rimaucourt, France, on 12 December, 1917, entered the line in February, and participated in the battles of Badonviller, Lorraine, Champagne, Chateau Thierry, Sergy, St. Mihiel, and Argonne. The rest of the Iowa men, organized into the 34th Division entrained at Camp Cody, arrived in France in 1918 and saw little service. The summary of casualties of the Iowa members of the American Expeditionary Force was as follows: deceased, 42 officers and 2199 men; prisoners, 8 officers and 86 men; wounded, 106 officers and 4950 men.

For details of the Church in Iowa see DUBUQUE, ARCHDIOCESE OF; SIOUX CITY, DIOCESE OF; DAVENPORT, DIOCESE OF; DES MOINES, DIOCESE OF.

In the state there were (1921) 586 churches, 621 priests, 34 different religious orders, 35 hospitals and asylums, and a Catholic population of about 262,690.

LEGISLATIVE CHANGES.—The Legislature of Iowa was one of the first to organize the commission form of government for cities and the system of the

city government adopted by Des Moines in 1907, became known as the Des Moines system. In 1911 it created the office of commerce counsel to investigate railroad rates and matters pertaining to commerce. In the same year the office of dairy and food commissioner was created. A stringent child labor law was passed in 1915. The contract prison labor system was recently abolished. Iowa has a workman's compensation law and laws providing for safety in coal mines. There is a pure food law, conforming in its requirements to the national law. There are statutory provisions for direct primaries, for direct election of senators, and for non-partisan nomination of judges of the supreme district, and superior courts. The property rights of husbands and wives are equal, each upon the death of the other inheriting one-third of his or her real estate, while neither is responsible for the debts of the other. The State ratified the Federal suffrage amendment, 2 July, 1919, and the prohibition amendment, 15 January, 1919, the thirty-first State to do so.

Ireland (cf. C. E., VIII–98b).—The history of Ireland since 1913 centers chiefly around the death of the Home Rule movement and the sanguinary struggle for independence during and after the European War, which was professedly fought to dethrone might as the basis of right and to liberate subject nationalities. Ireland is a distinct and separate nation, the oldest in Europe, except Greece. It has a population of more than 4,500,000, and in that surpasses Norway, Denmark, and Switzerland. It has an area of 32,531 sq. miles, and is larger than Belgium, Holland, Denmark, or Switzerland, or any two of them combined. In 1918–19 the British Government collected $170,000,000 in taxes in Ireland, and spent there $65,000,000, reaping a net profit of $105,000,000. The cost of government in other small countries before the war was: Servia, $26,000,000; Greece, $27,000,000; Switzerland, $35,000,000; Bulgaria, $35,000,000; Norway, $36,000,000; Denmark, $47,500,000. In 1917 Portugal did a business of $115,000,000; Norway, $210,000,000; Denmark, $325,000,000; Sweden, $375,000,000; while Ireland did a business of $820,000,000. In view of these figures and of the fact that the Irish had never voluntarily accepted any union with England, it was but natural for the Irish to accept the statements and professions of the governments of the world and insist on their right to freedom. The present movement in Ireland for independence was linked up with an unending series of wars and revolts against English rule, since the first attempt to subdue the island. It originated at the moment when the agitation for Home Rule had failed in circumstances of extreme humiliation. The many times reiterated promise of a very limited measure of self-government had been violated and the British Government had virtually pledged its word, on the contrary, to divide Ireland for the first time in history. When it seemed probable that some measure of Home Rule would have to be given to Ireland, the British supporters in N. E. Ulster had been encouraged and permitted to organize well-armed volunteer forces to resist Home Rule. When the Irish, to meet this menace, began their volunteer movement and attempted to secure arms, the British interfered and peaceful citizens were wantonly fired on by the British military on the last Sunday in July, 1914. Meanwhile the workingmen of Dublin were forming their citizen army, while Countess Markiewicz had founded the Fianna na h-Éireann or Irish boy scouts, two bodies that made the 1916 revolt possible. When the war broke out a few days later, the Irish, forgetting the past, enlisted voluntarily in the British Army, in response to a plea by the British imploring them to enlist to help Belgium, where the nuns and priests were being slain, they declared, and the churches destroyed by the German Protestants. When it was believed that the war would not last long, the parties responsible for the arming of N. E. Ulster against Home Rule made vigorous efforts to discourage the Irish Catholics from enlisting, lest they should learn the use of arms, and so be in a position to meet any pro-British rising in N. E. Ulster in case Home Rule was granted. The authorities at the War Office in London refused Redmond's offer of his Irish volunteers as an Irish unit for a similar motive. Dazzled by the thought of fighting to liberate small nationalities, Ireland had come near losing her own soul, when on Easter Monday, 24 April, 1916, Patrick Pearse, James Connolly, Thomas Clarke, Joseph Plunkett, and their associates, rose in sudden revolt in Dublin, proclaimed the independence of Ireland, and unfurled the Irish tricolor. For a week a bitter fight was staged, the British violating the internationally accepted Red Cross regulations. The revolt was crushed, but only after heavy losses had been inflicted on the British. Less than 1100 Irish soldiers, and these included women like Countess Markiewicz in their ranks, participated in the active fighting; of these 58 were killed, while 16 leaders were court-martialed and shot. The revolt took the populace by surprise, and was not in general approved at first. Archbishop Harty and Bishops Hoare, Gilmartin and Morrisroe condemned it severely. Bishop O'Dwyer, however, and later Archbishop Mannix of Melbourne, won the affection of Irish race by their protests against the cruelty of the British commander-in-chief and by upholding Ireland's rights to self-determination. The public was shocked by the method of executing the leaders by twos or threes over an extended period, and particularly by the execution of James Connolly, the noted labor leader, who, having been severely wounded in the fighting, was nursed back to health sufficiently to allow him to be carried out on the chair to face the rifles of the firing squad.

About 4,000 Irishmen, mostly leaders of the patriotic party, were deported to England after the suppression of the revolt. An attempt made by the Irish Nation League in August, 1916, to induce the people to consent to remain in the British Empire failed. The national consciousness of the nation was awakening. In February, 1917, Count Plunkett, father of Joseph Plunkett, won a striking victory at an election in which his platform was complete Irish independence. This victory was followed by a convention of the public bodies in Ireland, which re-asserted the nationality of Ireland and pledged itself to use every means to secure independence. The British premier, Lloyd George, thereupon proposed a convention of Irishmen exclusively to arrange a settlement of the Irish question and pledged the British Government to accept any solution of the Irish question upon which the convention could reach a substantial agreement, with the sole exception that Ireland must remain within the empire. The proposal was accepted by the Unionists and Parliamentarian Nationalists, but was rejected by the Sinn Féin party, who refused to be present unless all the delegates should be elected by adult suffrage, and unless the convention should be free to decree independence. The term Sinn Féin, meaning "outselves," was originally given by Arthur Griffith to his movement to have Irishmen abandon the British

Parliament and rely on themselves to improve their conditions, but it had come to mean the patriotic party that demanded complete national independence. The convention met without the Sinn Féin party on 25 July, 1917. There were 101 delegates, none of whom was chosen by election. Meanwhile Éamonn de Valera, who had made a brilliant defence of his position in the revolt of 1916, and who had been sentenced to death, a penalty commuted later to penal servitude for life, was elected for East Clare on the Irish Republic ticket. On 25 October, 1917, he was chosen president of the Sinn Féin organization, which pledged itself to make it impossible for England to hold Ireland. As was expected, Lloyd George, on 25 February, 1918, intervened in the convention and declared that Great Britain must control the Irish customs and excise. The convention failed, partly because of the attitude of the Unionists of N. E. Ulster, and partly because of the new limitations imposed by Lloyd George in violation of his pledge. The Nationalists and the other Unionists, had agreed to accept limited self-government; but before reading their report Lloyd George announced he had decided to conscript the Irish. His threat was met at once by a union of the Sinn Féin, Labor and Parliamentary parties to defeat this attack on the nation's prerogative, and an appeal to the Irish to resist by force. The answer was unanimous, and the hierarchy declared their resistance by force to be morally justified. A month later the British replied, deporting and imprisoning about 100 of the leading Irishmen without any legal formality. To justify himself in the eyes of the world, especially of America, Lloyd George said he had discovered an Irish-German plot. He was at once challenged by the Irish to substantiate his charge, but he failed to do so; the British viceroy in Ireland at the time, Lord Wimborne, admitting publicly that the plot was a mere fiction. It was seen soon that the enforcement of conscription would be a physical impossibility, and Sinn Féin continued to spread rapidly.

In December, 1918, a general election was held in Ireland. The nation had a chance to make a deliberate choice. The result was phenomenal: the Republicans triumphed everywhere, except in the N. E. corner of Ulster, where the British "planters" were in a majority. The Republicans, however, refused to sit in the British Parliament, as that would have involved an oath of allegiance to England, and forfeited thereby a deposit of $700 for each of their members. The Republicans established a parliament of their own—the Dáil Éireann—issued a declaration of independence and elected De Valera president of the Irish Republic.

In 1919 the British began a policy of brute force. Republican leaders were seized and their organizations declared illegal; but the local elections in 1920 showed the country was solid for independence. The Republican victories in the rural elections in June were followed by a Reign of Terror. For nearly a year the lives and property of the Irish were at the mercy of the constabulary and a body of special auxiliaries from England (popularly called Black and Tans, from their uniforms), some of whom were criminals specially pardoned on condition that they would go to Ireland and do what they were told without questioning. The Irish volunteers, whose supplies had to be smuggled into Ireland in spite of the vigilance of the British Navy, and transported through it, despite the fact that the country was swarming with British soldiers, adopted guerilla tactics and carried on a magnificent fight for over a year. Their success was due to the fearless coöperation of the peasantry and the heroism of the women and girls of Ireland. The atrocities reported from European countries during the war were now reenacted in Ireland in cold blood with the knowledge and coöperation of the British authorities. Cork City with its library was burned, as were large areas in Limerick, Granard, and Balbriggan and a hundred villages and hamlets; 1355 stores or shops; 52 coöperative creameries; 31 factories; 985 private residences; and 139 halls and clubs were among the buildings destroyed by the British without military necessity, merely as reprisals or intimidation, between January, 1920, and July, 1921. The destruction of property was surpassed by the atrocities committed on non-combatants—a massacre at Croke Park, Dublin, druing a football game; of women and girls assaulted; young mothers slain; priests assassinated; prisoners tortured before execution; unprintable, unnatural tortures inflicted on the prisoners in the Irish gaols; the assassination of the Lord Mayor and ex-Lord Mayor of Limerick; the murder of Lord Mayor MacCurtain of Cork, which was followed by the remarkable sacrifice made by Lord Mayor Terence MacSwiney, who, refusing to eat while a prisoner of the British lest his doing so should be accepted as a sign that he acknowledged their right to hold him a prisoner, died in Brixton prison, England, after a fast of more than 70 days. Thousands of young Irishmen were flung into unsanitary, vermin-infected concentration camps, without being told the why or wherefore. In August, 1920, Archbishop Mannix was seized on the high seas by the British Navy and excluded from Ireland.

It had become apparent in the middle of 1921 that England could not suppress the guerilla warfare except by exterminating the whole Irish people. Foreign nations were becoming outspoken in their condemnation of her cruelty. An American commission had declared that England had substituted an organized anarchy for the orderly government of the people's choice, justly established in face of opposition. Vigorous protests were made by British generals, like Major-General Sir Herbert Gough, British women like Lady Mark Sykes and Mrs. Annan Bryce, sister-in-law of Viscount Bryce, by the Anglican hierarchy and leading nonconformist clergymen. While the Irish hierarchy has repeatedly protested against the injustice and atrocities being committed by the British Government, and condemned the excesses of some of the Republicans, they refused formally to recognize Ireland's independence or the legitimacy of the Dáil Éireann. On 12 December, 1920, Bishop Cohalan decreed the censure of excommunication ipso facto on anyone who should "within the diocese of Cork organize or take part in an ambush or in kidnapping," which practically forbade the Irish to conduct their guerilla warfare in the district; and in January, 1921, Archbishop Gilmartin of Tuam declared the fight against the British to be a violation of the moral law and therefore sinful.

At last a truce was called. Lloyd George and De Valera met, but failed to agree. Meanwhile the Dáil Éireann assembled openly, and on 16 August, 1921, all its members swore allegiance to the Irish Republic in the following terms: "I . . . . do solemnly swear (or affirm) that I do not and shall not yield a voluntary support to any pretended Government, Authority, or Power within Ireland hostile and inimical thereto; and I do further swear (or affirm) that to the best of my knowledge and ability I will support and defend the Irish Republic and the Government of the Irish

Republic, which is the Dáil Éireann, against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation or purpose of evasion, so help me God." The oath was administered in the Irish language. A new conference was arranged a little later, and Messrs. Griffith, Collins, Barton, Duggan and Gavan Duffy were authorized by the Dáil on 7 October "as envoys plenipotentiary from the elected government of the Republic of Ireland to negotiate and conclude on behalf of Ireland with the representatives of His Britannic Majesty, George V, a treaty or treaties of settlement, association, and accommodation between Ireland and the community of nations known as the British Commonwealth." This parley took place and on 6 December, 1921, a series of articles of agreement were signed by the plenipotentiaries. As the articles provided for the inclusion of the Irish within the British Empire and accepted the partitioning of the country, the delegates in affixing their signatures acted contrary to their instructions. They explained later, however, that they had done so only after Lloyd George had confronted them with the alternatives of immediate signature or immediate renewal of the Reign of Terror in an intensified form. Under the proposed agreement Ireland is to accept the position of a Free State within the British Empire, with N. E. Ulster remaining a separate state. The Irish Government is to have control of constabulary, army, education, taxes, excise, postoffice, telegraph and telephone; the British Government is to be permitted the use of certain Irish ports for navy purposes and sites for aeroplane stations; the members of the Irish Parliament are to swear allegiance to the Irish Free State as by [British] law established and fidelity to the British king; finally, the king is to be represented by a Governor appointed by the British Cabinet. A constitution is to be drawn up by the Irish Provisional Government, and if it is in conformity with the articles of agreement, and approved at an Irish general election, the British Parliament will incorporate it in a bill and enact it by law. The terms of the December agreement were accepted later by the Dáil by a small majority, in spite of the opposition by President De Valera. Meanwhile the Provisional Government is preparing to hold the election in the twenty-six counties, of which the future Irish Free State is to be composed. Just when a radical and dangerous difference of opinion regarding the election had manifested itself between the Free State and the Republic adherents Collins and De Valera reached an agreement which secured an equitable and peaceful solution.

By the acceptance of partition, which Archbishop Walsh and the hierarchy had opposed so vigorously in 1917 the Catholics in N. E. Ulster, without being consulted or given any guarantee of civil or religious liberty, have been handed over to the mercy of fanatical Orangemen, over 20,000 of whom in Belfast alone have been armed to crush Catholicism. During the Reign of Terror the convent in Lisburn had been wrecked and the nuns forced into exile in England, the parochial home was burned to the ground, and the houses of Catholics destroyed, all in one outbreak when £500,000 damage was done. Since July, 1920, over 8000 Catholic workingmen in Belfast, more than 1500 of whom had fought for the Allies in the World War, have been driven from their work under threat of death, without any redress; while their wives and children have been saved from starvation only by the generosity of the Irish abroad especially in the United States. Conditions in Belfast have steadily grown worse. Under the auspices of the Orange authorities a systematic program has been carried on without government interference. Catholic houses have been burned, Catholic men, women, and children have been murdered, merely because they were Catholics; repeated attempts have been made to destroy Catholic churches; if the Catholics are found armed for defense they are liable to be flogged; they have been flung into gaol in such numbers that the N. E. Ulster government has been obliged to lease an additional gaol in Scotland to which they are to be transported. The Sisters of Mercy and of Nazareth cannot appear in the streets for fear of assassination; and the Catholic schools have been threatened with secularization. All the while in virtue of the acceptance of partition the other Irish Catholics have been rendered incapable of helping them by political measures.

Among the events of religious importance or interest in Ireland in recent years, in addition to the annual pilgrimage to Croaghpatrick are the following:

The grant of special plenary and partial indulgences and privileges to members of the Irish League of Daily Mass (16 September, 1915), and the Catholic Truth Society of Ireland (12 April, 1917). The establishment of a feast of All the Saints of Ireland on 6 November (23 February, 1916); the extension of the feast of St. Columbanus, 26 November, to all the Irish dioceses (29 January, 1916); the restoration of St. Patrick's Day as a holy day of obligation, with a dispensation from fast and abstinance (13 May, 1919). The introduction on 12 February, 1915, of the causes of canonization of 258 Irish servants of God, slain by the English, and of Fathers Fiacre Tobin and John Baptist Dowdall, Franciscans (23 July, 1919), similarly done to death in the penal days; the beatification of Oliver Plunkett, martyred Archbishop of Armagh (27 March, 1920). The approval of the Holy See given (13 June, 1917), to the project of establishing a mission house to prepare candidates for an Irish mission in China; departure of the first band of Irish priests on 27 March, 1920, for that mission, and their arrival at their headquarters, Hang Yang in Houpé, on 29 June following. The approval given by the Holy See on 9 March, 1921, of a litany of the Saints of Ireland for public use in all Irish churches. The formation of the League of St. Brigid on 10 January, 1920, to combat the attempt to popularize immodest foreign fashions in dress. The opposition offered by the Irish hierarchy to the Bill proposing to place Irish education under the control of an English board subject only to the British Parliament, which would have been most harmful from an educational, national, or religious point of view.

Among the prominent Irishmen who have died since 1914, besides those who fell in the fight for independence, may be mentioned: Archbishop Walsh (Dublin), Archbishop Healy (Tuam), Bishop O'Dwyer (Limerick), Fr. James A. Cullen, S.J., the Apostle of Temperance, Dr. Walter McDonald, theologian and philosopher, Fr. Matthew Russell, S.J., poet, Fr. Edmund Hogan, S.J., Irish historian, Canon Peter O'Leary, the leading Gaelic writer and scholar.

MacNeill, *Phases of Irish History* (Dublin, 1920); O'Kelly, *Ireland: Elements of Her Early Story* (Dublin, 1921); Fitzpatrick, *Ireland and the Making of Britain* (New York, 1922); Hayden and Moonan, *Short Hist. of the Irish People from the Earliest Time* (London, 1921); Gleeson, *Hist. of the Ely O'Carroll Territory* (Dublin, 1915); MacInerney, *Hist. of the Irish Dominicans* (Dublin, 1916); Fitzmaurice and

LITTLE, *Material for the Hist. of the Franciscan Province of Ireland, 1230-1450* (Manchester, 1920); MAGUIRE, *Hist. of the Diocese of Raphoe* (Dublin, 1920); BUTLER, *Confiscation in Irish Hist.* (Dublin, 1917); CORCORAN, *State Policy in Irish Education* (Dublin, 1916); MACMANUS, *Story of the Irish Race* (New York, 1922); LOCKINGTON, *The Soul of Ireland* (London, 1920).

HENRY, *Evolution of Sinn Fein* (Dublin, 1921); JONES, *Hist. of the Sinn Fein Movement and the Irish Rebellion of 1916* (New York, 1918); CREEL, *Ireland's Fight for Freedom* (New York, 1919); DÁLTA, *An Irish Commonwealth* (Dublin, 1920); GOOD, *Ulster and Ireland* (Dublin, 1919); LYND, *Ireland a Nation* (London, 1919); MACSWINEY, *Principles of Freedom* (New York, 1921); MALONEY, *The Irish Issue* (New York, 1919); *Report of the American Commission on Conditions in Ireland* (New York, 1921); MARTIN, *Ireland in Insurrection* (London, 1921).

CHART, *Economic Hist. of Ireland* (Dublin, 1920); O'BRIEN, *Economic Hist. of Ireland in the 18th Century* (London, 1919); IDEM, *Economic Hist. of Ireland from the Union to the Famine* (London, 1921); IDEM, *Modern Irish Trade and Industry* (London, 1921); RIORDAN, *Modern Irish Trade and Industry* (London, 1921); WEBB, *Municipal Government in Medieval and Modern Ireland* (Dublin, 1918); HOGAN, *Ireland in the European System* (London, 1920).

Ireland, JOHN, Archbishop of St. Paul, Minnesota, b. in Kilkenny, Ireland, 11 September, 1838; d. at St. Paul, 25 September, 1918. He made his ecclesiastical studies (1853–1864) at the Little and Grand Seminary of Belley, France. In 1861 he was chaplain of the 5th Minnesota Civil War regiment, during the Civil War in the United States. He was then successively Vicar Apostolic of Nebraska and Coadjutor Bishop of St. Paul, having been consecrated on 21 December, 1875. In 1884, when Archbishop Grace resigned, his coadjutor took his place as head of the diocese, but was made archbishop only in 1888. At one time there was considerable talk about his promotion to the cardinalate which President Roosevelt is said to have been very anxious to obtain for him.

Irregularity (cf. C. E., VIII–170).—No perpetual irregularity is now contracted except in the cases mentioned in the Code. The persons who are irregular by reason of defect (ex defectu) are: (a) Illegitimates, unless they have been legitimized or solemnly professed; (b) those whose bodily defects render them too feeble to minister at the altar with safety or who are too deformed to do so with due decorum; however, to exercise orders already received more serious defects may be tolerated than where there is question of receiving orders; (c) epileptics, the insane, and those who are or have been possessed; if these defects occur after ordination, the ordinary may allow his subjects to minister again if it is certain that they have been cured; (d) those who have contracted two successive marriages whether the marriages have been consummated or not; (e) those who have incurred infamy of law; (f) a judge who has imposed a death sentence—jurors, witnesses and others are no longer mentioned; (g) executioners and their voluntary and immediate assistants.

Those who become irregular by reason of a crime are: (a) Apostates from the Faith, heretics, and schismatics; (b) those who have allowed themselves to be baptized by non-Catholics except in cases of extreme necessity—nothing is now said about the unconditional reiteration of baptism; (c) those who have presumed to marry even civilly, while they were themselves bound by the marriage bond or were in sacred orders, or had religious vows even simple and temporary, as well as those who have attempted to marry a woman bound by similar vows or by the matrimonial bond; (d) those guilty of voluntary homicide or who have efficaciously procured abortion of a human fœtus—formerly the expression *animated* fœtus was used—and all their co-operators; (e) those who have mutiliated themselves or others, or who have attempted suicide—the latter clause is new; (f) clerics practicing medicine or surgery when forbidden, if death results from their action—mutilation is no longer mentioned in this case; (g) whoever performs an act reserved to clerics in sacred orders if he has not received that order or who has been prohibited from exercising it, as a personal, medicinal, vindicatory or local canonical punishment. These offenses do not beget irregularity unless they are external mortal sins committed publicly or secretly after baptism, except in the case of baptism by non-Catholics; mere ignorance of an irregularity based on defect or crime or of an impediment never excuses a person from incurring them. Irregularities are multiplied not by repetition of the same cause, except in case of homicide, but by different kinds of crime.

The following are prevented by impediment from receiving orders: (a) Sons of non-Catholics, as long as one of the parents at least remains in error; (b) men whose wives are living; (c) those who are still holding positions forbidden to clerics and who have to render an account of their administrations; (d) unfreed slaves—these four classes were formerly irregular; (e) those who have not yet completed their military service, when it is obligatory by civil law; (f) recent converts, until the ordinary believes them to have been sufficiently tested; (g) those who are infamous by fact, as long as the ordinary judges the infamy to continue—they were formerly irregular by reason of crime.

O'DONNELL in *Irish Eccl. Rec.*, XI (1918), 368-76.

Irremovability. See PASTOR.

Ischia, DIOCESE OF (ISCLANA; cf. C. E., VIII–185a), suffragan of Naples, has for its territory the island of Ischia in the Bay of Naples. The present bishop is Pasquale Ragosta, born at Naples 30 April, 1861, elected 25 May, 1914, to succeed Rt. Rev. Mario Palladino, who was transferred to Caserta. On 29 October, 1910, Ischia underwent a disastrous eruption, the damages resulting were inspected by King Victor Emmanuel III. In October, 1914, the new bishop, Mgr. Ragosta, took possession of his diocese. His Imperial Highness Don Francesco Giuseppe di Bracanza, prisoner of war, died 15 June, 1919. From 17 August to 2 September, 1920, Cardinal de Lai was a visitor at the episcopal palace. The seminary was tendered to the Government for the use of troops, and the convent of Monte della Misericordia was turned over for use of the wounded. Assistance was also rendered widows and children of the slain, a secretariate was established for communicating with the prisoners of war, monuments were placed over the fallen, and other works of mercy were performed by the clergy and laity of the diocese.

The diocese counts about 35,000 Catholics, 15 parishes, 82 churches, 104 secular and 5 regular priests, 4 lay brothers, 12 Sisters, 2 convents for men and 3 for women, 1 seminary with 20 seminarians, 94 elementary schools with 3631 pupils, 4 asylums, 2 homes, 2 hospitals. A monthly paper, "La Cultura," is published.

Isernia and Venafro, DIOCESE OF (ISERNIENSIS AND VENAFRANSIS; cf. C. E., VIII–185b), in the province of Campobasso, in Molise (Southern Italy), suffragan of Capua. On 26 March, 1916, the present bishop, the Rt. Rev. Nicolo Rotoli, D.D., O.F.M., was elected to the see to succeed Rt. Rev. Nicolas Maria Merola, who had filled the see from 1893 until his death 24 September, 1915. During the World War the many good and patriotic works done by this diocese are

testified to in the publication of the Holy See "Cor Paternum."

The present (1921) statistics of the diocese show 39 parochial schools 105 churches 1 convent for men and 5 for women 88 secular priests and 5 regular 2 lay brothers 21 sisters 1 seminary with 27 seminarians; 1 college for men with 5 professors and 80 students 1 elementary school with 2 teachers and 53 students 3 asylums, and 2 hospitals, There are two societies organized among the clergy and 22 among the laity.

Ispahan, DIOCESE OF (HISPAHANENSIS; cf. C. E., VIII–192c).—Out of a total population of 8,000,000 there are 3500 Catholics of the Latin Rite and 7600 Catholic Armenians. Ispahan was erected into a Latin archepiscopal residence 1 July, 1910, and the present administrator apostolic is Rt. Rev. Aloysius Martin, O.C.D., appointed 11 February, 1922. Under the Latin Rite there are 22 Lazarist priests, 5 stations, 62 churches and chapels, 2 seminaries, 65 schools, 38 Daughters of Charity with 3 hospitals, 5 orphanages, and dispensaries. The Catholic Armenian diocese, erected in 1850, has 11 priests and 4 churches and chapels. The administrator apostolic is His Excellency Paul Terzian, Armenian Patriarch of Cilicia.

Istria. See JUGOSLAVIA.

Italy (cf. C. E., VIII–208b).—The area of Italy exclusive of accessions resulting from the war is 110,632 sq. miles. By the Treaty of St. Germain (10 September, 1919) Italy acquired 7350 sq. miles. On 1 December, 1921, the total population was 38,835,184, including 1,564,691 persons in the redeemed provinces. In 1917 there were 96,649 marriages, 691,207 births, and 682,311 deaths; in 1918, 107,226 marriages, 634,389 births, 1,143,447 deaths; in 1919, 314,113 marriages, 754,685 births, and 677,040 deaths. The total number of emigrants in 1919 was 243,417, of whom 144,524 went to other European countries or those bordering on the Mediterranean, and 98,893 to countries overseas. The number of Italians who returned to Italy in 1919 was 89,081, of whom 9025 were from the United States.

EDUCATION.—The state regulates public instruction and maintains, either entirely or in conjunction with the communes and provinces, public schools of every grade. Schools are classified under four heads, according as they provide: (1) elementary instruction; (2) secondary instruction, classical; (3) secondary instruction, technical; (4) higher education. The elementary schools in 1915 enrolled 3,692,024 children between the ages of six and eleven years, employed 75,993 teachers (17,243 men and 58,750 women), and cost the nation, combining central and local expenses, approximately $18,000,000. A new type of school, *scuole popolare,* introduced in 1917, offers instruction of special and vocational character to those who complete the fifth and sixth elementary classes. Elementary schools of agriculture, which now number twenty-nine, were established by royal decree in 1907. The law of 1912, providing for a complete system of vocational training and the establishment of one elementary vocational school in each commune of 10,000 or more inhabitants, has not been very successful, the aggregate expense of $2,600,000 being from the first a deterrent to the execution of the law. In 1917–18 there were in Italy about 1235 government secondary schools, including 124 supplementary schools for girls, with 30,401 pupils, 164 normal schools with 35,228 pupils, 296 *ginnasi* with 54,274 pupils, 165 *licei* with 10,943 pupils, 399 technical schools, 122,980 pupils; 87 technical institutes, 25,996 pupils. The private schools in the same period numbered 646 with 27,657 pupils. The universities in 1917–18 had an enrollment of 33,798 students. Besides the universities there are also three institutions of university rank, the Institute of Higher Education in Florence, the Royal Scientific and Literary Academy in Milan, and the Higher Technical Institute of Milan. There were also six higher institutes for commercial education with 2554 students in 1917–18; three higher schools of agriculture, a naval college, a school of forestry, a school of social science, a school for Oriental languages, 3 veterinary colleges, 3 women's training colleges. In 1919 a national institute for the instruction of illiterate adults was established.

ECONOMICS.—The principal crops for 1920 and their acreage is as follows: wheat 11,362,000 acres, 76,932,000 cwts. (1 cwt.=100 lbs.); oats 1,172,500 acres, 7,032,000 cwts.; maize 3,753,250 acres, 45,366,000 cwts.; beans 1,068,000 acres, 5,190,000 cwts. Owing to the great density of population wheat has been cultivated on land which would in reality be more adapted for woods and pasture. The average annual production of wine from 1915 to 1919 was 35,628,000 hectolitres (1 hectolitre=22 gallons), and the export in 1919 was 638,911 hectolitres valued at 148,097,000 lire (1 lira=$.193). The production of olive oil in 1918 was 260,100,000 pounds. In the breeding of silk worms Italy holds the first position in Europe. Lemons constitute 52% of the production of citrus fruits. At present Italian agriculture is unable to meet the national requirements of her consumers. In Sicily and the South of Italy the movement has been for the resumption by the community of common land appropriated in the past, for the division of the large estates and large farms, and for the compulsory occupation of uncultivated land. Industrial conditions in the past two years have been disturbed by strikes, there being in 1920 a total of 1847 strikes, with a loss of a milliard of lire. The last Italian industrial census (1911) gave 243,926 industrial establishments having 2,304,438 employees and possessing 1,620,404 horsepower. In 1919 Italy produced 15% of the fuel (coal, lignite, and petroleum) consumed in the country, an increase of 11% since 1913. The cooperative movement is spreading in Italy; the principal organizations are the *Confederazione Cooperativa Italiana* and the *Lega Nazionale delle Cooperativa,* representing the Catholics and Socialists respectively, and the *Sindicato Nazionale* and the *Federazione Italiana Generale Cooperativa dei Combattenti,* which represent the neutral party and which have recently formed a coalition, including more members than either of the other two bodies.

In August, 1921, the long period of social and industrial unrest, following the World War, culminated in a serious upheaval. Anticipating a lockout, the metallurgical workers took possession of their plants, organized workingmen's councils, and as far as possible continued operations. On 11 September the workmen took over 200 chemical plants and several textile mills. The next day the National Labor Convention voted for the organization of Italian industry on a Soviet basis, while those who opposed Sovietism demanded syndicalism. At first the Government declared the movement to be merely a new form of struggle between capital and labor, and one not warranting Government interference, as long as property was not damaged or lives sacrificed, but the inability of labor organizations to agree caused the Government to offer a compromise in the form of the "Controllo Act" (1921), a plan allowing employees to participate in plant management. It was, how-

ever, never put in force. The Socialists seceded from the Third International Party and the revolutionary movement in Italy, from want of coherence among the Socialists, failed to put through a revolutionary program. The lack of geographical, political, and industrial unity in Italy, too, made it impossible. The revolution, in order to succeed, would have meant not merely a dictatorship of the proletariat party, but a dictatorship of factory workers of Northern Italy, a condition of affairs which the agricultural peasants of the South and the small shopkeepers of Italy would not accept.

COMMERCE.—In 1913 the total imports of Italy were valued at 3,645,600,000 lire; the total exports at 2,511,600,000 lire; in 1919 the imports were worth 16,516,600,000 lire, the exports 5,188,600,000 lire. Between 1913 and 1919 the total value of imports increased more than four times, while exports were little more than doubled. The result was that an adverse trade balance of 1134 million lire in 1913 increased to almost exactly ten times that amount in 1919. In that year the United States supplied nearly 50% of the Italian imports and took in return only 9% of her exports.

FINANCE.—The public debt, excluding short dated treasury bills but including paper money guaranteed by the State, amounted 31 October, 1920, to 98,072,000,000 lire. On this sum the State is paying interest at the rate of over 3,500,000,000 lire per annum. The treasury bills amount to about 9,250,000,000 lire, and together with other obligations of the treasury the total debt probably exceeds 100,000,000,000 lire, or about 2500 lire per head of the population. From 1 July, 1919, to 30 June, 1920, the revenue was 8,955,000,000 lire and the expenditure 21,215,000,000 lire, showing a deficit of 12,260,000,000 lire, as against 20,835,000,000 lire in 1918–19. The principal items of expenditure were: army, 9,538,000,000; pensions and interest on floating debt, 5,207,000,000 lire; navy, 1,222,000,000 lire; labor and provisioning, 1,289,000,000 lire. The principal items of revenue were: government monopolies (principally tobacco), 2,443,000,000 lire; direct taxes, 2,267,000,000 lire; stamp duties, 1,378,000,000 lire; and consumption taxes (including customs and excise), 1,255,000,000 lire.

RAILWAYS.—On 30 June, 1919, there were 8761 miles of railway in Italy. Of these 80% are owned and operated by the State, the remaining being operated by private companies. At present the State railways are operated at a loss, the deficit being due to increase in personnel and to costs of material and supplies. The deficit in 1920 was reported to be $163,400,000. It is proposed to electrify 2750 miles.

GOVERNMENT.—Italy, a constitutional monarchy, is ruled by the king, in whom is placed all executive power, and by Parliament composed of two houses, the Senate and the *Camera de' Deputati* (Chamber of Deputies). The Senate is composed of the princes of the royal house and of an unlimited number of members nominated by the king for life. On 1 January, 1921, there were 368 senators and 9 members of the royal family. The new Electoral Law of December, 1920, made the suffrage universal for men and women twenty-one years of age. The Electoral Reform Act of 1919 introduced the principle of proportional representation and the *scrutin de liste*. In the chamber there are 508 deputies. The duration of Parliament is five years, and it must meet annually. For administrative purposes there are 69 provinces, 214 territories or *circondari*, 1805 districts or *mandamenti*, and 8346 communes. According to the law of 4 February, 1915, each commune has a communal council, a municipal council, and a syndic. The syndic is the head of the communal government and is a Government official. Each province has its provincial council and provincial commission. For judicial purposes Italy has five Courts of Cassation, and is divided into 20 appeal court districts. In 1918 there were 167 central and *arrondissement* prisons, 70 penal establishments, 34 reformatories, and 8 colonies, besides 1414 cantonal prisons. In Italy legal charity, in the sense of an obligation on the commune to relieve the poor, does not exist. Public charity is exercised by the permanent charitable foundations, which on 1 January, 1919, numbered 29,995 with a capital of 2,627,264,723 lire. On 12 August, 1912, a law was passed, establishing life insurance as a State monopoly. The existing insurance companies were allowed to continue their operations for ten years under certain conditions.

DEFENCE.—The strength of the Italian field army at the end of 1919 was placed at 800,000 and measures were proposed to reduce it gradually to 250,000. At the end of 1920 the permanent Italian army numbered 350,000, while the number of its total forces, including reserves, was placed at 4,163,000. In the Five Power Treaty of February, 1922, signed between Great Britain, Italy, France, Japan, and the United States, it was decided that in view of the reduced condition of the Italian navy, Italy could not be fairly asked to "scrap" her ships in the same proportion as Japan, Great Britain, and the United States, but could retain ten major ships of an aggregate tonnage of 182,800 with future replacement tonnage of 175,000.

RECENT HISTORY.—*War with Turkey* (1911–1912). —At the Algeciras Conference (1909) the Powers had recognized Italy's interests in Tripoli, as well as those in the Adalia regions where she had secured railway and incident concessions. Everywhere, however, she found her enterprises obstructed, her citizens persecuted, and her progress impeded by the Turkish government officials. On 26 September Italy sent an ultimatum to the Turkish Government concerning her rights in Tripoli, stating her grievances against Turkish misgovernment in Tripoli, and claiming the occupation of Tripoli. The unsatisfactory nature of Turkey's reply caused Italy to declare war on 29 September, 1911. Three torpedo boats were sunk off Previsa by the Italian fleet; Tripoli was bombarded and taken on 5 October, and Bengazi was seized later. On 5 November, 1911, Italy proclaimed the annexation of Tripoli and Cyrenaica. Desultory fighting continued, however, and the Italian fleet appeared in the Dardanelles. On 4 May Rhodes was occupied, and by the middle of June eleven of the Ægean Islands were seized. The trouble ended with the peace treaty signed at Ouchy, Switzerland, on 15 October, 1912, by the terms of which Italy's sovereignty over Libya (the Tripolitaine and Cyrenaica) was recognized, but the Ægean Islands were restored to Turkey.

The Triple Alliance.—From recent disclosures it is possible to understand the nature of Italy's connection with Austria and Germany culminating in the famous Triple Alliance. A secret treaty negotiated in 1882, when Italy was full of resentment against France for her seizure of Tunis, renewed in 1887, 1891, 1903, and 1912, bound Italy to the Central Powers in the defence of the Triple Alliance. The chief object of the alliance was protection against France on one side and Russia on another.

European War.—It was soon to be repudiated, however, for when Austria-Hungary desired to

attack Servia in 1914 and appealed to the Triple Alliance, Italy, as was disclosed later, refused her aid. She maintained her neutrality, her reason being that the *causus fœderis* had not risen, inasmuch as Austria and Germany had brought the situation to the point where it stood by their initiative alone. The provisions of the treaty stated that if either or both of her allies, "without provocation on their part," should be attacked by another power, Italy would be obliged to join the war against the attacking power. If either ally should be forced to declare offensive war against a Great Power which menaced its security, the other members of the Triple Alliance would either join in the war or "maintain benevolent neutrality towards their ally." At first this neutrality was construed as benevolent to Germany, but as the war progressed and after the accession as Minister of Foreign Affairs of Baron Sidney Sonnino, in whose ancestry were British and Jewish elements, the spirit of Italy's neutrality became less and less "benevolent" and the Italian Government began to accuse Austria-Hungary of violating a clause of the Triple Alliance treaty concerning the *status quo* in the east and to demand "compensation" for the advantages which the attack on Servia would probably give the Dual Monarchy. As "compensation" Italy demanded not only the port of Avlona on the Albanian coast, whither an Italian expedition had been sent in December, 1914, but also direct cessions of Hapsburg territory to Italy. Negotiations went on with Austria and finally on 21 February, 1915, Italy forbade further Austrian operations in the Balkans until an agreement concerning compensations was reached. On 9 March Austria acceded in principle to Italy's threat. Then on 8 April, 1915, Italy formulated the following demands: (1) the cession of Trentino up to the boundary of 1811, the towns of Rovereto, Trent, and Bozen: (2) an extension of the eastern Italian frontier along the Isonzo River to include the strong positions of Tolmino, Gorizia, Gradisca, and Montefalcone; (3) the erection of Trieste into an autonomous state: (4) the cession of several Dalmatian islands; (5) the recognition of Austria-Hungary's disinterestedness in Albania and in the twelve Ægean Islands. Austria-Hungary absolutely refused the second, third, and fourth demands, and modified the first by reserving Bozen. Moreover, Austria was averse to making any concessions till after the war and demanded in return a strict observation of Italy's neutrality during the war. Germany at once promised to guarantee cessions of Austrian territory at the conclusion of hostilities. However, the Allies could bid higher than the Central Powers and in fact could promise Italy slices of Austria, without any injury to themselves.

On 4 May, 1915, Italy denounced her treaty of alliance with Austria-Hungary. Already on 26 April, Italy had signed a secret agreement at London by which she was to receive Trentino, all southern Tyrol to the Brenner, Trieste, Gorizia, and Gradisca, the provinces of Istria and Dalmatia, and all the Austrian islands in the Adriatic. Italy, moreover, was to annex Avlona and its neighborhood although she was not to object, if it were later decided to apportion parts of Albania to Montenegro, Servia, and Greece. Besides, Italy was to strengthen her hold on Libya, and, in the event of an increase of French and English dominion in Africa at the expense of Germany, she was to have the right of enlarging hers. Finally Italy was to retain the twelve Greek-speaking islands in the Ægean and on the partition of Turkey to secure a share in the basin of the Mediterranean and more specifically in that part contiguous to the Turkish province of Adalia, commensurate with those of France, Great Britain, and Russia. By an additional article, "France, England, and Russia obligated themselves to support Italy in her desire for the non-admittance of the Holy See to any kind of diplomatic steps for the conclusion of peace and the regulation of questions arising from the present war." Before the final rupture, Austria, unaware of the final agreement of the Allies, made another bid. The war spirit, however, prevailed among the Italians and on 23 May, 1915, the Italian Government declared war against Austria. The resentment caused by this "betrayal" on the part of Italy was very acute in Germany and still more so in Austria.

The character of the Italian boundary, with its high mountain passes, its flowing torrents, and its precipitous snow-clad peaks required a slow and careful preparation of the army for the invasion of Austria. General Cadorna concentrated the main strength of his armies at the railheads along the southeastern portion of the Austro-Italian frontier. In a week the Isonzo was reached, but the Italians were confronted with strongly fortified heights east of the river, from Monte Nero in the north to Montefalcone and the Carso plateau on the coast. All summer the Italians struggled bravely but vainly to master these heights. Meanwhile, against the middle sector of the Austro-Italian frontier, General Cadorna sent only a comparatively thin line of troops with instructions to guard the passes and prevent an Austrian counter-invasion. The third or western, sector of the frontier was formed by the irregular triangle of Trentino, jutting southward into Italy. With the object of liberating Trentino and of forestalling an Austrian offensive from the commanding heights of this district, the Italians moved up to the valley of the Adige and the basin of Lake Garda towards Rovereto, while small parties assailed the mountain passes on both sides of the triangle. The odds in men, however, were about five to one against them and they made but meagre progress. The Austrians who had acted strictly on the defensive with their 300,000 troops, began withdrawing their men from the Russian front and the Balkans, bringing up their military strength to half a million men. The main force concentrated at Rovereto which the Italians had approached but had not been able to storm. After a terrific bombardment the Austrian infantry rushed forward along the front from Rovereto to Borgo. Arsiero and Asiago fell to the Austrians and there was great rejoicing in Vienna. The Italians fell back to Monte Ciove, which they held fast. Likewise they stood unflinchingly on Monte Pasubio against odds of four to one under a nerve-shattering bombardment. The Austro-Hungarian lines at the Russian front were too thinly held and the troops from the Italian front were recalled to meet Brussilof's onslaughts in the east. Thus the Austrian offensive on Tyrol was checked. The Italians dealt a counterblow and once more Asiago, Arsiero, and Posina were occupied by Italian troops. The drive for Gorizià had begun. The heights on the western bank of the Isonzo, overlooking Gorizia, were taken the first day, as were the heights farther north. South of Gorizia, on the left bank of the Isonzo, the Italians stormed the summit of Monte San Michele, the key to the Gorizia position. In two days the heights of the Isonzo were carried and on 9 August, 1916, the Italian infantry escorted

King Victor Emmanuel into Gorizia. After the capture of Gorizia further violent fighting occurred, the Italians were unable to make any serious breaches in the new Austrian lines. From a territorial point of view the Italians won slight advantages over their enemy in the campaigning of 1916.

In May, 1917, the Italians once more took the offensive in the direction of Trieste. During the winter they had increased their military strength by the addition of numerous British guns and gunners. The Austrians fortified their formidable mountain positions still further, and withdrew a number of divisions from the Galician front. The ensuing battle, therefore, was to be of unparalleled fury. The Italian line ran southwards from Plezzo to the sea, along the left bank of the Isonzo. After three days' violent artillery preparation General Cadorna launched a general assault on 14 May along the whole front from Tolmino to the sea. On 18 May the topmost peak of Monte Vodice was in his hands, and a few days later Hudi Log and Jamiano were captured. The Austrian defenders reinforced by Hungarian troops from the eastern frontier, carried out some very creditable counter-attacks. From 24 May on the whole line from Plava to the sea swayed to and fro repeatedly and the casualties on both sides were extremely heavy. On 19 August General Cadorna again attacked along the whole of the front from Tolmino to the sea and on 24 August the Italians performed the remarkable feat of storming Monte Sante, a position of redoubtable strength. This drive, like the others, ended in a standstill, with great losses on both sides.

On 1 August, Pope Benedict XV addressed a note to all the Belligerent Powers, inviting all these Governments to come to an agreement on the points which he set forth as the fundamental basis of a permanent Peace. They included the "moral right of justice" as a substitute for "the material might of arms"; the introduction of arbitration according to an agreed standard; and the "true freedom and common enjoyment of the seas" "under the guarantee of definite rules." The note was endorsed by the clergy and the clerical press, and the Central Powers promptly availed themselves of the opportunity to attempt a "peace offensive." The Allies on the other hand felt that under the existing conditions it was less favorable to their aims. The United States defined its grounds for peace and declared the necessity of continuing the war until these were realized, in which the Allies concurred. The defensive attitude of the Austrians, assumed from the beginning of the war, was now given up. Germany's hand began to be felt, for early in October unknown to the Italians, German and Austro-Hungarian divisions were withdrawn from the east and concentrated in the southwest, as a reserve force. The defenses, being ruptured at Caporetto and Tolmino, the whole Italian line from Plezzo to Tolmino collapsed. On 27 October the German commander, von Below, entered Cividale. This defeat involved a prolonged and disastrous retreat. The troops to the south, the Italian "Third Army" occupying the Bainsizza Plateau, Gorizia, and the Carso, were obliged to fall back. Gorizia was evacuated on 28 October. On 29 October, Udine, the seat of the Italian main headquarters was captured by the Austrians. At Latisana the rear guard of the Second Army, consisting of 60,000 men, was cut off by von Below's rapid advance and being surrounded, surrendered without further resistance. On 5 November General Boroevic's army (the large and purely Austro-Hungarian Army operating on von Below's left), forced a passage of the Tagliamento near Pinzano. The Livenza was crossed three days later. Asiago fell to the Austrians on 10 November. After retreating to the Piave River the Italians stood firm, despite the numerous Austrian attacks. The disaster of the Isonzo caused French and British troops to be hastily despatched to the assistance of Italy. Finding all efforts to cross the Piave futile, the Austro-Germans sought to outflank the new Italian lines by striking at the Asiago Plateau and the range of mountains between the upper courses of the Brenta and Piave Rivers. In December desperate assaults were made by the Austrians on the Asiago Plateau and on the upper reaches of the Brenta; Monte Asolone was captured by the Teutons, and likewise the lower summit of Monte Tomba. The Italian outlook now brightened, for on 30 December Monte Tomba was recovered, and in January the Teutons evacuated Monte Asolone and the bridgehead on the Piave at Zenson.

The final Austrian drive in 1918 was a flat failure. This time the Italians were prepared. The advance of the Austrians over two areas, in the plains between the Montello and San Dona di Piave, and in the hills between Monte Grappa and Canove, was checked at the outset. The more successful General Boroevic, crossing the Piave, seized the eastern end of the Montello, but was stopped by the arrival of Diaz's reinforcements and the flooding of the Piave. A counter-offensive by General Diaz resulted in the retreat of Boroevic's forces to their old positions, and also secured ground which had been lost in 1917, especially the delta at the mouth of the Piave. The Austrian army was decomposing, and when on 24–25 October the the Italian armies smote the Austrians in the Monte Grappa region, between the Brenta and Piave Rivers, they were incapable of making an effective defense. A British unit under Lord Cavan attacked along the Lower Piave and a French unit took Monte Seismol on the Asiago Plateau. By 30 October the Italians had captured Monte Grappa, and were driving the Austrians along the whole front from the Alps to the Adriatic. With the fall of Monte Grappa, the enemy army in the mountains was cut off from those in the plains. On 1 November the Austrians were in utter rout. Trent and Trieste fell to the Italians and Udine was entered. Durazzo, an important Austro-Hungarian naval base, had been entered on 15 October. The morale of the Austrians had vanished and on 31 October they sued for peace. On 3 November, an armistice was signed and hostilities ceased. The terms included the complete demobilization of the Austro-Hungarian armies, the evacuation of all territory occupied by the Austrian armies and of all territory in dispute; the withdrawal of all German troops from the Austrian, Balkan, and Italian fronts, the surrender of a number of Austrian ships, the liberation of all captured merchant ships, the allied occupation of Poland and the control of the Danube.

Peace Negotiations.—When the war ended, confusion rose as to Italy's territorial aims, regarding which there had never been any agreement. The demands of the extremists and imperialists of not only the Trentino and Trieste, but also Fiume and the entire Dalmatian coast, brought the Italians into a position of sharp antagonism towards the Servians, and later towards the new Jugoslav state (see FIUME). In 1920 the question was settled by negotiations at Santa Margherita Ligure, which gave the whole of Istria to Italy as well as

the islands of Cherso, Lussin, and Unie. Fiume was to be independent, but was brought into territorial contiguity with Italy. Zara was to have an autonomous government, but was to be under Italian suzerainty. The island of Lagosta was also given to Italy. On the other hand the Jugoslavs obtained Northern Dalmatia. The new agreement between Italy and Jugoslavia was embodied in the Treaty of Rapallo, signed on 12 November, 1920. This agreement was vigorously denounced by Gabriele d'Annunzio, who had seized Fiume and declared it an independent state. War was thereupon declared on Italy, and Fiume bombarded.

In the negotiations following the Treaty of Versailles concerning German reparations, Italy was awarded 10% of any reparations Germany could give. The difficulties between Greece and Italy following their convention of 1919, were settled by a convention appointed in 1920 to delimit the Adalian frontier (see GREECE). In a protocol signed between Albania and Italy on 2 August, 1920, at Tirana, Albania, Italy agreed to recognize the independence of Albania and to surrender Avlona, withdrawing her troops as soon as public order permitted. Italy was to retain and fortify the island of Saseno at the entrance to the Bay of Avlona and also Punta Linguetta on the mainland. In November, 1920, were published the terms of the Italo-Franco-British agreement for maintaining respective spheres of influence in Asiatic Turkey, a pact which was secretly signed at Sèvres on 10 August, the date of the Turkish treaty. It defined the areas of special interest to France and Italy, recognized as supreme the Italian interests westward of the French sphere between Cilicia and the coast facing Rhodes, also the right of Italy to exploit the Heraclea coal basin. On 12 March, 1921, Italy concluded a secret pact with the Turkish Nationalists, pledging herself to support the Turkish demands for the restitution of Thrace and Smyrna. In return for this and the withdrawal of all Italian troops from Ottoman territory, Italy was guaranteed certain economic concessions and monopolies, including the right of priority in the coal basin of Heraclea.

In June, 1920, Pope Benedict XV issued an encyclical rescinding the veto on official visits of Catholic sovereigns to the King of Italy in Rome.

THE CHURCH.—In no European country is the social organization of Catholics going forward in more comprehensive fashion than in Italy. Its methods are both interesting and businesslike; the entire field is divided into three distinct sections: first, the Catholic Movement strictly so-called; second, the Economic Social Action, and third, the Political Action. The first, *Movimento Catholico* is made up of the following organizations: the Popular Union among Catholics of Italy; the Society of the Catholic Youth of Italy; the Union of Catholic Women of Italy. The first of these was instituted by Pius X in June, 1905, by the Encyclical "Il Fermo Proposito," and is the mother organization of the Catholic movement in Italy, on which all other associations depend. It has committees in all the dioceses composed of parochial societies, the diocesan committees depending upon the Central Direction Committee of the Catholic Movement, which has its seat in Rome and whose President is nominated by the Holy See. This central Directive Committee functions by means of three secretariates, the Secretariate for Propaganda, the Secretariate of Culture (or formation of the social conscience), the Secretariate for Liberty of Schools, each thoroughly equipped for work in its special field. The Society of the Catholic Youth of Italy is an organization for the moral and intellectual formation of Italian youths to habituate them to profess their faith openly, and to educate them for its defense. The parochial and diocesan clubs and associations are also under a president general in Rome. In 1921 these clubs numbered 2300, with a membership of 70,000. The Union of Catholic Women of Italy is the third great organization and has for its purpose the education of the Catholic woman of Italy for the full observance of her duties, religious, civil, and social. The Economic Social Action comprises the *Movimento Sindicale Cristiano* and the *Movimento Cooperativo Cristiano,* the first the Italian Confederation of Workingmen, with a membership of 1,500,000; the second the largest and most important of Italian Catholic organizations, conducted on a vast scale, embracing all industries, and comprising about 7000 societies scattered all over Italy.

Since the encyclical "Non Expedit" of Pius IX, Catholics in Italy were debarred from candidacy for the Chamber of Deputies and from voting at political elections. Piux X gave permission to Catholics in specific cases to participate in political life and in time there came to be about thirty Catholic deputies in the Chamber, constituting, however, neither a party nor a group. A change came in 1919 with the formation of the Popular Party, which, though not a Catholic party in that its object is not pre-eminently religious and its members not necessarily Catholics, is inspired by Christian principles and is in intent directly social and political. It is not dependent on ecclesiastical authority and receives as members any citizens who accepts its program. The "Rerum Novarum" of Leo XIII is its leading text-book. It was formed under the leadership of Don Luigi Sturzo, a Sicilian priest, formerly vice-president of the Association of Italian Communes, who became convinced that with the end of the war the time had come to line up for defense and reconstruction of society the great forces of the Catholic organizations that had developed. With personal disinterestedness and firm discipline he has guided it through the inevitable first vicissitudes until it has become in Italy what the German Center Party was in Bismarck's day, the arbiter of the situation. As the Socialist party refused to collaborate with any other party, no side could govern without the Popular party. In electoral tactics it decided on a policy of intransigency and in political elections of 1921 obtained 1,345,305 votes and elected one hundred and seven of its candidates. It was recently responsible for the downfall of the Giolitti ministry. Its members hold (1922) three of the most important portfolios, Grace and Justice, Public Works and Agriculture. With the Hon. Anile as Under-Secretary of Public Instruction, it has penetrated what was formerly the stronghold of Masonry. The present Minister of Public Instruction is a Moderate and a man of practical religious faith. Other under-secretaries from the Popular Party are in the Ministers of Labor, of War, of Liberated Territories and the Treasury. Its success has meant the loss of prestige for both Socialists and Liberals. To its strength as well as to the example of France is due the attitude which the Italian press as a whole has adopted in favor of a permanent reconciliation between the Holy See and Italy.

Ivory Coast, VICARIATE APOSTOLIC OF (LITTORIS EBURNEI; cf. C. E., XVI–84a), comprises a French colony in Equatorial Africa. This vicariate is under the care of the Society of African Missions of

Lyons, and the present and first vicar apostolic is the Rt. Rev. Jules Joseph Maury, appointed titular Bishop of Ariassus 17 November, 1911. This territory was first erected into a prefecture apostolic in 1895, but by a Decree of 17 November, 1911, it was raised to a vicariate. In 1921 the Catholic population consisted of 9100 Catholics, who belong to twenty different tribes, and 8083 catechumens. The vicariate contains 11 quasi-parishes, 10 churches, 84 chapels, 1 convent with 6 Sisters, 18 secular priests, 1 home for the aged, 3 dispensaries, 1 orphanage for girls, which is supported by the Government. The hospitals admit the ministry of priests.

Ivrea, Diocese of (cf. C. E., VIII–258b), suffragan of Turin in Northern Italy. The present bishop is Rt. Rev. Matteo Angelo Filipello, born in Castelnuova d'Asti, diocese of Turin, 12 April, 1859, elected 24 March, 1898, to succeed Mgr. Richelmy, who was promoted to the Archdiocese of Turin and later created cardinal. Mgr. Francesco Gnavi of Calusa, founder of the Catholic economic social institute in Piedmont, died 31 January, 1918. Mgr. Giovanni Clerico, archdeacon of the Cathedral of Ivrea, professor of morals, litterateur, historian, and hagiographer, died 17 March, 1919.

From 8–10 October, 1910, a solemn festival was held at Ivrea, with the inauguration of the cathedral, newly decorated and restored, enriched with a new baptismal font and chapel dedicated to Our Lady of Lourdes; with the celebration of the ninth centenary of Blessed Warmundo attended by Cardinal Richelmy, the Archbishop of Vercelli, and the Bishops of Aosta and Casale; and with the opening of an oratory for the monks of St. Joseph. On 3 September, 1911, a diocesan Eucharistic Congress (the first in Italy) was held at Caluso, and after that, except in time of war, the congress was held each year. The Marian Congress met at Strambino 2 October, 1921. A monastery for women (Bethania of Sacred Heart of Jesus) was founded at Vische Canavese 19 March, 1914. The fourth centenary of the coronation of the Madonna of the Holy Rosary in Strambino was celebrated in the presence of Cardinal Richelmy and the bishops of Ivrea, Aosta, and Biella. In 1919 a Catholic Union was started in the diocese with a school of propaganda attached; also a *Casa del Populo* was organized.

In every parish during the war the pastor formed a committee for aiding soldiers, their families and prisoners. One hundred priests were called to the colors, 23 serving as chaplains and 77 enlisting as soldiers, 4 were killed, 14 were decorated; 36 out of 52 seminarians served in the army and 5 were killed. During the last few months of the war a committee of clergy published a paper, "Il Fraternitas," which was intended especially for priests and clerics in the army.

The diocese contains 138 parishes, 516 succursal churches, chapels and oratories, 2 monasteries for women, 3 convents for men and 3 for women, 177 secular and 31 regular priests, 14 lay brothers, 35 nuns and 257 Sisters, 4 seminaries with 153 seminarians, 1 international theological university with 80 students, 1 college for men with 84 students, 4 for women with 320 students, 1 normal school for women with 180 students, 2 professional schools with 120 students, 2 elementary schools with 312 pupils, 4 missions, 3 refuges, infant asylums in every parish, 6 hospitals, 2 *case per bambini,* 5 associations among the clergy and 7 among laity, 2 Catholic papers. The normal school is supported by the Government.

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Jaca (or Xaca), Diocese of (Jaccensis; cf. C. E., VIII–260a), in the province of Huesca, Spain, suffragan of Saragossa. Rt. Rev. Emmanuel de Castro y Alonso, appointed to this see 28 October, 1913, was transferred to Segovia, 9 July, 1920. He was succeeded by Rt. Rev. Francisco Frutos y Valiente, canon and chaplain major of the king at the cathedral of Toledo, appointed 21 September, 1920. The diocese embraces a territory of about 1081 sq. miles and by 1920 statistics comprises a Catholic population of 71,659, 8 archpresbyteries, 251 parishes, 100 filial parishes, 1206 priests, 137 chapels and 9 convents with 82 nuns and 60 Sisters.

Jaén, Diocese of (Giennensis; cf. C. E., VIII–267b), in the province of Andalusia, Spain, suffragan of Granada. Rt. Rev. John Emmanuel Sanz y Saravia, appointed to this see 29 April, 1909, died 22 June, 1919, and was succeeded by Rt. Rev. Emmanuel Basulto y Jiménez, born in Adanero, Spain, 1867, studied at the Seminary of Avila, served as vice-rector and canon of Léon, canon of the Cathedral of Madrid in 1905, appointed Bishop of Lugo, 4 September, 1909, transferred 18 December, 1919. This diocese embraces a territory of some 873 sq. miles and a Catholic population of 437,783, with only 190 Protestants. By 1920 statistics it comprises 12 archpresbyteries, 159 parishes, 8 filial parishes, 475 priests, 16 chapels, and 33 convents with 67 religious and 659 Sisters.

Jaffna, Diocese of (Jaffnensis; cf. C. E., VIII, 269a), in the northern part of the Island of Ceylon, suffragan of Colombo. In 1919, on 7 February, the bishop of this diocese, Rt. Rev. Henri Joulain, O. M. I., who was appointed to the see 20 July, 1893, died, and was succeeded by Rt. Rev. Jules André Brault, O. M. I., who was consecrated 15 February, 1920. The diocese comprises a Catholic population of 51,750 Tamils, and by latest statistics there are: 26 missions, 236 stations, 2 convents for men and 3 for women, 5 secular and 48 regular clergy, 3 Brothers of the Oblates of Mary Immaculate, 36 Brothers of St. Joseph, 14 European and 66 native Sisters, 1 seminary with 21 seminarians, 1 college for boys with 36 professors and 700 students, 1 college for girls with 12 teachers and 360 students, 7 high schools with 43 teachers and an attendance of 852 boys, training schools with 9 teachers and 33 pupils, 126 elementary schools with 338 teachers and 8400 pupils, 3 industrial schools with 10 teachers and 122 pupils. There are 4 Government hospitals in which the priests are permitted to minister and all the schools are aided by the Government. A Catholic club is organized among the laity and two periodicals, "The Jaffna Catholic Guardian" and the "Lattica Veda Padu Kavalan" are published.

Jamaica, Vicariate Apostolic of (Jamaicæ; cf. C. E., VIII–270d), an island of the West Indies, and British colony. The vicariate is entrusted to the Jesuits, and has its official residence at Kingston, Winchester Park. It was administered by Rt. Rev. John Collins, S. J., titular Bishop of Antiphellos, from 9 March, 1906, when he was appointed vicar apostolic until he retired in 1919. He was succeeded by Rt. Rev. Wm. F. O'Hare, S. J., born in South Boston, U. S. A., 1870, ordained in 1903, named superior of the Jamaica mission in 1915, and appointed titular Bishop of Maximianopolis, 2 September, 1919, and vicar apostolic 18 September following. On 5 February, 1912, the new cathedral, built to replace the old one, which had been destroyed by an earthquake in 1907, was dedicated, and is considered the finest cathedral in the West Indies. Five years later St. Joseph's Sanitorium was opened. During the World War none of the clergy from the island went abroad, but a number served as chaplains for the military stations and internment camp at home. About 500 of the faithful saw service abroad and many won distinctions for their bravery.

During recent years the mission has lost three able clergymen by the deaths of Rev. John Harper, S. J., superior of the mission and distinguished for the establishment of many sodalities and church organizations; Rev. Maurice E. Prendergast, S. J., a victim of zeal and charity during the influenza epidemic; Rev. John A. Pfister, S. J., director of public pageants and musical activities, and noted for his zeal among the poor. The vicariate counts about 40,000 native Catholics (colored), and about 200 of other nationalities. Latest statistics credit it with 34 churches, 10 missions, 67 stations, 19 Jesuit Fathers, 2 Jesuit Brothers, 47 Sisters of Mercy, 11 Dominicans and 36 Franciscans, 1 high school with 8 teachers and 214 pupils, 2 academies with 13 teachers and 21 boys and 299 girls, 1 normal school with 2 teachers and 12 pupils, 1 training school with 2 teachers and 70 girl students, 33 elementary schools with 91 teachers and about 6000 boys and girls, and 2 industrial schools with 10 teachers and 425 boys and girls. The various charitable institutions include 1 home for girls in charge of Sisters of Mercy, 1 sanitorium under the Dominican Sisters, and 1 refuge for girls in charge of the Sisters of Mercy. The public prison, alms houses, hospitals, insane asylums, and military stations permit the priests to minister in them, and the two industrial schools and thirty-one of the elementary schools are aided by the Government. The St. Vincent de Paul Society, a Catholic club, and the Knights of St. John are organized, and a periodical, "Catholic Opinion," is published.

Japan (cf. C. E., VIII–297a), consists of six large islands, Honshiu or Hondo, Kiusiu, Shikoku, Hokkaido (Yezo), Taiwan or Formosa, the southern part of Karafuto, Corea (Chōsen), and about six hundred small islands. The total area amounts to 260,738 sq. miles. According to the census of 1920 the population of Japan is 77,005,570, apportioned as follows: Japan, 55,961,100; Corea, 17,284,207; Formosa, 3,654,398. For the first time in 1920 Japan's census-taking was carried out according to the Occidental method, the renewal to be made every ten years. More than 10 per cent of the population live in towns containing 100,000 or over. The density is about 392 to the sq. mile, except in Hokkaido, where it is 65 to the sq. mile. The number of Japanese resident abroad in 1918 was 447,706; in China 159,677; in the United States 108,216; in Hawaii and the Philippines 109,452; in Europe 1243. The number of foreigners resident in Japan was 20,793; Chinese 13,793; English 2388; Americans 1770; Germans 650; French 455; Russians 468; Portuguese 222; Dutch 108.

Economic Status.—About three-fifths of the arable land is cultivated by peasant proprietors and the remaining portion of it by tenants. The forest area in 1918 was about 46,000,000 acres, one-eighth of which belonged to the Imperial Household. The chief crops with their acreage (in 1917) were: rice, 7,761,527 acres; wheat, 1,371,267 acres; barley, 1,335,697 acres; rye, 1,615,906 acres; tobacco, 61,097 acres; tea, 122,107 acres. The mineral production for the year was valued at 710,520,488 yen (1 yen=$0.4985 normal exchange); the number of mine workers was 464,724. The industrial census on 31 December, 1918, revealed 22,391 factories with 1,409,196 employees. The principal manufactures in the same year were: woven goods valued at 1,189,-275,699 yen; Japanese paper, 53,932,699 yen; matches, 39,272,285 yen. In 1920 the majority of the exports went to China, Great Britain, and the United States.

Communication.—The railway mileage of Japan in 1919 was 8014, including 1941 miles of railways owned by private companies. The decision of the government to make the standard gauge 4.85 feet will cost the government about 1,408,000,000 yen before it is completed in 1943. Japan has also the right to build five railway lines in Manchuria and Mongolia. A railway tunnel under the Moji-Shimonoseki Straits was commenced in 1920 and will be completed in about eight years. Its length is seven miles, one mile of which will be completely under the sea. There are 1659 miles of electric tramway in Japan.

Government.—The present emperor is Yoshihito, who was born 31 August, 1879, and succeeded his father, Mutsuhito, 30 July, 1912. Hiro-Hito, his son, b. 26 April, 1901, was proclaimed heir apparent 9 September, 1912. The law of December, 1910, divides the emperor's lands into hereditary and personal property, and provides that for all the judicial proceedings affecting the property, the Minister of the Imperial Household is responsible. The ordinary civil or commercial law can be applicable to the property only when it does not conflict with the Imperial House Law and the present law. No hereditary landed estate can be newly used for purposes other than those of public utility or undertakings sanctioned by the emperor. The court owns about 5,425,000 acres of dwelling land, forests, and plains, shares of different banks and industrial enterprises, also 20,000,000 yen transferred out of the Chinese Indemnity Fund, 20,000,000 yen in war bonds subscribed by the court in 1905. The civil list was increased in 1910 to 4,500,000 yen. All these properties are estimated at 500 million yen. The Minister of the Imperial Household is assisted by 24 councillors; the chief of these are the chamberlain, the keeper of the seal, the empress's steward, the master of rituals, the director of the Peer's School, and the director of the treasury bureau. The emperor shares the legislative power with two political bodies, the Chamber of Peers and the House of Representatives. In 1918 the Chamber of Peers was composed as follows: members of the imperial family, 14; princes, 13; marquises, 37; counts, 20; viscounts, 73; barons, 72; appointed for life by the emperor, 124; chosen amongst the citizens paying the largest taxes, 46; total, 399.

According to new Election Law, passed in the 1918–19 diet and put into force in the general election (1921), the House is composed of members elected by male Japanese subjects of not less than twenty-five years of age and paying a direct tax of not less than 3 yen as against the previous limit of 10. The incorporated cities containing not less than 30,000 inhabitants form independent electoral districts and are entitled to return one member, while cities containing more than 100,000 inhabitants elect one member for every 130,000 people. The rural districts are to send one member for every 130,000 inhabitants approximately. Each prefecture was formerly regarded as one electoral district, but in the new law the one member for one constituency system has been adopted. Election is carried on by secret ballot, one vote for one man, and a general election takes place every four years. Every Japanese subject over thirty years of age is eligible, except the mentally unfit or those who have been deprived of civil rights. The membership of the House is increased thereby.

At present the members are divided into four parties: (1) the Government party (Seiyukwai; (2) Kansei-kai, formed in 1916, formerly of seceders from the Nationalist party and members of the Central Club (dissolved); (3) Kokumin'o (Nationalists), organized in 1910 by members identified with Progressives, historically the remnants of the Progressive party of 1882; (4) Independents. The most noteworthy features of Japanese politics are the absence of Conservative, Labor, and Socialistic elements as organized power. The new election law increases the number of members from 381 to 464. Number of members in the different parties: Seiyukwai, 162; Kensei-kai, 122; Kokuminto, 36; Independents, 61.

Education.—Education in Japan is compulsory and non-religious. There were (1917) 325 secondary schools for boys with 6702 teachers and 147,467 pupils, 247 private schools. There were 378 secondary schools for girls with 4758 instructors and 101,-965 pupils; 295 were public and 83 private schools. The number of public primary schools was 25,445 with 165,190 teachers and 7,621,951 pupils. The average number of children receiving instruction was 98.61. There were 164 private primary schools and 635 infant schools. The government plans to devote 44,000,000 yen to extend higher education, this sum to be a continuing expenditure extending over 6 years from 1919–20 to 1924–25. Of the total 39,500,-000 yen were spent on the training of teachers, especially abroad. The emperor has contributed 10,000,-000 yen toward the necessary funds; balance is to be met by public bonds or loans. There are eight higher schools which prepare for the university and are located at Tokio, Sendai, Kyoto, Kanazawa, Okayama, Kumamoto, Nagoya, and Kagoshima. The imperial universities are located at Tokyo, Kyoto, Sendal (Tohoku), Fukuoka (Kyushu University), and Hokkaido (formerly the Agricultural Department of Tohoku University). The eighteen technical schools comprise institutions that give necessary instruction to those desiring to pursue practical business such as industry, agriculture, trade, etc. The special schools include the five schools of medicine, Tokio School of Foreign Languages, Fine Art Academy, Academy of Music. For the blind, deaf, and dumb there are 71 schools.

Educational Work in Formosa.—The administration of the schools in the island of Formosa by the Japanese Department of Education has constituted throughout a remarkable record of progress in the face of serious obstacles. Formosa passed to Japan by cession from China in 1895 and immediately racial and religious problems asserted themselves, taking shape in uprisings and forays on the part of rebellious natives. After two months of military activities the condition of the island was sufficiently settled to allow the initiation of a system of education. The provisional office of the department was opened in the city of Taihoku and schools established in temples, generally the

only structures left intact. Recognizing as the immediate task the teaching of the Japanese language to native children, the department called for Japanese teachers, who received intensive training in the Formosan language. With the pacification of the island the growth of the elementary schools was so rapid that the government could not wait for the first graduates of the newly established normal schools and seven times the policy of training Japanese volunteers was repeated. By logical steps the administration of educational affairs came finally, in 1911, under the control of the educational department of the imperial Government, which is its present status.

For compelling reasons of race diversities the practical educational work in Formosa is grouped under three headings, named in order of their establishment by the Japanese authorities: (1) Work for the natives of Chinese descent; (2) work for the aborigines, and (3) work for Japanese children. In the schools for natives of Chinese descent, the six compulsory years are identical with those of the imperial schools. Industrial education is provided for. Only four years' attendance is required in the schools for aborigines, the subjects taught being only morals, Japanese, and arithmetic. The education of Japanese children whose parents are residents of Formosa is conducted substantially along the same lines as prevail in imperial Japan proper. Encouragement is offered to promising pupils to proceed to the imperial schools and an increasing number of native Formosan students complete their education in Japan every year.

Recent History.—In 1908 Japan negotiated an arbitration treaty with the United States and exchanged notes with the same power regarding the preservation of the territorial integrity of China. The United States proposed the neutralization of the Manchurian railways in 1919, but was refused, Japan and Russia agreeing to maintain the status quo in Manchuria and in case of its being menaced to take in concert what steps were necessary. The treaty of alliance with Great Britain in 1911 provided that nothing in the new agreement should entail upon the other contracting party the obligation to go to war with a power with whom a treaty of arbitration was in force, thus making it impossible for Great Britain to be drawn into a war with the United States and Japan. By a treaty concluded between Japan and Corea, 23 August, 1910, the Corean territory was formally annexed to Japan. Under its new appelation, Chōsen, it was placed under a Japanese governor-general.

Japan entered the European War at an early date. On 15 August she demanded the withdrawal of all German warships from Chinese and Japanese waters and the surrender of Kiao-chou "with a view to its eventual restoration to China." Upon Germany's refusal Japan declared war on 23 August, 1914, giving as one of its reasons its alliance with Great Britain with the object of maintaining general peace in Eastern Asia and freeing allied vessels for activity in foreign waters. The Japanese navy established a blockade of Kiao-chou, and 10,000 Japanese troops were landed on the Shantung peninsula outside the German leased territory, thus violating China's neutrality. A small British Indian force co-operated with the Japanese landing party under the command of General Kamio. After a short siege Tsing-tao surrendered on 7 November, 1914. The casualties were light; only 248 were killed and 1082 were wounded. In the meantime the Japanese naval forces aided the British in the conquest of Germany's island possessions in the Pacific and performed special service against the hostile submarines in the Mediterranean.

In 1915 China consented to all the arrangements that might be made in the Treaty of Peace between Germany and Japan as to the disposal of the rights of the former, and promised that no other power could establish a naval base on the coast of Fu-kien. Japan then promised the return of Kiao-chou subject to the establishment of a Japanese concession. The United States refused to countenance any such action impairing the integrity of China, although it recognized that by territorial proximity, Japan had special interests in China. At the peace conference it was revealed that Great Britain had made a secret pact with Japan, promising her all the German concessions in China upon her entry into the war. The agreement was incorporated into the Peace Treaty which the two countries refused to sign. The same treaty gave Japan the mandates of Germany's former possessions in the Pacific, the Marshall Islands, the Caroline Islands, and the Mariana Islands. In 1917 Macao was purchased from Portugal.

The virtual anarchy in Siberia under the Bolsheviki régime, the release of 300,000 German prisoners in Russia, and the dire straits of the Czechoslovak army led to the intervention of Japan in Siberia. In 1918 the United States, Great Britain, and Japan sent 7000 troops there, Japan immediately adding 93,000 in order to fulfill the terms of the Sino-Japanese military agreement. Kharavosk was captured, Biagiovestchensk was entered, and Rufulor was taken. After the withdrawal of the allied forces the Japanese remained, for the country was still chaotic. The massacre of 700 Japanese at Nikolaevsk in March, 1920, led to the annexation of northern Sakhalin despite the protest of the powers.

The difficulties created between Japan and America in 1913 by the introduction of the Webb Bill into the California Legislature were repeated in 1920, when the people of California refused to sanction the ownership or lease of any property by Japanese or American-born minors under their parents' guardianships. In the Shantung treaty signed in Washington, D. C., on 4 February, 1922, during the Disarmament Conference, China is to receive back from Japan the German property, concessions, railways, and all rights in Shantung; China is to pay Japan 53,406,141 gold marks as assessed value of the property plus the improvements; Japanese troops are to be withdrawn as soon as Chinese troops are sent. In the same conference Japan assented to a reduction in naval disarmament to ten capital ships. The agreement between Great Britain and Japan, entered into on 13 July, 1911, was terminated. The budget for 1921–22 was approximately $778,000,000 (1,562,000,000 yen), $369,000,000 for armament: army $122,500,000, navy $247,000,000, including $72,000,000 for new construction.

Church in Japan.—The religious liberty incorporated by the Emperor Meijo Tenno in the Constitution he gave his people was not of such benefit to Catholics as had been hoped. The question of religion occupied the attention of the intellectual classes in the Empire, and in 1912, at the invitation of the Minister of the Interior, Baron Hara, a conference was held, attended by the representatives of all religious bishops. The result seemed to be public recognition of the right of religion in education. It was a question of religion in general, however, and when practiced details were considered it was found to apply only to Shintoism, grown more powerful since the Japanese victory over Russia, attributed by the heads of the army to the

protection of the Jinga or deceased emperors and heroes of the tutelary gods of the nation. In May, 1918, at the general reunion of Shintoist dignitaries, the study of Shintoism was made obligatory in secondary and higher education as it already was in the primary schools. Religion thus became a matter of patriotism, and in its name pressure was brought to bear on the pupils of schools which did not take part in the official festivals of Japan. The Christians refused to do so in virtue of their faith, which forbids participation in superstitious ceremonies, and the pagans, in the name of the religious liberty guaranteed by the constitution. Newspapers and periodicals took the stand that one could be at the same time a Christian and a loyal citizen of Japan. A Japanese Catholic, Captain Yamagata, was sent to Rome by the Government to explain the full import of Juiga worship, and a delegate apostolic, Mgr. Petrelli, was sent to Japan to study this important question. The results of both missions are not yet available, but the pressure formerly exercised on non-Shintoists has been noticeably weakened. Another division exists amongst the intellectuals, for some of whom Shintoism is in decadence, Buddhism stagnant, Christianity without strength, and who seek in eclecticism to rebuild a spiritual edifice in Japan. This thinking element has no antagonism towards the Church, and does not refuse to at least examine her doctrines. The same conditions prevail in Corea (Chōsen), where the strict enforcement of the school laws raises obstacles to Catholicism hitherto unknown. The principal marks of the present religious situation then are on the one hand a greater esteem for the Church and on the other a war against her in the name of patriotism and of badly defined ideas of religion.

The Apostolic Delegation of Japan with Corea, Fomosa, the Caroline, Mariana, Marshall Islands was erected 26 November, 1919. Mgr. Fumasoni Biondi, titular Archbishop of Dioclea, formerly Apostolic delegate to the Indies, was the first head of the Japanese delegation. He was recalled to Rome in 1921 and named secretary of the Propaganda 16 June, counsultor of the Holy Office 25 June, and a month later consultor of Extraordinary Ecclesiastical Affairs. He was succeeded in Japan by Mgr. Giardini, Barnabite, b. in Milan, 1877, entered the novitiate in 1893, elevated to the episcopate in 1915, as titular Archbishop of Edessa.

Jaro, Diocese of (Jarensis; cf. C. E., VIII–323d), in the Philippine Islands, is suffragan to the Archdiocese of Manila. Until 1910 it included the present diocese of Zamboanga, which was erected on 10 April of that year. The islands of Panay and Negros, together with the Romblon group, are comprised within the limits of the Diocese of Jaro, and there are scattered throughout some Aglipayan Schismatics, and on the mountains the semi-civilized Negritos. The Catholic population is about 1,000,000. The first American bishop, Rt. Rev. Frederick Zadok Hooker, d. 18 September, 1907, and was succeeded in 1908 by the present Cardinal Dougherty of Philadelphia, who was bishop of this see until his transfer to the Diocese of Buffalo in 1915, when he was succeeded by Bishop Foley, d. 12 August, 1919. The present incumbent, Rt. Rev. James P. McClosky, b. in Philadelphia, 1870, ordained 1898, prelate of the Holy See 1913, appointed Bishop of Zamboango, consecrated 1 May, 1917, was transferred to Jaro, 8 March, 1920.

By present (1921) statistics there are 115 parishes, 12 missions, 150 churches, 1 monastery for men, 95 secular clergy, 70 of whom are native, and 25 Mill Hill missionaries, 40 regular clergy (Augustinians and Recollects), 2 lay brothers, 75 Sisters, 1 seminary, and 65 seminarians. The educational institutions include 1 college for men in connection with the seminary, which is in charge of the Lazarists with several hundred students, 1 college for men under the Augustinians, also with several hundred students, 5 academies for young ladies with 60 teachers and 1000 students, 35 elementary schools with 175 teachers and 3000 pupils. There is 1 asylum with 125 girls and 1 hospital; the Knights of Columbus are organized and a Catholic periodical, "Cabuhisang Banua," is published.

Jassy, Diocese of (Jassiensis; cf. C. E., VIII–325b), in Rumania. In 1921 by apostolic decree the province of Bessarabia in Moldavia was separated from the diocese of Tiraspol and incorporated in the diocese of Jassy. After the death (1915) of the former Bishop Joseph Camilli the episcopal seat remained vacant until 15 August, 1920, when Alexander Th. Cisar was consecrated Bishop of Jassy in the Cathedral at Bucarest by Archbishop Netzhammer, O.S.B. Among the recent events of importance within the diocese are: the reopening of the theological seminary at Jassy; the publication of a new diocesan catechism, prayer book, and of the periodical "Catholic Sentinel"; the institution of the Sodality for the Protection of Young Girls, and of the Association of Christian Mothers. Of special note are the following clergy recently deceased: Daniel Pietrobono (d. 1915), for forty years stationed in Galatz, provincial of the Conventuals in Moldavia, Vicar General of Jassy, built the parish house and wholly restored the church, afforded every assistance to the Sisters of Notre Dame of Sion in founding a flourishing community in Galatz. Nicholas Joseph Camilli (d. 1915), Bishop of Jassy for twenty-five years, founded the theological seminary and the *schola cantorum,* edited both a large and small diocesan catechism and the diocesan Acts; Joseph Malinovski (d. 1917), Vicar General and Apostolic Administrator of Jassy, edited many books and in particular a practical prayer book and a hymn book: Gratiano Carpati (d. 1919), a zealous missionary and founder of the parochial library, of the periodical "Viata," and of the Society of Honorable Youth.

During the war the Catholic soldiery merited the special commendation of their superiors and of King Ferdinand I. Ulderico Cipolloni, O.M.C., who was at that time Apostolic Administrator of the diocese, besides giving every assistance to the priests in the army, and providing for the care of the prisoners, and the sick and wounded, built a refuge for the orphaned and founded two such asylums, and erected a monument to the dead Catholic soldiers.

The diocese numbers 100,000 Catholics in Moldavia and Bessarabia, of whom 85 per cent are Hungarians, 10 per cent Poles, 4 per cent Germans or Austrians, and 1 per cent Italians. There are 24 secular and 26 regular priests; 5 deaneries and 33 parishes with 217 affiliated stations, and 148 churches and 10 chapels; 4 convents for men and 4 for women with 136 Sisters of Notre Dame of Sion and 40 Franciscan Nuns; 1 theological seminary at Jassy and 2 preparatory seminaries at Jassy and Halaucesti with 49 students; several day schools for boys and girls; 2 boarding schools for girls at Jassy and Galatz directed by the Sisters of Notre Dame of Sion with 1086 students; 4 elementary schools with 794 pupils; 2 orphan asylums with 35 boys and 56 girls. The Government does not contribute to the support of the Catholic in-

stitutions. In Jassy and Husi there is established a flourishing Catholic mutual aid society. The following associations exist among the laity: Rosary Society, Society of Catholic Young People, Apostleship of Prayer, Third Order of St. Francis, Congregation of Mary, Association of Christian Mothers, Sodality for the Protection of Young Girls. There are 2 Catholic weeklies, "Lumina Crestinului" and the "Catholic Sentinel," and 2 monthlies, "Viata" and the Franciscan "Aurora."

Jay, MARIE-RAOUL, economist, b. at Paris on 1 June, 1856; d. there in July, 1921. A devout Catholic and a follower of Count de Mun, he was one of the most prominent sociologists in France, and was consulted on almost every social law adopted there during the first two decades of the twentieth century. He was especially interested in such questions as the weekly day of rest, the protection of women workers at home, unnecessary employment of workers at night. He was a chevalier of the Legion of Honor, one of the founders of the Union of Social Catholics, the secretary of the French Association for the Legal Protection of the Workingmen, a member of the Supreme Council of Labor, and a professor in the faculty of law in the University of France, where his lectures were enthusiastically received. Among his principal writings may be mentioned: "L'assurance ouvrière et la solidarité dans l'industrie," "Le repos hebdomadaire et la nouvelle loi française" (1906), "La limitation légale de la journée de travail en France" (1906).

Jean, AUGUSTE, Jesuit missionary and educationist, b. in France on 15 October, 1833; d. at the Sacred Heart College, near Kodaikanal, Madura, India, on 16 September, 1921. After entering the Society of Jesus and studying at Lyons and Rome, he was sent to Negapatan, India, in 1875. A little later he was named rector of St. Joseph's College, and in January, 1883, secured the transference of the college from Negapatan to Trichinoply, where it flourished to such a degree that at the time of his death it had in the college department 1031 students (210 Catholics), and in the school department 1245 (530 Catholics). Just previously he had been nominated by Lord Ripon to the first Indian Educational Commission, as an associate of Sir W. W. Hunter and Dr. Miller, whom he accompanied in their official tour of India. Jean's mastery of Latin was unique; his scholarship was so well appreciated by Madras University that till he retired as a septuagenarian to the Sacred Heart College he was chairman of the board of studies in Greek, Latin, and French, and university examiner in these subjects. Latin verse was his favorite pastime, and he could write Horatian lyrics with as much ease and classic grace as an Addison. For many years after his retirement he was engaged teaching Latin and Tamil to the Jesuit novices. Father Jean is the author of a Latin grammar widely used in India.

Jeanne d'Arc Home, at 253 West 24th St., New York, was established in 1896 by the present pastor of the Church of St. Vincent de Paul, Rev. Thoéphile Wücher, S.P.M., for the protection of French girls who come to America to eran their living as teachers, governesses, stenographers, seamstresses, maids, etc. They can live at the home for a moderate sum in private rooms or in dormitories accommodating six. There is a beautiful chapel in the house where holy Mass is offered every morning at seven o'clock, assistance at daily Mass being optional. The boarders have also at their disposal a large recreation hall provided with piano, victrola, and library, where they can amuse themselves, also sewing machines for their own use or to use in sewing for the poor in their spare moments.

Adjoining the home is a public school where the girls receive instruction in the English language during the evening sessions of winter months. The house is open until ten o'clock every evening, but with permission the girls may remain out until eleven.

The home is under the direction of the Sisters of Divine Providence, whose provincial house is in Newport, Kentucky. Rev. Mother M. Clotilde has been the Superioress since the beginning. The Sisters meet the girls at their request on their arrival at the different piers and stations, they watch over the welfare of their charges with a maternal solicitude, and are often in constant correspondence with their families abroad concerning their well being. The Sisters find work for them, take care of them when they are sick, visit those who are in hospitals, attending to their spiritual needs; when they die they see to their burial, and after the religious services at the Church of St. Vincent de Paul they accompany their remains to their last resting place (their own plot) in St. Mary's Cemetery, Staten Island.

The first establishment of the home could only accommodate twelve boarders. In 1911 a spacious building was erected which, with an annex, can accommodate 150. Since there is not room enough for all who now apply daily, they are directed to other homes or to recommended private families. The home receives equally girls of all nationalities, without regard to creed, provided the applicants are of good moral character. More than 2000 girls receive hospitality at the home yearly, 30,859 having passed through the house since the beginning.

Jerico, DIOCESE OF. See ANTIOQUIA AND JERICO.

Jesus, DAUGHTERS OF (cf. C. E., VIII-374a).—The mother-house is at Kermaria, France, and the provincial house for Canada is at Three Rivers. There are 260 professed choir religious, 74 lay sisters, 10 novices, and 16 postulants, with 30 establishments in Canada. There are 2 establishments in the United States.

Jesus and Mary, SISTERS OF THE HOLY CHILDHOOD OF (cf. C. E., VIII-374a).—The congregation called Sisters of Our Lady of Mercy of the Good Shepherd, a teaching and nursing order in Draguignan, France, was authorized by the government 29 April, 1853. Their official title is Sisters of the Holy Childhood of Jesus and Mary. Since the decrees of 1901 and 1904 the Sisters have limited their work to care for the sick and orphans.

Jesus and Mary, SISTERS OF THE HOLY CHILDHOOD OF (OF STE. CHRETIENNE; cf. C. E., VIII-374a).—Mother Marie Seraphine, elected as general superior of the institute for the first time in 1906, was re-elected in 1912. She died in January, 1914, and was succeeded by Mother Marie Appoline, elected April, 1914, and re-elected in 1920 for six years. Cardinal Billot, S.J., was appointed by the Holy See, in 1919, as Cardinal Protector of the institute. In June, 1914, St. Joseph's Convent School was wholly destroyed by the big Salem fire; the Sisters remained in Salem and St. Joseph's parochial school was temporarily installed in the church buildings, partially rebuilt. The novitiate for America, previously in Salem, was transferred to Giffard, near Quebec, Canada, in 1914; the Sisters undertook the direction of two schools there.

Two other foundations were made at the same time at Rumford, Maine, and St. Malachie, Canada. In 1918 Ste. Chretienne Academy was founded at Loring Villa, Salem, where a number of girls attend the grammar school and the different departments of the high school.

The vows are made annually for six years, after which perpetual vows are taken, according to the revised Code of Canon Law, which effects other changes in the government of the institute. During the World War the Sisters in Europe cared for the wounded in the hospitals or in their convents turned into hospitals. Many of them were received in the Legion of Honor and were awarded medals by the French and foreign governments. The works of the institute are the direction of elementary and high schools, academies, industrial schools, orphanages, hospitals.

In the United States and Canada about 100 Sisters have charge of 9 schools in the Archdiocese of Boston and the Dioceses of Portland, Providence, and in Canada, with a total attendance of 3200.

Jesus Mary, Religious of (cf. C. E., VIII–385c).—In 1860 the first school of the Sisters of Jesus Mary, from Lyons, was opened at Ipswich, England. The seeds of faith there sown rapidly bore fruit, and soon another house was opened at Willesden, London. From these two houses branched off a number of flourishing schools on English soil, and one in Ireland. The schools at Ipswich, Willesden, and Thornton College are affiliated to the Universities of Cambridge and Oxford. In 1842 Lyons sent a colony to India, where twelve houses now exist. The most important are at Simla, now seat of the provincialate, at Agra, Bombay, Poona, Lahore, Mussoori. The St. Bede Training School is at Simla, and also a high school, both attended by over 100 students. In 1850 the first house of the Spanish province was opened at San Andre, a suburb of Barcelona. To-day the provincial house is that of San Gervasio, having under its control the houses of Barcelona, Valencia, Tarragona, and others. In 1913 the Spanish province sent a colony to Buenos Aires, Argentine Republic. This was the second colony from Spain, the first having been sent to Mexico and Yucatan, which now form the Mexican province. A school is still open in Cuba where the Sisters found a refuge in 1914 when fleeing from the persecutions of the Mexican Constitution.

The first house of the congregation in America was founded at St. Joseph, Lévis, in Canada, in 1855. In 1870 Sillery, Quebec, became the provincial house of America, with six other houses under its control. Sillery has a large boarding school, and will open, in the near future, a residence for ladies, similar to that in New York. The houses in the United States are at Fall River, Mass., Manchester and Goffstown, N. H., Woonsocket, R. I., Providence, R. I. and New York, N. Y. The establishments in New York are a school in Kingsbridge, Bronx, and a house on 14th Street called "Our Lady of Peace," which is a residence where 190 ladies in the literary profession can find every comfort and convenience. The latter was founded by nuns from Rome in 1902. In 1911 a novitiate and boarding school were opened at Highland Mills, Orange Co., N. Y. The congregation now has about 1400 members at work in the different institutions scattered over Europe, Asia, and North and South America. More than 15,000 students receive instruction in their schools. The mother-house is at Rome, transferred there from Lyons in 1901.

Jetté, Sir Louis Amable, K.C.M.G., Canadian lawyer and statesman, b. at L'Assomption, Quebec, on 15 January, 1836; d. at Quebec in May, 1920; son of Amable and Caroline (Gauffreau) Jetté. He was called to the bar in 1857, and at the same time was engaged in journalism, becoming the editor of "L'Ordre." In 1862 he married Mlle. Berthe Laflamme (their son, Father Jules Jetté, a noted mathematician, who has been a Jesuit missionary in Alaska since 1898, is a well-known authority in the language and folk-lore of the Téna Esquimaux of Central Alaska). Louis Jetté represented East Montreal in the Dominion Parliament in 1872 and 1874, and four years later was appointed professor of civil law in Laval University and puisne judge for Quebec, resigning the latter position to become lieutenant-governor of the province from 1898 till 1908. In the former year he was made a commander of the *Légion d'honneur,* and in 1903 was a member of the Alaskan Boundary Commission, and from 1909 to 1911 he was chief justice of the province of Quebec.

Jibuti, Prefecture Apostolic of (de Djibouti), in French Somaliland, South Africa. Somaliland has been a mission since 1894, but the missionaries being expelled from their original stations, took refuge in Jibuti, and this was erected into a prefecture apostolic 28 April, 1914. It comprises all the territory of French Somaliland and is entrusted to the French Capuchins. The present prefect apostolic is Rev. Pascal de Luchon Lombard, O.M.Cap., born in Luchon, France, 1874, ordained in 1900, joined the mission of Somaliland in 1908 and was appointed prefect apostolic 27 April, 1914. The territory counts only 62 Somali Catholics and 352 Europeans. By latest statistics there are 3 churches, 3 missions, 3 mission stations, 5 regular clergy, 1 lay brother, 5 elementary schools with 6 teachers and 220 pupils, and 3 homes. One public institution permits the priests to minister in it and the Catholic schools and institutions are assisted by the Government.

Joan of Arc, Saint (cf. C. E., VIII–409d), canonized by Benedict XV 16 May, 1920. Her feast is kept on 30 May.

Jogues, Isaac (cf. C. E., VIII–420b).—The cause of his beatification was introduced at Rome 9 August, 1916.

Joliette, Diocese of (Joliettensis; cf. C. E., VIII–496c), comprises three counties, Joliette, Berthier, and Montcalm, and five parishes of L'Assomption County in the province of Quebec. It is a suffragan of Montreal.

The total population (1921) is 65,000, of whom 62,600 are Catholic, and it is divided into 43 canonically erected parishes and 3 missions with resident priests. The various societies organized in these parishes are: the Third Orders of St. Francis and St. Dominic, the League of the Sacred Heart of Jesus for men and children, Congregation of the Most Blessed Virgin Mary for men, youths, and young women, Sodality of St. Ann for married women, Confraternities of the Holy Rosary, Bona Mors, Holy Angels, Association for Daily Adoration of the Most Blessed Sacrament, Association of the Way of the Cross; Society of St. Vincent de Paul, and the Temperance Society. There are 5 vicariates-forane, 12 titular canons assisting the bishop, 104 secular and 16 regular clergy, 134 religious men and 500 women.

The religious institutions of men are: the Clerics of St. Viateur (novitiate at Joliette and juniorate at Berthierville), Brothers of the Sacred Heart, Brothers of Christian Instruction, and Brothers of St. Gabriel; of women: Sisters of Charity of Provi-

dence, Sisters of the Congregation of Notre Dame, of the Holy Names of Jesus and Mary, of St. Anne of the Holy Cross, of the Seven Dolors, of the Sacred Hearts of Jesus and Mary, Sisters Adorers of the Precious Blood, and Missionary Sisters of the Immaculate Conception.

The diocese contains 1 seminary, 1 normal school for girls, 3 commercial colleges, 3 commercial academies, 24 boarding schools for young women, 12 academies, 30 model schools, and 230 elementary schools. There are in these 314 institutions, 725 professors, 22 of whom are priests or seminarians, 119 religious, 329 nuns, and 255 lay persons; 16,500 pupils receive instruction in the various institutions. Education is in the hands of the religious communities mentioned above, with the exception of the Sisters Adorers of the Precious Blood, who lead a contemplative life, and the Missionary Sisters of the Immaculate Conception, who are engaged in the diffusion of the works of Holy Childhood and the Propagation of the Faith.

The charitable institutions of the diocese include: 2 hospitals 5 homes for the aged, 7 orphanages for girls and 1 for boys, as well as 6 associations of Ladies of Charity and 3 societies of St. Vincent de Paul.

On 25 April, 1913, the first bishop of Joliette, Rt. Rev. Joseph Alfred Archambault, died, and was succeeded by the present bishop, Rt. Rev. Joseph Gillaume Forbes, consecrated 9 October, 1913. He was born at Isle Perrol 10 August, 1865, educated at Montreal College and the *grand séminarie* of Montreal, ordained priest 17 March, 1888, missionary at Caughnawaga Iroquois Mission (1888–1903), pastor of St. Anne de Bellevue (1903–1911), of St. Jean Baptiste (1911–13), and appointed Bishop of Joliette 6 August, 1913.

Jones, Arthur Edward, ethnologist, b. at Brockville, Canada, 17 November, 1838; d. 19 June, 1918. He was a pupil at St. Mary's College, Montreal, and from there went to the Jesuit novitiate at Amiens, France. He made his philosophical and theological studies at Vals, Boston, and Woodstock, was a professor at Montreal and Fordham, and after various occupations in the ministry at Guelph and Montreal was made President of the English College of Loyola in the latter city. Later he was appointed Archivist of St. Mary's, and from that till the end of his life was a valuable aid to Dr. Reuben J. Thwaites, who published the monumental work known as the "Jesuit Relations" in seventy-two volumes. He was corresponding member of several learned societies of Canada and the United States, and won the grand prize for his archæological exhibit at the St. Louis Exposition at St. Louis in 1904. He verified many of the sites of the Huron country, and his latter works were published by the Ontario Government.

Joseph, Saint, Congregations of. See Saint Joseph, Congrerations of.

Joseph Benedict Cottolengo, Blessed, founder of the House of Providence, Turin, b. at Bra 3 May, 1786; d. at Chieri 29 April, 1842. He completed his theological studies at the diocesan seminary of Asti, where he was ordained. Appointed curate first in Bra, then in Corneliano, in 1818 he was made a canon of the collegiate Church of Corpus Christi in Turin. The perusal of the life of St. Vincent de Paul discovered to him his real vocation: to do in Turin the work that Saint had done in Paris. He began by renting several rooms in a house near the Church of Corpus Christi, where he sheltered and nursed the destitute sick of the parish, assisted by several young women whom he called the Daughters of Charity and to whom he gave a rule of life. At this time there was an outbreak of cholera in the city and the authorities, who feared that Father Cottolengo's hospice would become a center of contagion, ordered it closed. Nothing daunted, its founder in 1832 established himself on property farther from the city near the Church of Our Lady of Consolation, renovated the buildings he found there, and as the sick and the outcast flocked to him in ever-increasing numbers, gradually extended them, dividing them into sections and created the miniature city, well-planned, the House of Divine Providence, called by Pius X the House of the Miracle. Human misery in every form of degradation was relieved there by the members of the various institutes founded by Father Cottolengo to supply the many needs of the work. The institutes, include the Sisters of St. Vincent de Paul, of St. Thaïs, of Carmel, of Suffrage, of Mary of the Seven Dolors, of the Good Shepherd, the Brothers of St. Vincent de Paul, the Monks of Gassin, the preparatory seminary of St. Thomas, the Fathers of the Holy Trinity and others, in all thirty-four religious families. He was their superior general and gave to each appropriate rules, assuring to God the service of perpetual praise, to which the marvelous success of his work was due. He refused the proffered aid of the king and endowment from other sources in order to be completely dependent on Divine Providence, and his undertaking prospered so well that in fourteen years numerous buildings of the House of Providence were completed, including, besides the hospitals, workshops, schools, refuges, cloistered monasteries, convents, hospices for old men and for idiots, families of epileptics and cripples, of the blind, the deaf and dumb, orphanages and seminaries. In 1917, eighty years after its foundation, it contained 8000 people living from day to day without other revenue than the charity of the faithful. Its legal existence was recognized by public act in 1883, and it is dispensed by the Government from giving any financial account. The cause of Father Cottolengo's canonization was introduced 19 July, 1877; he was declared Venerable 10 February, 1901, and his beatification took place 27 April, 1917. By a special concession of the Holy Father, the Mass celebrated in his honor has not only a special Collect, Secret and Postcommunion, but its entire liturgy has been chosen to express the admirable character of the founder of the House of Providence.

Edith Donovan.

Josephites. See Saint Joseph, Missionaries of; Saint Joseph, Sons of.

Judge, Ecclesiastical (cf. C. E., VIII-545).—If the relative competency of a judge is questioned, he himself decides the question with appeal. If the question arises among two or more judges themselves, the decision rests with the court immediately higher; if the judges are under different higher tribunals, the dispute is to go before the higher tribunal of the judge before whom the case was first brought; if there be no higher tribunal it is decided by the papal legate if he is present, otherwise by the Apostolic Signature. Kinship with either of the parties to a suit in the direct line or in the first or second (formerly the fourth) degree collateral renders a judge, the promoter of the faith, or the defender of the bond incompetent to act in their case. If the ordinary is acting as judge and is objected to as suspected he is to refrain from adjudicating or should refer the question of his fitness to the next higher tribunal; if

the exception is taken against the promoter of justice, the defender of the bond or other administrators of the court, the president of the college of judges, or the judge himself, if he be the only one, is to decide. If the plaintiff does not adduce the proofs which he might give, or if the defendant does not make competent objections, the judge should not interfere unless the public good or the welfare of souls is in question; under such circumstances he not only may but must intervene. Except in the case of a bishop who exercises his judicial power personally, all judges must swear to act faithfully; this oath involves the invocation of God; priests at the same time must touch their breasts while the other faithful are sworn in on the Gospels. Judges and assistants are strictly bound to secrecy regarding criminal trials, and even other suits if, otherwise, either of the litigants might suffer.

Codex jur. can., 1608-26.

Jugoslavia, a new State formed out of the component parts of the old Austro-Hungarian Monarchy, consisting of Croatia, Slovakia, Dalmatia, Serbia, Montenegro, Bosnia-Herzegovina, Karniola, Karinthia, Styria, Istria, Gorizia-Gradisca, Quarnero Islands, southern Hungary (Banat, Batchka, and Baranya). The area is about 95,628 sq. miles. The population in 1920 was 11,590,000 divided as follows: Servia (limits of 1914) 4,157,000; Montenegro 173,000; Bosnia-Herzegovina 1,877,000; Croatia 2,592,000; Slovenia 1,056,000; Batchka 836,000; Banat 480,000; Dalmatia 301,000; Madjoumourie, Veglia, 118,000. The principal towns (1919) are: Belgrade (120,000 inhabitants), Zagreb (Âgram) 80,000; Ljubliana (Laibach) 60,000; Sarajevo 50,000; Novi Sad 40,000; Spert 30,000; Nish 24,949 (1910).

Economics.—The total production of wheat in Jugoslavia in 1919 was 24,694,726 cwts. (1 cwt. = 100 lbs.), of barley 4,251,692 cwts.; of oats 6,164,247 cwts.; of maize 36,575,315 cwts; potatoes 15,136,749 cwts. In 1920 the output of sugar was 35,000 metric tons. There are about 4,940,000 acres of vineyards in the country and the production of wine is about 66,000,000 gallons yearly, of which quantity two-thirds is consumed in the country and the rest exported. The mining industry of the country is very little developed. In 1920, 341,950 tons of coal were mined in Servia, 387,390 tons in Croatia and Slavonia, 1,193,874 tons in Slovenia, 826,669 tons in Bosnia and Herzegovina, and 473,850 tons in Pecs. Servia suffered much during the war by the devastation of her forests by the enemy and the destruction of the sawmills. In Bosnia timber is the chief export, half of the area being covered by forests. The imports of Jugoslavia in the first nine months of 1920 were valued at 2,577,709,123 *dinars* (1 dinar = $0.193 normal exchange); the exports for the same period, 716,393,284 dinars. The commercial balance which showed a deficit in 1919 of 2,364,855,000 dinars had a depreciating influence on the value of the dinar. In 1920 Jugoslavia had 5684 miles of railway, of which 3732 are of normal gauge and 1952 of narrow gauge. Direct traffic is in operation with all the neighboring states, except Rumania and Hungary. The total length of the waterways, including the Danube, Save, Drave, and Tisa, is 1322 miles. River traffic is under the control of the Navigation Syndicate, in which the Government holds 51% of the shares and the syndicate 49%. It is planned to make the Morava River navigable, in order to connect the productive land in Central Servia with the Danube. The exterior debt before the war of 1914 was 903,810,000 francs; during the war, approximately 1,863,212,500 francs; after the war, 434,900,000 francs, a total of 3,201,922,500 francs; the interior debt, 3,551,791,500 francs. The budget for 1921 estimated the revenue at 3,884,177,798 dinars and the expenditure at 3,994,366,343 dinars.

Army.—In 1919 the organization of the army of Jugoslavia was commenced. The strength of the army in peace time is 150,000. Compulsory service is in force for men between the ages of twenty-one and forty-five.

Education.—During 1920 about eight million dinars were spent on repairing the schools; about eighty in all have been repaired and many new schools have been opened. Practically all schools have been taken over by the State and in a short time the staffs and their pay will be standardized. The State pays the teachers' salaries in elementary schools and the municipalities provide for all other expenditure. Elementary education is compulsory and free in all the primary schools under the Minister of Education. In 1919 there were in Servia, 2129 elementary schools with 3867 teachers and 154,976 pupils, also 49 colleges for boys, 5 for girls, and 2 modern schools. There were 158 special schools for illiterates and 9 higher elementary schools. In 1920 Belgrade University had an enrolment of 80 professors and 7250 students. In that year a new university was established at Ljubliana. Medical faculties have been established at Belgrade; a philosophical faculty at Skoplje and a law faculty at Subotica are branches of the Belgrade University. Eight million dinars are spent annually in the country on students' scholarships and seven millions for students studying abroad under chairs non-existent in the Kingdom. The new constitution of Jugoslavia provides that religious instruction be given according to the wish of the parents or guardians; the pupils are divided into groups according to their confession and in harmony with their religious beliefs.

Government.—The new constitution, which went into effect on 28 June, 1921, owes a great deal to the Servian constitution of 1888, which was re-enacted in 1903. According to its provisions, Jugoslavia is a constitutional monarchy, with the Crown passing in the male line by order of primogeniture. The executive power is vested in the king, who names the officials and promulgates the laws, but all acts issued by him must be countersigned by the responsible minister. He also nominates the members of the Council of State, which is the highest administrative court. The legislative power is entrusted to the National Skupshtina (Assembly) elected by universal ballot, direct and secret, in the ratio of one deputy to each 50,000 inhabitants, about 280 in all, with representation of the minorities. For judicial purposes there is a Court of Cassation at Zagreb. Part III of the constitution is composed of social and economic regulations as to the protection of labor, health, marriage, insurance against accident, illness, unemployment, incapacitation, old age and death. It also contains two significant provisions: No one is obliged to take part in religious acts, celebrations, rites, and practices, except on State holidays and celebrations. Religious leaders may not employ their spiritual authority for partisan aims outside their houses of worship, or beyond prescripts of a religious character, or otherwise in the fulfillment of their official duty.

In May, 1914, a Concordat was concluded between Servia and the Vatican, under which a Catholic Archbishopric of Belgrade was to be established with jurisdiction over the Catholics within the old frontiers of Servia. Servia proper was almost entirely Orthodox until after the Balkan Wars, when

she was ceded a part of Macedonia with a large Catholic population. By Article IV of the Concordat the Holy See grants the use of the Glagolitic, or Old Slav Liturgy in those regions where the need is felt. After the union of all the Orthodox Servs in the Kingdom, the Church becomes a patriarchate under the rule of the Patriarch and Holy Synod for ecclesiastical purposes. The Servian Orthodox Church is governed by the Synod of Bishops. All the ecclesiastical officials are under the control of the Ministry of Public Worship. There is unrestricted liberty of conscience.

The State budget which is assigned to the religious denominations, is repartitioned among the confessions pro rata to the number of communicants.

HISTORY.—The creation of the Jugoslav State in 1917 was the culmination of long agitation on the part of the Slav peoples for nationality, a movement which was hastened by the World War. The conception of Jugoslav unity was in part the outcome of the literary and linguistic movement which developed in the first half of the nineteenth century under Vuk Karadzic. The Jugoslavs shared in the revolutionary spirit of 1848 and 1866, but for various reasons, the Serbs, Croats, and Slovenes were unable to unite. The Balkan Wars brought a closer co-operation, however, and their animosity seemed to die out. During the World War, a very large proportion of the Jugoslavs were imprisoned and interned, a severe censorship was established, the Provincial Diets in which the Jugoslavs were represented were suspended, a condition of affairs which intensified the already apparent determination of the Jugoslavs to secure their separation from the Habsburg monarchy. In May, 1917, the Jugoslavs in the Austro-Hungarian *Reichsrat* demanded that all provinces in the monarchy should be united under the Habsburg Crown in a single autonomous and democratic State, free from all foreign domination. On 20 July, 1917, after the fall of Russia, a pact was signed at Corfu between Doctor Anton Trumbitch, the head of the Jugoslav party, and Nikola Pashitch, the premier of Servia, whereby it was agreed to constitute an independent unified State of the five million Servians of Servia and Montenegro and the Serbs, Croats, and Slovenes, subjects of Austria-Hungary. On 8 April, 1918, the Congress of Oppressed Nationalities at Rome declared in favor of the State, and the movement for unity took definite form at the meeting of the Jugoslav Council at Ljubliana on 16 August, 1918. In the following month the National Council elected a Central Executive Committee to undertake the creation of the government and establishment of a sovereign State with the purpose of reuniting the Serbs, Croats, Slovenes on the basis of race without regard to political frontiers. In October, 1918, Croatia severed relations with Hungary. At Geneva in November, 1918, the representatives of Servia, the Jugoslav National Council, and the Jugoslav Committee of London, proclaimed a common ministry for a united State. Later in the month, the National Council, representing all the Jugoslavs, voted for union with Servia and Montenegro, and the bestowal of the regency on the Prince Regent of Servia. On 1 December, 1918, the Jugoslav National Council announced the fact to the Prince Regent and called for the creation of a representative body by the agreement between the National Council and popular representatives of Servia, which was to meet until a constituted assembly had met and the Government should be responsible to it. Prince Alexander at once proclaimed the new State. The Montenegro Assembly voted to depose King Nicholas and to unite with the new State. There was some doubt, however, about the legality of the proceedings, as King Nicholas never accepted his forcible removal, but upon his death on 1 March, 1921, the country was definitely joined to the new State. The Treaty of Rapallo between Italy and Jugoslavia, signed 12 November, 1920, delimited the frontiers of Jugoslavia, giving to the country part of Dalmatia, including the portion assigned to Italy by the Treaty of London (1915). The work on the new constitution unfortunately caused dissension, the Croats refusing to acquiesce in the new arrangement of political divisions, and to take part in the elections of 1920. In the plebiscite in the district of Klagenfurt (10 October, 1920), Jugoslavia lost to Austria, but invaded the district, claiming fraud in the elections. Upon the demand of the Council of Ambassadors their troops were withdrawn. At the death of King Peter of Servia, Prince Alexander ascended the throne.

THE CHURCH.—On 24 June, 1914, the Concordat between Servia and the Holy See was signed in Rome by Cardinal Merry del Val and the Servian delegate, M. Milenko R. Vesnia. Its general tenor was favorable to religious freedom and the religious development of the Catholic subjects of the King of Servia, although in the Servian Constitution Orthodoxy was the State religion and conversions to Catholicism were severely forbidden. Following the World War Jugoslavia has acquired a larger Catholic population than any other Eastern State. The number of Catholics in Croatia, Slovenia, Dalmatia, Bosnia-Herzegovina, and Servia exceeds 6,000,000. Before the war Belgrade had 15,000 Catholics who were deprived of a church because of the intolerance of the Servian Government, and could only attend Mass in the chapel of the Austrian legation. Now under new conditions which are gradually overcoming prejudices in this Orthodox city, the erection of a suitable place of worship is being planned, to be dedicated to SS. Cyril and Methodius. Contributions were received from Pope Benedict XV and from prelates from all parts of the world. In the new Jugoslav State Catholicism is independent, while Orthodoxy is still a State institution. The strongest Catholic element is amongst the Slovenes (1,500,000) who, while not so numerous as the Croats, are more Catholic, and strongly influenced by their priests. According to the plan of reorganization of the churches in Jugoslavia, it will be divided into fifty dioceses, half of which will be Catholic and half Orthodox. The great bulk of the Slovenes, 600,000, form the diocese of Ljubljana (Laibach) whose bishop, Mgr. Jeglic, is venerated even by the Servians as a valiant pioneer of South Slavic political unity. It has a flourishing ecclesiastical seminary and preparatory school, and in 1919 its desire for a university charter hitherto frustrated by German opposition, was fulfilled by decree of the Regent, Prince Alexander. The university was endowed with two theological faculties, one Catholic faculty in 1920, and the other Orthodox. The Catholic numbered 13 professors for the chairs of theology of the Old and New Testaments, Biblical archeology, systematic dogma, historic dogmatics, comparative history of religions, fundamental theology, moral and pastoral theology, canon law, philosophy, patrology, history of the Eastern Churches, and general ecclesiastical history. There are also courses of liturgy, ecclesiastical art, homiletics and ecclesiastical pedagogy.

Amongst the priestly leaders of the Slovenes was the late Dr. Janez Krek, the father of Christian

Socialism in Slovenia, and one of the finest figures in the history of modern Slavdom. He had represented Karniola in the Austrian Parliament and was an exemplary pastor, a wise political counsellor, and an indefatigable worker for the welfare of the masses. He inaugurated a strong cultural movement amongst the Slovenes and after his death in 1917 his work was ably carried on by his friend, Dr. Anton Korosec, vice-president of the Servian Cabinet in 1919, and a man of liberal views, who embodies the democratic ideals of his countrymen. Catholic expectations, based on the unfulfilled promises of Servian promoters of the Jugoslav movement, have been largely frustrated, and in the consequent disillusionment the Church passed through several internal crises. In Croatia the Belgrade Government appointed as governor Dr. Lanjuja, a Croat politician conspicuous for his liberal, unecclesiastical proclivities, who attempted to impose the marriage laws of the Orthodox Church on Catholics and was vigorously opposed by the Archbishop of Agram. A so-called reform movement amongst the Catholic clergy in Croatia similar to that which disturbed the Church in Czechoslovakia, is now practically dead, owing to the loyal stand taken by the overwhelming majority of the clergy. In spite of these unheavals, which eventually will serve to strengthen Catholic organization, the future of Catholicity in Jugoslavia is bright. Contact with the essence of Catholic teaching will serve to dissipate racial and political hatreds. A pioneer in this work of *rapprochement* is Mgr. Francesco Cherubino, titular archbishop of Nicosia, first Papal Nuncio to Belgrade, appointed in 1920. In 1915 Servia sent a special mission to the Holy See and in 1919 the legation of Jugoslavia was erected. M. Louis Bakotic is the Envoy Extraordinary and Minister Plenipotentiary.

Jurisdiction (for confessions; cf. C. E., VIII-567b).—No confessor can give valid absolution from sin unless he has expressly received either in writing or verbally ordinary or delegated jurisdiction over the penitent. The pope and the cardinals have ordinary jurisdiction over all the faithful, local ordinaries, parish priests, and those who are in place of parish priests have jurisdiction within the limits of their respective territories; so too has a canon penitentiary for the whole diocese, or an exempt religious superior over his own subjects. Cardinals have no jurisdiction in cases in which there is a censure very specially reserved to the Holy See or attached to the violation of the Holy See secrecy. A priest who is approved for hearing confessions, and who has ordinary or delegated jurisdiction, can licitly and validly absolve any *vagus* or person coming to him from another diocese or parish, even if the person be a Catholic belonging to any Eastern Rite. No one should be granted faculties to hear confessions unless after examination; this does not apply, however, in the case of a priest who is known to be well qualified. Any priest who has been granted jurisdiction may be required to undergo another examination, if a doubt arises as to his present skill as a confessor—this applies even to parish priests and canon penitentaries. Delegated jurisdiction is conferred by the ordinary of the place where the confessions are to be heard; but religious must not exercise this power without at least the presumed permission of their superiors. No priest, whether he be a secular or a regular, can validly or licitly hear the confessions of female religious or novices without special authorization, and all privileges or private laws to the contrary are now expressly revoked. This does not, however, apply to cardinals; nor does it affect the permission that has been granted to nuns or Sisters, of going to confession in any church or oratory, even semi-public (this has been interpreted officially as including any place designated in accordance with the law for the hearing of women's confessions), to a confessor authorized by the local ordinary to hear the confessions of women; nor finally does it limit the right which female religious enjoy, when they are seriously ill, of calling in as confessor any priest authorized to hear women's confessions.

A confessor loses his jurisdiction when his office terminates, or if he is excommunicated, interdicted, or suspended from office by a declaratory or condemnatory sentence. Holders of ordinary jurisdiction may delegate it wholly or in part, unless this is expressly forbidden by the law; but neither parish priests nor canon penitentiary can delegate their jurisdiction.

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Kadi-Keuï (CHALCEDON; cf. C. E., III–554d).— This mission was created 2 July, 1895, and 25 May, 1898, and confided to the Augustinians of the Assumption, for the Latins, Greeks, and Slavs, with parishes at Kadi-Keuï, Stamboul, Gallipoli, and elsewhere in Asia Minor. An Archconfraternity of Our Lady of the Assumption, *prima primaria,* was erected by Leo XIII 25 May, 1898, to promote the union of churches. A secular priest was appointed parish priest at Scutari in 1908. In the same year a church of the Armenian Rite was erected in Kadi-Keuï. A church of the Latin Rite was erected at Haidar Pacha in 1912, and a public chapel was built at Pendik. In November, 1914, the French religious congregations were expelled by the Turks, who seized all the buildings in use as orphanages, schools, etc., turned one chapel into a mosque and one church into a moving picture theater, and burned the Armenian Mechitarist College and two other buildings. These congregations returned in 1918 and 1919. The Carmelite nuns settled at Phanaraki 15 December, 1919. The church and parochial school at Scutari were burned in July, 1921. Many religious and laymen in the mission were called to the colors by their respective Governments in the World War; among those killed were 1 priest and 11 lay brothers, as well as many laymen. The clerics and pious laymen formed an association to assist the needy, and several Sisters devoted themselves to nursing the typhus sufferers. Among the latter was Sister Amelia, of the Congregation of the Immaculate Conception of Lourdes, who died 1916 as a result of her labors among the plague-stricken. Other noteworthy persons who have died are: Fr. Sophrone Rabois-Bousquet, A.A., rector of the Greek Rite parish of Chalcedon, and contributor to the "Echos d'Orient," d. 18 April, 1911; Fr. Armand Trannoig, A.A., vicar of the Latin parish of Chalcedon, d. 8 November, 1918; Fr. Jerome Frassier, A.A., missionary of the Slavic Rite, who had labored many years in Bulgaria, d. 25 November, 1920; Fr. Louis Dimitrof, A.A., who labored more than thirty years in Bulgaria, d. 18 January, 1921; Brother Prudentius, superior of the College of the Brothers of the Christian Schools in Kadi-Keuï, d. 19 March, 1913; Sisters M. Constance (d. 1912), M. Chantal (d. 1915), and M. Fidelia (d. 1921), all superiors of the Sisters of Notre Dame de Sion at Kadi-Keuï; Fr. Corneyre, of the Congregation of Notre Dame de Sion, chaplain of the Sisters of Kadi-Keuï, d. in June, 1920; Jacques de Beaufort, a French nobleman of remarkable piety, d. 16 January, 1919.

The Catholic population of the mission is 2300, of whom 1355 belong to the Latin Rite and 915 to the Eastern Rite. Catholics of the Latin Rite include 490 Italians, 265 Greeks, 155 French, 135 Ottomans, 125 Maltese, 110 Jugoslavs, and 75 others. Since 1918 there have been British troops, with a military chaplain, in the mission, some of the soldiers, Europeans and Indians, being Catholics. Catholics of the Armenian Rite number 820, almost all Ottomans; of the Melchite Greek Rite there are 55 Syrians; of the Syrian Rite, 45 Syrians; of the Pure Greek Rite, 25 Ottomans and Greeks. There are 5 parishes, of which 2 are Armenian and 1 Greek; 5 churches, 2 of which are Armenian; 5 public chapels; 2 missions; 1 station; 1 monastery of monks, and 1 monastery of nuns; 7 convents of religious and 6 convents of Sisters; 83 lay brothers; 4 secular priests, 24 regular priests, of whom 15 are Latins, 5 Armenians, 3 Bulgarians, and 1 Greek; 1 seminary with 15 seminarians, of whom 11 are Bulgarians, 3 Russians, and 1 Rumanian; 5 colleges for boys with 102 teachers and 1245 students; 4 colleges for girls with 65 teachers and 1010 students; 6 elementary schools with 12 teachers and 245 pupils; 1 commercial school with 5 teachers and 65 pupils; 1 orphan ayslum; 1 hospital; 1 settlement house. All hospitals admit Catholic visitors and ministry of priests. The Catholic institutions receive some aid from the French Government, but none from the Turkish Government. The "Echos d'Orient," a review of Oriental studies, is published at Kadi-Keuï. The Third Order of St. Francis is established in the mission, as are also honorary guards of the Sacred Heart, the St. Vincent de Paul Society for men, the Association of Christian Mothers, and the Children of Mary for young girls. The present superior of the mission is Rev. Gervais Quénard, A.A., appointed in 1920.

Kaffa, SOUTHERN, PREFECTURE APOSTOLIC OF (cf. C. E., XVI–68b), erected 28 January, 1913, from part of the Vicariate Apostolic of Galla, in Abyssinia, and confided to the Missionaries of the Consolata of Turin. In the persecution of 1904 missionaries had been banished from Kaffa, and no Catholic priest was allowed to return there until 12 November, 1917, when the Missionaries of the Consolata of Turin got five installations newly erected in the prefecture, but only as civilians. Their spiritual work is still clandestine. The present apostolic is Rt. Rev. Gaudens Barlassina, brother of the Patriarch of Jerusalem, appointed 6 May, 1913. The new boundaries of the prefecture are as follows: on the north the Blue Nile River from the British-Abyssinian frontier, to 38° long.; on the east the 38° long. from the Blue Nile to 4° N. lat.; on the south from 38° long. and 4° N. lat. to Lake Rudolph; on the west the British-Abyssinian frontier from Lake Rudolph to the Blue Nile.

Kafiristan, PREFECTURE APOSTOLIC OF. See KASHMIR and KAFIRISTAN.

Kaiserwilhelmsland, EASTERN AND WESTERN, PREFECTURES APOSTOLIC OF (cf. C. E., VIII–592d), in the island of New Guinea. The various tribes in New Guinea are numerically small, especially those on the coast; inland their numbers increase and their language is more or less uniform. With few exceptions the places on the sea coast have been reached by the missionaries. The island stations of Tumlio and Ali are Catholic. The work of conversion is progressing as the natives are taking an active part in it. Spirit-worship is gradually losing its hold on the people and public worship is finding favor, so that the effects of grace are everywhere being felt. The number of Christians and catechumens is increasing from year to year. In 1910 the rice industry was established as a means of support in the mission, to enable the natives to earn a better living, to provide adequate nourishment, and in general to raise the standard of the people. The first attempts proved satisfactory and the mission

was beginning to flourish when the war broke out. It was then impossible to obtain the machinery and the undertaking was abandoned. In 1913 a mission was established on the Sepik River. The first station was at Marienberg. In the same year Kaiserwilhelmsland was erected into two separate prefectures apostolic of Western and Eastern Kaiserwilhelmsland and the Congregation of the Sacred Hearts of Jesus and Mary was to be placed in charge of the former territory. This has not yet been accomplished. Rt. Rev. Adalbert Otto Rielander, C.SS.CC. was appointed prefect apostolic in 1914 to succeed Rt. Rev. Mgr. Gellings, and resigned in 1921. Eastern Kaiserwilhelmsland is confided to the Society of the Divine Word, and the present prefect apostolic is Rt. Rev. Andrew Puff, S.D.V., with residence at Tumleo.

In 1914 the first mission stations in the interior of Alexishafen were established and in 1917 two more were founded at a distance of two days inland journey from the former. In 1915 Rt. Rev. Evrad Limbrock, Prefect Apostolic of Eastern Kaiserwilhelmsland and founder of the mission, resigned. The wisdom and foresight which he showed in laying out the settlement so as to insure the material success of the undertaking, made him one of the greatest benefactors of the mission. The protracted war evinced the inestimable value of this. The large herds of cattle were especially useful and proved a source of real blessings. In 1916 as a political precautionary measure, the mission station west of Eitape, the government station, was suppressed. The stations of Malol and Aissano suffered greatly. It was impossible to take care of the parishes as no priest was permitted to go there until 1919. In 1921 all the priests who were willing to take the oath of loyalty were given permission to remain for seven years longer. All voluntarily complied with this requirement.

In 1921 the prefecture apostolic contained 35 churches and chapels, 47 stations, 21 regular priests, 19 Brothers, 34 Sisters, 25 catechists, 55 elementary schools with 3119 pupils, 3 orphanages, and 2 hospitals. During the war the sick and wounded were cared for at all the mission stations. Formerly the schools and institutions received a small sum, about 1000 marks, from the government. The present government does not contribute to their support. Since 1910, 5 Fathers, 3 Brothers, and 12 Sisters belonging to the prefecture apostolic have died.

Kalisz-Kujawy or WLOCLAWEK (WLADISLAW), DIOCESE OF (CALISSIENSIS; CUJAVIENSIS SEU VLOCLAVIENSIS; cf. C. E., XV–680c), suffragan of Warsaw, Poland. The diocese is under the patronage of St. Joseph. In 1918 it comprised nearly 13 districts; new boundaries were fixed in 1919. The area is about 7632 square miles. The present bishop is Rt. Rev. Stanislaw Zdzitodiecki, b. 1854, ordained 1877, consecrated 1902, succeeding Bishop Beresniewicz, who was transferred, appointed assistant at the pontifical throne 1920. The auxiliary bishops are: Rt. Rev. Wladyslaw Krynicki, b. 1861, preconized 1918, consecrated titular Bishop of Acanthus 1919; Rt. Rev. Wojciech Owczarek, b. 1875, preconized 1918, consecrated titular Bishop of Ascalon 1918. The bishop resides at Wloclawek, where is the Cathedral of the Assumption, the cathedral chapter comprising 4 prelates and 8 canons. To the collegiate Church of St. Mary at Kalisz are also attached 4 prelates and 8 canons. The diocese comprises 39 deaneries with 377 parishes, 419 churches, and 179 chapels. The number of convents of religious has considerably increased since the restoration of Poland. There is a convent of Hermits of St. Paul at Czestochowa, the residence of the general of the order. At Czestochowa is the famous shrine of Our Lady, the miraculous image of the Virgin having been ornamented in 1910 with a gold crown given by Pope Pius X. Other convents in the diocese are: Friars Minor, 5; Friars Minor Conventuals, 3; Dominicans, 1; Salesians, 1; Lazarists, 1; Jesuits, 1; Olivetans, 1; Dominican Nuns, 1; Daughters of Charity, 12; other religious congregations, 8. The Catholic population of the diocese is about 1,600,000.

Kalocsa-Bacs, ARCHDIOCESE OF (COLOCENSIS ET BACHIENSIS; cf. C. E., VIII–594d).—By the Treaty of Versailles, in 1919, the whole region of Bacs, formerly Hungarian, with its 88 populous parishes, which comprises the greater part of the archdiocese, was included in the kingdom of Jugoslavia, and so a new diocese may be erected. There would then remain but 52 parishes in the original archdiocese, which comprises 140 parishes and has 289 secular and 65 regular priests, 15 lay brothers, 6 convents for men and 32 for women, 2 seminaries with 45 theologians and 31 seminarians, 4 colleges for men and 4 for women, 13 high schools, 163 normal schools with 687 teachers and 53,605 students, 1 home for the aged poor, 5 orphanages, 1 hospital, and 140 day nurseries. There is a Society of Perpetual Adoration for the clergy, and for the laity there are the following organizations or societies: Most Sacred Heart, Third Order of St. Francis, Rosary Society, Altar Society, Marian Congregations, Workmen's Societies, Economical Associations for Young Men. Four Catholic dailies and three periodicals are published. The government contributes to the support of Catholic schools and institutions. The Catholic population numbers 620,945, and, in round numbers, is composed of 334,000 Hungarians, 190,000 Germans, who emigrated into Bacs after the expulsion of the Turks (1723–90), and 96,000 Slavs who were driven out of Dalmatia and Servia by the Turks (1689–1700). The present archbishop, appointed in 1914, is Leopold Arpad Várady. He succeeded John Csernoch (1911–13), who, transferred to the Archdiocese of Esztergom, crowned King Charles and Queen Zita of Hungary. The preceding archbishop, Julius Városy (1905–10), restored the cathedral church, established perpetual adoration within the archdiocese, and organized societies for both religious and laity.

Kamenetz (KAMIENIEC), DIOCESE OF (CAMENECENSIS; cf. C. E., IX–465b), suffragan of Mohileff, Russia. The diocese was founded in the fourteenth century, and administered by the Bishop of Luck and Zhitomir from 3 June, 1866, till 24 September, 1918, when it was reestablished as an independent diocese. Rt. Rev. Peter Mankowski, b. 1866, ordained 1899, rector of the cathedral of Kamieniec 1902, removed from this post in 1911 by order of the Russian government, vicar general and official in that part of the Diocese of Luck occupied by German and Austrian troops 1917–18, honorary canon of Luck, was elected 24 September, 1918, Bishop of Kamieniec, after the long vacancy of that see, consecrated 30 November, 1918, and took possession of the see 26 August, 1919, succeeding Mgr. Fijalkowski, promoted in 1870. According to latest statistics Kamieniec had 312,087 Catholics, 128 secular priests, 3 regular priests, and 101 parishes. For the diocese of the Ruthenian Rite see Lwow.

Kamerun, VICARIATE APOSTOLIC OF (CAMERONENSIS; cf. C. E., VIII–596a), comprises the former German colony of Kamerun, now divided between

the British and French since its capture from the Germans in February, 1916. It has an area of 191,130 square miles, and a population of 2,540,000. The present vicar is Rt. Rev. Francis Hennemann, P.S.M., titular Bishop of Coptos. During the absence of the vicar the administrator apostolic is Rev. Jules Douvry, C.S.SP., appointed 3 February, 1917. The vicariate was confided to the Pious Society of Missions, but during the war they were expelled and the vicariate was given in charge of the Fathers of the Holy Ghost; this decision was renewed by Propaganda 26 June, 1920. Protestant propaganda is very active in the vicariate, there being 7500 adherents to Protestantism before the war. Catholics numbered 4489 and there were 1396 catechumens, 16 priests, 9 churches and chapels, 13 stations, 24 lay brothers, 21 Pallotin Fathers, 37 schools with 2120 boys, and 12 schools with 368 girls. These pre-war figures are the latest statistics available.

Kamieniec, DIOCESE OF. See KAMENETZ.

Kan-chow, VICARIATE APOSTOLIC OF, erected 25 August, 1920, by dismemberment of the former Vicariate Apostolic of Southern Kiang-si, and confided to the Lazarists. This new vicariate comprises the three civil provinces of Kow-chow-fu, Nan-an-fu, and Ning-tu-chow, with an area of 20,077 square miles. It takes its name from the principal city, which is the residence of the vicar apostolic. The administrator is Mgr. Dumond, titular Bishop of Curubis, and Vicar Apostolic of Maritime Chi-li. The population of the vicariate is about 5,000,000 infidels, and 9287 Catholics. There are in the vicariate: 8 Lazarists Fathers, of whom 3 are Europeans and 5 Americans; 9 Daughters of Charity, both foreign and native; 28 native Virgins of Our Lady of Good Counsel; 46 male teachers, 25 female teachers; 143 places visited once a year by missionaries; 8 stations, 7 churches, 19 public chapels, 12 oratories; 1 theological seminary with 13 seminarians; 1 preparatory seminary with 25 students; 25 schools for boys with 819 pupils; 11 schools for girls with 318 p pils; 1 orphanage for girls with 62 orphans; 7 catechumenates for men and boys with 318 catechumens; 6 catechumenates for women and girls with 154 catechumens; 5 dispensaries with 21,123 remedies distributed and visits made to the sick during the year 1920–21; there were baptized 434 adult catechumens, 350 children of Christians, 3151 pagan children in danger of death.

Kandy, DIOCESE OF (KANDIENSIS; cf. C. E., VIII–596c), suffragan of Colombo, in the Island of Ceylon. The present bishop is Rt. Rev. Bede Beekmeyer, O.S.B., born in 1873, elected 19 April, and consecrated 30 June, 1912, succeeding Bishop Pagnani, who died 27 June, 1911. The area of the diocese is 6040 square miles, and the total population is 889,685, of whom 30,228 are Catholics. The diocese is confided to the Silvestrine Benedictines, who number 21 priests, and there are also 5 secular priests and 1 Jesuit. At the general seminary for India at Ampitiya, Kandy, there are 13 Jesuit professors and 97 students. Rt. Rev. A. Pancrazi, O.S.B., is abbot of the Kandy monastery of Silvestrine Benedictines, with a community of 25 monks, of whom 4 are scholastics and 3 lay brothers. At the monastery of the Oblates of St. Sylvester at Wahacotte there are 3 Oblates and 2 postulants. The Sisters of the Good Shepherd number 30, with 3 houses as Kandy, Nuwara Eliya, and Badulla. The Sisters of St. Francis Xavier, under the direction of the Mother Superior of the Sisters of the Good Shepherd, have 2 houses at Natale and Navalapitiya. There are 3 Franciscan Missionaries of Mary at Nuwara Eliya. St. Anthony's College at Kandy is under the Benedictines, and there are 24 lay teachers, with 85 boarders and a total of 460 pupils. St. Clement's Elementary School, with a vernacular department for poor boys, has 58 pupils. The Sisters of the Good Shepherd have an English day and boarding school for girls at Kandy with 345 pupils in the English school, 100 in the vernacular school, and 97 in the industrial school, and they also have charge of St. Scholastica's School for girls with 90 pupils. There are in the diocese: 3 schools for boys with 245 pupils, and St. Mary's School for girls with 80 pupils, at Ampitiya; an elementary school with 241 boys and an English day and boarding school, under the Sisters of St. Francis Xavier with 162 girls, at Matale; a vernacular school, under the Oblates of St. Sylvester, with 121 boys, and a vernacular school with 38 girls at Wahacotte; St. Mary's School with 151 boys and 39 girls at Nawalapitiya; Holy Cross School for boys with 34 pupils, at Hatton; St. Joseph's School for girls, with 68 pupils, at Gampola; St. Francis Xavier's School, with 95 boys, an English day and boarding school, under the Sisters of the Good Shepherd, with 83 girls, and an industrial vernacular school, under the Franciscan Missionaries of Mary, with 70 girls, at Nuwara Eliya; St. Joseph's School for boys, with 68 pupils, at Bandarawela; St. Mary's school, with 34 girls, and an English day and boarding school, under the Sisters of the Good Shepherd, with 58 girls at Badulla. There are orphanages for boys at Kandy and Wahacotte, orphanages for girls at Kandy, Matale, Nuwara Eliya, and Badulla, and a benevolent association at Kandy. The diocese has 36 churches, 35 chapels, and 12 head stations.

Kansas (cf. C. E., VIII–597c).—The State of Kansas has an area of 82,158 square miles and ranks thirteenth among the States of the Union.

ECONOMICS.—In 1919 Kansas raised 69,362,000 bushels of corn with a value of $97,107,000; 151,-001,000 bushels of wheat with a value of $324,652,000. The value of sorghums was $26,802,000; of tame hay, $71,211,000; oats, $32,287,000; of barley, $16,-200,000; Irish potatoes, $9,819,000. The field products from 22,249,594 acres under cultivation had a value of $442,091,198 in 1918. The value of animals slaughtered or sold for slaughter was $108,-073,032; poultry and eggs sold, $14,792,000; milk sold, $15,098,844; garden and horticultural products marketed, $4,061,009. The total value of farm products in 1918 reached the sum of $592,017,250, without considering the live stock retained by the farmers and returned by assessors to the value of $361,868,765. In 1918 the value of farm products and live stock aggregated $953,886,015, which was $93,737,345 in excess of 1917.

The annual salt production is about 2,000,000 barrels. Kansas ranks fourth in the production of lead and zinc. According to the United States census of 1919 the manufactured products of the State attained a value of $909,897,000. In 1917 its mineral production had a value of $106,763,055, its natural gas a value of $5,701,436.

Kansas has 9383 miles of railroads on which a three-cent fare obtains. The Board of Railroad Commissioners was succeeded in 1910 by the Public Utilities Commission, and in 1920 the Industrial Board was formed.

POPULATION.—The fourteenth Federal census of 1920 gave 1,769,257 as the total population of the State's 105 counties: males, 909,221; females, 860,036. There are sixty-two towns with a population of more than 2500 each; seventeen of them have more

than ten thousand people. Atchison has 12,630; Leavenworth, 16,912; Wichita, 72,217; Kansas City, 101,177; and Topeka, 50,022. In 1920 the aggregate in cities of above 10,000 was 417,749, or 13.6% of the total population. The latest statistics show 2618 divorces and 18,162 marriages in one year.

EDUCATION.—If the majority of the electors of the county favor it, a high school may now be established at the discretion of the county commissioners and on petition of one-fourth of the electors. Four years are now required for completion of the high school courses of instruction. The Legislature of 1917 was authorized to levy a permanent tax for the support of educational institutions. The total school population in 1918 was 620,991, and the enrolment 405,319. The average daily attendance was 288,286. There were 16,395 teachers. The total cost of the public schools in 1918 was $17,102,644. The State School Book Commission was established in 1913.

The student membership at the State educational institutions in 1919 was as follows: University of Kansas, Lawrence, 3915; Kansas State Agricultural College, Manhattan, 2171; Kansas State School for the Deaf, Olathe, 223. Non-Catholic denominational colleges have invested in equipment and endowment about $16,000,000. They represent faculties of 250 persons, instructing 3500 students at an annual expense of $607,000. In 1920 there were 310 private and denominational schools in Kansas.

The laws of 1915 empower the counties having a population of more than 60,000 and less than 75,000 to establish public service institutions, including a county home, county hospital, and a tuberculosis hospital. In 1917 a State Board of Administration was created to constitute the Board of Trustees for the control of educational, benevolent, and penal institutions. For this purpose the board appoints a business manager to manage such institutions with the advice of the board, and to purchase supplies. A Workman's Compensation Law has been adopted. The establishment at Topeka of a State Industrial Farm for women prisoners was provided for by the Legislature in 1917.

According to the United States census of 1916 all the church property in the State was valued at $23,808,000. The Catholic population in 1921 was 134,220, an increase of nearly 70% in forty years. For details with regard to ecclesiastical history see LEAVENWORTH, DIOCESE OF; CONCORDIA, DIOCESE OF; WICHITA, DIOCESE OF.

LEGISLATION.—Property passing to direct descendants is tax exempt; to brothers or sisters $5000 exempt; to near kindred the tax is graduated; to others more remote the rates are higher. This does not apply to constitutional exemptions. Columbus Day (12 October) and Election Day (first Tuesday in November) are now included among the legal holidays. In 1912 the full exercise of suffrage was conferred upon women, a right which in 1918 was restricted to citizens of the United States.

RECENT HISTORY.—An important step in the industrial progress of the United States was taken when the Kansas Court of Industrial Relations was established as a court to find solution for industrial controversies and to protect the public against waste and danger of industrial war. It was meant as a court of human relations, not as a public utilities commission, but the public utilities cases so increased that the court was robbed of the opportunity to do more than care for the acute industrial cases. Kansas ratified the federal suffrage amendment 16 June, 1919, and the prohibition amendment 14 January, 1919, the twenty-eighth state to do so. The recent adoption of the farm-homes-amendment was aimed at checking the growth of land tenantry in the State and to strengthen agricultural conditions as to farm labor and soil conservation. The good roads amendment in 1920 limited the State's help to 25 per cent of the cost of the road, and to $10,000 per mile for more than 100 miles in any county.

Kansas contributed during the World War 63,428 soldiers, or 1.69 per cent of the total furnished by the United States. Camp Funston was established in the State for the troops of the 89th and 92d divisions.

Kansas City (KASANOPOLITANA), DIOCESE OF (cf. C. E., VIII–602a), in Missouri, suffragan of St. Louis. The first bishop of this diocese, Rt. Rev. John Joseph Hogan, who had filled the see from 1880, died 21 February, 1913, and was succeeded by his coadjutor, Rt. Rev. Thomas Francis Lillis, who had been consecrated Bishop of Leavenworth 27 December, 1904, transferred to Kansas City as coadjutor with right of succession 14 March, 1910, taking possession of the see 21 February, 1913.

Two diocesan synods have been held since 1910, one April 9, 1912, and the last April 20, 1920, to give effect to the instructions and legislative acts of the Holy See as provided in the New Canon Law. The sixteenth (and last) annual convention of the American Federation of Catholic Societies was held at Kansas City August 26–29, 1917, the Papal Delegate, His Excellency John Bonzano, and twenty-five archbishops and bishops attending.

During the decade 1910–20 the Kansas City diocese has enjoyed a steady growth in the number of priests, parishes, educational and charitable institutions. The number of priests has increased from 101 in 1910 (70 secular and 31 religious) to 146 (102 secular, 44 regular) at present (1921). The total number of Sisters now working in the diocese is 530, compared with 350 ten years ago; eight new parishes were established during this period, and in many instances the first church, rectory or school has been replaced by a modern structure. The number of parochial schools has grown from 42 to 50, and the number of children attending them from 5543 to 7873. There are 10 academies for girls attended by about 600 pupils. A desire for a higher education for boys than that afforded in the parish school found its realization in the establishment of two colleges, De La Salle Academy (1910), in charge of the Christian Brothers, and Rockhurst College (1914), conducted by the Jesuit Fathers, both in Kansas City; their present enrollment is 565. There are three orphan homes in the diocese, two in Kansas City (one for girls with 150 and one for boys with 145 inmates), and St. Francis Convent at Nevada, Mo., attended by 125 children. Two new hospitals have been added to the six already existing in 1910, and the Catholic League Hotel (1911) and St. Catherine's Convent (1921) provide a home for young women employed in stores, offices, etc. St. Vincent's Maternity Hospital was established in 1914. The new $400,000 House of the Good Shepherd was completed last year. The total number of children under Catholic care has increased from 5773 in 1910 to 8000 in 1920, and the total Catholic population from 55,000 in 1910 to 75,500 in 1920. The number of parishes in the city of Kansas City has grown from 28 to 32, including one for the Mexicans (1915), one for the Polish Catholics (1913), and St. Monica's, in charge of the Franciscan Fathers (1910), for the Catholic negroes. There are 26 missions with churches, 108 churches, and 30 chapels.

During the World War about 3000 Catholic young men of this diocese entered the service, of whom 84 gave up their lives.

Kan-Su, Northern, Vicariate Apostolic of (de Kan-su Septentrionalis; cf. C. E., VIII–602d), in China. The vicariate contains about 8,000,000 inhabitants; among this number there are 6250 Catholics and 7200 catechumens, all of whom are Chinese, with the exception of a few Tangouses and Tibetans. In 1921 the mission had 55 chapels, 18 mission residences, 2 secular priests, 16 regulars, 18 native Sisters who live in community, 1 preparatory seminary with 10 students, 1 college for boys with 12 teachers and 52 students, 36 elementary schools, 51 teachers, and 1063 pupils, 28 catechists and 10 catechumenates. The following institutions exist in the vicariate apostolic: 3 asylums in charge of 18 Sisters with 230 children, 3 small homes for old people, several day nurseries. Of late the number of missionaries has diminished, some of them having died and others being recalled to the motherhouse. The present bishop is the Rt. Rev. Geoffrey Frederix of the Congregation of the Immaculate Heart of Mary of Scheutveld, b. at Afferden, 17 July, 1866, elected 8 March, 1920, appointed vicar apostolic of Kan-Su 5 March preceding, consecrated 29 June following. He arrived at Kan-Su in March, 1921, succeeding Rt. Rev. Hubert Otto, deceased.

Kan-su, Southern, Prefecture Apostolic of (cf. C. E., VIII–602c), in China. The present prefect is the Rt. Rev. Constantine Benedict Daems of the Congregation of the Immaculate Heart of Mary of Scheutveld, b. at Westmalle, Belgium, 13 May, 1872, ordained 21 July, 1895, departed for China the following September, and was named prefect 5 May, 1914. In 1921 the prefecture apostolic contained 11 European regular priests, 1 native secular priest, 2703 baptized Christians, 3931 registered catechumens, 12 principal missions, 22 outlying missions, 1 theological seminary, 1 preparatory seminary at Trinchow (29 students), 12 parochial schools (167 boys, 81 girls), 12 teachers, 11 native Sisters who are teachers, 3 orphanages with 76 ransomed orphans.

Karinthia. See Jugoslavia.

Karniola. See Jugoslavia.

Kaschau, Diocese of. See Kosice.

Kashmir and Kafristan, Prefecture Apostolic of (Cashmirensis et Kafristanensis; cf. C. E., VIII–591b), created by Pope Leo XIII in 1887. The territory embraces a large portion of the extreme north of India and includes part of the Punjab, the whole of Kashmir Kafristan, and many free tribes around Chitral Waziristan and the Swat Valley bordering Afghanistan. Roughly the inhabitants number 15,000,000. The northern boundaries are the Hindu Kush mountains, and the Pamir Range—"the roof of the world." The mission was taken over from the Capuchins by the English Mill Hill Fathers in 1887. The prefecture includes some of the most important British military stations in India. Peshawar guards the mouth of the Khyber Pass, Nowshera is a large base near the Indus, whilst Rawalpindi, "the Aldershot of India," is the headquarters of the Northern Army Command in India. In all there are about 20 permanent stations, besides innumerable summer stations in the hills, served by the Mill Hill Fathers, 15 in number. Besides military work the priests are engaged on native missions, in which work they are very materially helped by the Franciscan Missionary Sisters of Mary, assisted by Dr. Anne Dengel, who have hospitals for native women and children in Rawalpindi and at Baramulla in Kashmir. The Irish Presentation Sisters have convent day schools in Rawalpindi and Peshawar, and a boarding school for small boys at Murree, a summer station over 7000 feet above sea level. At Baramulla Fr. de Ruyter has a successful high school and an orphanage for native boys, with a total of 250. The Sisters of the Congregation of Jesus and Mary have a large boarding school for girls, open only in the summer.

The present prefect apostolic is Rt. Rev. R. J. Winkley, who succeeded Rt. Rev. D. Wagner in 1916. Born in Preston and educated at Kelvedon, Freshfield, and Mill Hill, he was one of the pioneer priests in the Mill Hill mission in north India. On arriving, he was sent to Kashmir, where no priest had ever been, and he commenced the now established missions of Baramulla, Srinagar, and Gulmarg. He returned to the Punjab in 1914 and was posted at West Ridge, where he built a large church and presbytery. He served for a time on the frontier of India, and at the outbreak of the war in 1914 he was in England for the Mill Hill General Council, and entered the service immediately as a chaplain. He went to France, was invalided home, and then proceeded to the Mediterranean, working in Salonika, Gallipoli, Egypt, and on the Arabian frontier. In 1916 he was nominated prefect and returned to India to direct the labors of the Mill Hill priests in British North India. Other clergy who saw service in the war were: Rev. J. Mullen, who was with the army which defended Kut, was taken prisoner, and awarded the military cross; Rev. Hubert Janssen, who served with the armies on the frontier and was mentioned in dispatches for bravery and devotion to duty; Rev. W. Bolton and Rev. A. Malden, B.A., who served in the Khyber and on the frontier; and Rev. W. White, who was chaplain in Egypt and Palestine.

The Catholic population of the prefecture is about 5000 native Hindus and British. There are in the prefecture: 11 churches, 4 missions, 18 stations, 4 convents of nuns, 35 Sisters, 15 secular priests, 2 hospitals for native women under the Franciscan Missionaries of Mary, and an orphanage for native boys in Baramulla. The priests have charge of native missions in Rawalpinda, Baramulla, and Srinagar. The schools are partially supported by the government.

J. M. Clarke.

Kassa, Diocese of. See Kosice.

Kassai, Vicariate Apostolic of Upper (cf. C. E., VIII–609a).—On 13 June, 1917, the Prefecture Apostolic of Upper Kassai was erected into a vicariate, comprising at that date 18 principal mission stations and a Catholic population of 60,000. The boundaries of the vicariate are: on the west the course of the River Loange in the Congolese territory, and the boundaries of the colony; on the south the boundaries of the colony as far as the source of the Lualaba; on the east the Lualaba from its source to Kikondja, the course of the Lovoi to the source of the Lomami, the Lomamic from its source to Bena Kamba; on the north the boundaries of the vicariates of New Antwerp and Leopoldville. The climate is salubrious and the soil generally fertile. The recent discovery of diamond beds has brought to the locality mining exploitations, and these as well as the establishment of a railroad and the improvement of other ways of communication are of great importance in the development of the country. The most widely spread language is

Luba, which is used by the missionaries for teaching and preaching, except in the region of Batetela, where the idiom of the country is in usage. The approximate number of natives is 1,200,000. The vicariate comprises four civil districts, and the four principal towns are Luebo, Lusambo, Kabinda, and Sandoa; the last, of recent foundation, is in the Lunda country, and the other three, each of which has a Catholic mission, are in the Luba country. The character of the people evangelized is generally peaceful, and the greatest progress in evangelization is among the Luba. According to the statistics of 1 July, 1921, the number of native Catholics was 111,277, with a total of 8843 Catholic families. The vicariate has 18 principal stations, each of which serves an extensive territory, sometimes comprising several hundred villages. These stations are: Luluabourg St. Joseph, Hemptinne, St. Bénoit, Ndekesha, Ndemba, Mushenge, Luebo, Mayi, Munene, Kalende, St. Trudon, Lusambo, Merode Salvator, Tielen St. Jacques, Kabinda, Tshumbe Ste. Marie, Katako Kombe, Lodja, Lubefu, Kanzeuze. There is also a residence at St. Antoine (Lusambo). The number of missionary priests attached to the vicariate is 55 Missionaries of Scheutveld and 4 Franciscan Fathers of the Belgian province, who are established at Kanzeuze. The Missionaries of Scheutveld are aided by 23 coadjutor brothers of their congregation and 3000 native catechists and assistant catechists. Each mission station has an elementary school, the total daily regular attendance being 2857 boys and 1101 girls. There is a normal school at Luluabourg St. Joseph with 130 pupils; the course of studies is four years. Another normal school at Tshumbe has at present 60 pupils and a two-year course of studies. Since 1917 a preparatory seminary has been established at Luluabourg St. Joseph for the formation of a native clergy; there are at present 11 students, all graduates of the normal school. The Sisters of Charity of Ghent, numbering 21 religious, are established at Luluabourg St. Joseph, Hemptinne St. Bénoit, and St. Trudon, where they instruct and educate young girls. The Brothers of Charity, in the service of the government of the colony, direct at Lusambo and Kabinda an official professional school where they teach various European trades to young men. The religious instruction given by the Brothers is under ecclesiastical authority. The vicariate publishes in the native language a small monthly called "Nkuruse" ("The Cross"). The vicar apostolic resides at Luluabourg St. Joseph. The present vicar is Rt. Rev. Auguste De Clercq, born in 1870, ordained 15 July, 1893, missionary at Luluabourg St. Joseph from 1894 to 1897, provincial superior of the missionaries from 1897 to 1906, returned to Belgium where he filled various posts and was named Vicar Apostolic of Upper Kassai and titular Bishop of Thignica in 1918, consecrated 12 January, 1919, and arrived in the vicariate in September of that year.

Katanga, Prefecture Apostolic of (cf. C. E., XVI–68c), in Belgian Congo, Africa. This prefecture, formerly in charge of the Brazilian Congregation of the Benedictines of the Abbey of St. André, is now cared for by the Belgian Congregation of Benedictines, who founded a house at Katanga in 1919. The present and first prefect apostolic is Dom Jean de Hemptinne, appointed in August, 1910. The Catholics number 3000, of whom 500 are Europeans and 2500 are natives. The prefecture apostolic contains 8 missions, 2 secular priests, 12 regulars, 5 lay brothers, 18 Sisters of Charity, 1 hospital for white and colored patients. The government supports the schools and missions. There is a primary school for European boys and one for girls, and 1 professional school conducted by 14 Salesians. A monumental church is being erected at Elizabethville, the funds for which were donated by the pope, the king, the Belgian government, and by a national subscription in Belgium.

Katanga, Northern, Prefecture Apostolic of (cf. C. E., XVI–68c), in Belgian Congo, Africa, erected in 1911 by dismemberment of the Prefecture Apostolic of Upper Kassai. It was confided to the Fathers of the Holy Ghost, and the first and present prefect apostolic is Rt. Rev. Emile Callewaert, C.S.Sp. The Catholic population comprises 4500 blacks and several European officials and merchants. There are in the prefecture: 3 parishes, 3 missions, 6 churches, 42 stations with catechists, 12 regular priests, 4 lay brothers, 12 Daughters of the Cross, 1 seminary with 11 seminarians, 10 elementary schools with about 500 pupils, schools for catechists with 1000 pupils, 2 refuges for widows and fallen women, 1 hospital for Europeans and 1 for blacks, and 4 orphan asylums (2 for boys, 2 for girls). The hospitals are under the care of the Sisters. Associations among the laity are the Confraternity of the Sacred Heart for men and the Confraternity of the Holy Family for women.

Kearney, Diocese of. See Grand Island.

Keewatin, Vicariate Apostolic of (Koevatinensis; cf. C. E., XVI–49b), suffragan of the Archdiocese of Saint Boniface, was erected 8 August, 1910. It includes the northern half of the two provinces of Manitoba and Saskatchewan, and is bounded on the north by the North Pole, on the south by the Archdiocese of Saint Boniface and Winnipeg, on the east by the Diocese of Sault Ste. Marie and the Vicariate Apostolic of Northern Ontario, and on the west by the Archdiocese of Edmonton and Vicariates Apostolic of Athabaska and Mackenzie.

The country, which is sparsely inhabited by Indians, half-breeds, and a few whites, is chiefly forest land of a swampy or very rocky nature and improper for cultivation, but it possesses some valuable mineral resources. It was first visited by pioneer missionaries in the nineteenth century, when Mgr. Provencher, Bishop of St. Boniface, sent Abbé Thibaut to Ile-la-Crosse and Abbé Lafleche, later Bishop of Trois Rivières, to explore the Cumberland district (1845). In 1846 Father Taché (later Archbishop of St. Boniface) was sent to join them, and they visited Lake Caribou (1847). These and surrounding missions were subsequently served by Oblate Fathers of the Alberta-Saskatchewan and Manitoba Provinces. Prominent among these, since 1887, was Father Ovide Charlebois, whose successful work during sixteen years ministry at Fort Cumberland led, in 1900, to his nomination as visitor of the Cumberland District Indian missions, and in 1903 to his appointment as director of Duck Lake Industrial School. In 1910, upon the erection of the Vicariate of Keewatin, he was appointed titular Bishop of Bernice and vicar apostolic of the new vicariate with residence at Le Pas.

The vicariate comprises a population of 13,000 Indians, Montagnais, Crees, and Esquimaux, of whom 6000 are Catholic and 7000 non-Catholic, some being pagan, chiefly Esquimaux. The missionary work is carried on by 18 Oblate Fathers of Mary Immaculate, 9 Brothers of Mary Immaculate, 3 secular priests, 14 Grey Nuns (of Montreal), 10 Oblate Sisters of the Sacred Heart and of Mary

Immaculate (St. Boniface), and 12 Grey Nuns (St. Hyacinthe). There are 11 churches with 16 outstations; 1 Indian boarding school at Cross Lake with 10 Oblate Sisters and 95 pupils, 1 at Lac La Plonge with 8 Grey Nuns and 60 pupils; a general hospital under the Grey Nuns with 30 beds; a boarding school at Ile-la-Crosse with 4 Grey Nuns and 40 pupils; a French-English school at Le Pas with 8 Sisters of the Presentation of Mary and 160 pupils, and 2 other day schools at Cumberland and Lac Caribou with 45 pupils under lay teachers.

Kelly, HUGH, M. A., LL.D., merchant, b. in Chicago, Illinois, 24 September, 1858; d. in New York, 30 October, 1908, son of James and Sarah Belle (O'Brien) Kelly, of Sligo County, Ireland. Education: public schools and College of the City of New York. He began his business career in 1871, and was successively in the employ of Gomez and Monjo; Gomez, Rionda and Co.; Rionda, Benjamin and Co., commission merchants, and in 1883 he formed a partnership with Manuel Rionda, engaging in the West Indian trade. In the same year he married Mary E., daughter of Thomas McCabe; associated with Franklin Farrel, establishing the house of Hugh Kelly, sugar merchants of New York and Havana, Cuba, 1884. He became school commissioner and trustee of the city and normal colleges of New York (1895–1898); president of the Maritime Exchange, 1896–1898; State commerce commissioner, 1898–1900; member of the board of managers, Central Islip State Hospital, 1905–1908. He devoted much of his time to the study and research of sugar-cane culture and modern sugar house engineering, and was considered one of the foremost scientific engineers in that industry. At the time of his death he was a member of the Board of Directors of the CATHOLIC ENCYCLOPEDIA, the United Fruit Co., the Seventh National Bank, the Third National Bank, the North American Trust Co., the City Trust Co., the Oriental Bank, trustee of: the Emigrants' Industrial Savings Bank, St. Patrick's Cathedral, the New York Catholic Protectory, the Roman Catholic Orphan Asylum, President of the Parvenir, Central Teresa and Central Ansonia sugar companies, West Indies; a member of: Xavier Alumni Society (president two years), Catholic Club, New York; Society of the Friendly Sons of St. Patrick, Catholic Historical Society, Catholic Benevolent Legion, the Educational Alliance, Lebanon Hospital Association, United Trust Co., Boston, and honorary member of the Marine Society of New York, a life member of the Catholic Summer School.

Kentucky (cf. C. E., VIII–620b).—POPULATION AND WEALTH.—According to the federal census for 1920 the population of Kentucky was estimated at 2,416,630, of whom 40,053 were of foreign birth and 235,938 negroes. Thirteen other States have a larger negro population, and the increase in this race is materially less than among the whites. There are 57 Indians, and the number of Chinese and Japanese is probably less than 100 in the entire State.

The 1920 census shows an increase in the population of 126,725, or 5.5 per cent since 1910, making it the fifteenth in the United States in size of population. The largest cities are: Louisville, 234,891; Covington, 57,121; Newport, 29,317; Paducah, 24,735; Owensboro, 17,427; Henderson, 12,160; Lexington, 41,534; Ashland, 14,729.

MATERIAL RESOURCES.—The total assessed valuation of property in 1919 was $1,997,446,000, of which $1,028,128,532 was real estate and $969,318,159 was personalty. The net revenue of the State for that year was $12,324,620. In 1919 there were 129 national banks in Kentucky, with an aggregate capital stock of $16,256,000, an aggregate surplus of $10,102,000, and individual deposits amounting to $131,867,000. There are 446 state banks and trust companies with a capital stock of $19,706,000, an aggregate surplus of $9,239,000, and deposits aggregating $163,921,000.

MINING.—The total mineral output for 1917 amounted in value to $77,177,421.

AGRICULTURE.—Of the total area of Kentucky in 1919, farm lands occupied 86.4 per cent, and of this 64.7 per cent was improved. More than 70 per cent of the farms are operated by owners of the land. In 1919 the total area planted in Indian corn was 3,247,167 acres; in wheat 839,987 acres, in oats 229,464 acres, in hay 2,084,909 acres, in tobacco 640,000 acres. The total value of the principal crops in 1920 was $348,654,000. Kentucky produces nearly all the hemp grown in the United States, but the demand for this product has so far decreased that in 1920 only 721 acres were planted in the State. Kentucky, formerly the first State in the production of tobacco, is now superseded by North Carolina, not only in acreage, but also in value of the product. Kentucky grows more than one-fourth of the total production of the United States. In 1920, 550,000 acres were planted and produced 467,500,000 pounds of tobacco, worth $70,125,000, a great drop from the value of tobacco produced in 1918, $190,236,000.

GRAZING.—On account of the climate the large production of grain, and the excellence of the pasturage, stock raising is very extensively carried on. The total value of live stock in 1920 was $165,000,000; horses, $43,329,000; mules, $29,106,000; horned cattle, $23,896,000; other live stock, $57,257,000.

MANUFACTURES.—A comparison of industrial conditions in 1914 and 1919 shows an increase in the later year of 43.0 per cent in capital invested, 110 in wages paid, and 71 in value of output. There were in the State 3957 manufacturing establishments, 69,300 wage earners, and an invested capital of $276,535,000. The value of products was $395,660,000.

TRANSPORTATION.—There were 4118 miles of railroad in 1919, the principal lines being the Louisville and Nashville, the Chesapeake and Ohio, the Illinois Central, and the Southern. There are over 500 miles of electric railway.

EDUCATION.—In 1921 the total number of students in all departments in the University of Kentucky, at Lexington, was 2284, and there were 110 professors and assistants. In 1916 a State Board of Education was created. The Legislature of 1920 established in each county a county board, consisting of five members, and a county superintendent, which has general supervision over all educational matters in the county. The county is required to levy a tax on the general school district, not exceeding 30 cents on every $100 of the assessed value of property in the district, to meet the requirements of the County Board of Education. According to the last school census the total number of children of school age was 648,307. The actual number enrolled in the public schools was 535,332, and the average daily attendance was 342,669. In 1920 there were 27,981 Catholic children attending the Catholic schools of the State. For public school purposes, exclusive of expenditures for the state university, normal schools, schools for the blind, deaf, and dumb, $8,628,475 were expended in the last fiscal year by the State and local taxing districts.

Charities and Correction.—In 1920 a state board of charities and corrections for the management of benevolent, correctional, and penal institutions was created. It is composed of eight members, appointed by the governor, and has for its agent a commissioner of public institutions. A house of reform for boys and girls was established at Pine Bluff in 1919.

Legislation Directly Affecting Religion.—Clergymen are not required to serve on petit juries, though they may do so; there is no such exemption from services on grand juries. In actual practice militia service is, of course, purely voluntary, but clergymen are not exempt in the event of enforced enlistment. An appropriation of $300, to be distributed by the chief clerks of the Houses of the Legislature, is made for all those who open the sessions of the House and Senate with prayer. By recent legislation, Columbus Day (12 October) and Lincoln's Birthday (12 February) have been made holidays.

Recent Legislative Changes.—The Constitution has been recently amended (1) to permit a county to assume a limited indebtedness to the commonwealth for public roads; (2) to provide for an annual tax for government expenses; (3) to make peace officers liable to prosecution in lynching cases; (4) to prohibit the sale and manufacture of liquor for any other than sacramental, medical, scientific, or mechanical purposes. Further changes included the establishment of a Department of Banking, a Department of Public Roads, and a Board of Forestry (1912), the regulation of female employment, the organization of the State Militia, and the establishment of a State Board of Charities (1920).

Wills and Testaments.—A collateral inheritance tax was imposed in 1906, but this law was amended by Act of 1916, providing for a progressive tax on direct and collateral inheritances. There are 5 degrees of relationship, with 5 rates for each, 1, 2, 3, 4, 5% on inheritances not over $25,000. Exemptions vary from $10,000 to $500. On large inheritances the tax is multiplied from 1 to 3 times.

Recent History.—A vexing problem in 1915 had to do with the "night-riders," who terrorized the western part of the State under the guise of hunters, whipping men and women, and killing one negro. Their purpose was "to regulate conduct," to replace the blacks with whites in labor, and to fix the prices in the stores of western Kentucky. On 5 November, 1917, the United States Supreme Court declared invalid a race segregation ordinance, forbidding either the blacks or whites from moving into resident blocks in which the majority were of the opposing color. This had the effect of nullifying ordinances of a similar kind in other States. In 1918 women were admitted to the bar. A State tuberculosis sanatarium was provided for in 1920, and the employment of convict labor on roads was allowed. Kentucky was the third State to ratify the prohibition amendment, 14 January, 1918; the woman's suffrage amendment was adopted 6 January, 1919.

Kentucky's contribution to the United States Army during the European War was 75,043 men, or 2.00 per cent of the force. A summary of casualties among the Kentucky members of the American Expeditionary Force included: deceased, 43 officers and 1393 men; prisoners, 2 officers and 58 men; wounded, 94 officers and 3790 men. The majority of Kentucky men belonged to the 38th Division, quartered at Camp Shelby, Mississippi, or to the 84th Division at Camp Zachary Taylor, in the State. For Catholic statistics see Louisville, Diocese of; Covington, Diocese of.

Kenya, Vicariate Apostolic of (cf. C. E., VIII–616c), in the East African Protectorate, situated between 36° 6′ and 37° 6′ E. long. and 0° and 1° 2′ S. lat., was erected into a vicariate 12 July, 1909, and confided to the Missionaries of the Consolata of Turin. The vicariate has a population of 1,000,000. There are 14 stations served by 60 priests, Brothers, and Sisters, with a school in each station. The Fathers have a large industrial establishment at Tusu, 4 orphanages, a college of catechists, a seminary with 60 native students, and a farm at Fort Nyere. The present vicar apostolic is Rt. Rev. Filippo Perlo, titular Bishop of Maronia, b. 1873, ordained 1895, elected and consecrated 1909.

Kerkuk, Archdiocese of (Chercensis; cf. C. E., VIII–626c), a Chaldean Uniat archdiocese, in Asia Minor. The present archbishop is Very Rev. Hormisdas Stephen Djibri, b. 1870, ordained 1893, vicar general of the patriarchate in 1900, elected to the titular see of Nisibis in 1902, promoted to Kerkuk in 1917, succeeding Very Rev. Messaieh, who died 26 May, 1917. The archbishop has also the title of Archbishop of Suleimanieh. There are in the archdiocese 5000 Catholic Chaldeans of Assyrian origin, numerous schismatics and mussulmans, 15 secular priests, 3 regular priests, 9 churches, 7 parishes, and 9 elementary schools with 20 teachers and 420 pupils. The government aids some of the schools. Notable for his charity was Rev. Echaia, pastor of Aïnkawa, who died in 1915.

Kerry and Aghadoe, Diocese of (Kerriensis et Aghadoensis; cf. C. E., VIII–627b), suffragan of Cashel, Ireland. The present bishop is Most Rev. Charles O'Sullivan, elected 10 November, 1917, succeeding Most Rev. John Mangan, who died 1 July, 1917. Religious orders in the diocese are: Franciscans of the Irish province, Dominicans, Presentation Brothers, Christian Brothers, Presentation Nuns, Sisters of Mercy, Bon Secours Sisters, and Sisters of the Holy Infant Jesus. There are 52 parishes, 50 parish priests, 3 administrators, 72 curates and others, 99 churches, 2 friaries, 5 monasteries, 18 convents, 1 industrial school, 1 mental hospital, 8 convents in workhouses. The population of the diocese in 1911 was 173,861, of whom 169,427 were Catholics and 4434 non-Catholics.

Ketcham, William Henry, director of the Bureau of Catholic Indian Missions, b. 1868 in Summer, Iowa; d. 14 November, 1921, in Tucker, Mississippi. Of Puritan ancestry, he became a convert in 1885, while a student at St. Charles College, Grand Coteau, Louisiana. After graduation, in 1888, he entered the theological seminary of Mount St. Mary's of the West, Cincinnati, and in 1892 was ordained priest. He had the happiness of baptizing his mother and sister who followed him into the Church. Father Ketcham's work for the Indian missions began with his appointment as missionary to the Creek and Cherokee tribes, and the Quapaw Agency in what was then Indian Territory. In 1897 he extended his missions to the eastern part of the Choctaw tribes, building churches, and establishing mission centers and boarding schools for boys and girls. After laboring with untiring zeal for ten years amongst the various tribes, baptizing hundreds of Indians, he was appointed Director of the Bureau of Catholic Indian Missions, Washington, D. C. He established cordial co-operation between the missionaries and the United States Government officials, and secured the abolition of the Browning rule whereby the choice of a school

for an Indian child was taken from the parent and vested in the government agent. The right of Catholic pupils in government schools to attend their own Catholic services was also recognized and proper religious instruction secured for them. He obtained the use of the Indian Tribal funds for the education of Indian children in the mission schools, thereby bringing a revenue of $100,000 a year to Catholic mission contract schools, having an enrolment of 1500 pupils.

In 1919 Father Ketcham was made a domestic prelate by Pope Benedict XV. He was the personal friend of President Taft and President Roosevelt, as well as of many of the Indian chiefs of the United States. He translated a catechism and many hymns into the Choctaw language, and was visiting the missions of this tribe at the time of his death.

Kettle, Thomas Michael, writer and politician, b. in Co. Dublin, Ireland, in 1880; killed in the World War at Ginchy, France, on 9 September, 1916; son of Andrew J. and Margaret (McCourt) Kettle. He was educated by the Christian Brothers (Dublin) and by the Jesuits at Clongowes Wood College, and later graduated with honors in mental and moral science from University College, Dublin. In 1906 he was admitted to the Irish Bar after winning the Victoria prize. In the same year, while he was editor of "The Nationist," he was elected to Parliament, where he represented East Tyrone until 1910. In 1909 he was called to the chair of National Economics in the National University of Ireland, and in 1913 was elected one of the governors of University College, Dublin. He married Miss Mary E. Sheehy, who like himself belonged to a family that played a prominent part in Ireland's political struggles in the nineteenth century. In 1914 he helped to organize the Irish National Volunteers as a precaution against Sir Edward Carson's threatened rebellion. When the war of 1914 broke out Kettle, believing that the cause of justice called for his support of the Allies, enlisted in the British Army, and as a lieutenant in the Seventh Battalion of the Leinster Regiment fell two years later. He translated "Contemporary Ireland" from the French of Paul Dubois, and "Christianity and the Leaders of Modern Science" from the German of Alois Kneller. His essays, "The Day's Burden," reveal his literary charm and Catholic, patriotic spirit, and place him high among the essayists of the early twentieth century. A short collection of fugitive poems published after his death contain, besides powerful satire, a beautiful sonnet written in the field near Guillemont to his baby daughter.

Kharput (cf. C. E., VIII–633b), an Armenian Uniat diocese, bounded on the east by the Diocese of Mush, on the west by the dioceses of Melitene and Sebastia, on the south by the Diocese of Amida, and on the north by the Diocese of Erzerum. The population of the diocese is 600,000, of whom 100,000 are Christians of all sects and about 4000 Catholics. There are 8 parishes or stations, with 7 churches and 4 chapels, administered by 8 native clergy, 6 Capuchin priests, and several lay brothers. There is no seminary, aspirants to the priesthood being sent to Rome or to Constantinople. The residence of the bishop is at Mansuret-el-Azin. The instruction of young girls is confided to the Armenian Congregation of the Immaculate Conception, the center of which is at Gile, and there are also Franciscan nuns in the diocese. There are 15 Catholic schools with 1200 children, all Catholics with the exception of a few Mohammedans. Two Catholic periodicals are published: one in Armenian, "Luzachavigh," is directed by the native clergy; the other in French, "Joyeux Noël," is directed by the Capuchins.

Khartum, Vicariate Apostolic of (cf. C. E., XVI–84a), in the Sudan. Established as a mission in 1635 it was constituted a vicariate apostolic in 1846 under the name of Sudan, which was changed in 1913 to Khartum, and the boundaries were modified in 1894 and in 1913 when it embraced part of the Prefecture Apostolic of Bahr-el-Gazal. It was confided to the Missionaries of Verona. The population of the vicariate is about 15,000,000, of whom 1027 are Catholics, 72 catechumens, and 3600 Protestants. There are 24 missionary priests, 11 churches and chapels, 12 stations, 10 schools, 5 orphanages, 18 lay brothers of the Institute of Verona, and 31 Sisters. Rev. Anthony Stoppani, Vicar Apostolic of Bahr-el-Gazal, was appointed administrator of the Vicariate Apostolic of Khartum 17 February, 1922.

Ki-an (or Kingan), Vicariate Apostolic of; (cf. C. E., III–678a), in province of Kiang-si, China. This province was divided into four vicariates in October, 1920, instead of three (Northern, Southern, and Eastern Kiang-si), as formerly. Ki-an was erected from the two civil prefectures of Northern Kiang-si and one (the episcopal seat) of Southern Kiang-si, with residence at the latter place, Ki-an-fu (Kingan). The vicar apostolic is Msgr. Nicolas Ciceri, titular Bishop of Dausara and vicar apostolic of Southern Kiang-si until the erection of the new vicariate. Bishop Ciceri was born at Bruciano, Italy, 26 May, 1854, entered the Congregation of the Mission 1874, ordained 1878, left for China the same year, named bishop and vicar 1907. The vicariate is entrusted to the Lazarists.

There are in the vicariate 14 churches, 365 missions, 27 stations, 8 convents of Sisters, 14 regular and 10 secular priests, 16,279 Catholics, 3 seminaries with 36 seminarians, 22 schools for boys with 983 pupils, 16 for girls with 389 pupils, 3 high schools with 135 pupils, 1 normal school with 25 pupils, 1 industrial school with 12 pupils, 5 homes for the aged poor with 39 inmates, 2 hospitals, 8 orphanages, 6 refuges, and 2 asylums.

In 1915 the Kan-Kiang overflowed its banks and flooded the district causing great damage to the mission. Many churches, residences, hospitals, and all crops were destroyed. Since then the vicariate has remained in great poverty. All of the European priests (8 French, 3 Italian) were called for war, 4 were sent to Europe, one of whom died returning from the war, another remained in Europe on account of infirmities contracted in the army, and 2 returned to the mission.

Kiang-nan, Vicariate Apostolic of. See Kiang-su; Ngan-hoei.

Kiang-si, Vicariate Apostolic of. See Kan-chow; Ki-an; Kiu-kiang; Yii-kiang.

Kiang-su, Vicariate Apostolic of (cf. C. E., VIII–633b), in China, erected, according to papal Brief of 8 August, 1921, by division of the former Vicariate Apostolic of Kiang-nan into the two vicariates of Kiang-su and Ngan-hoei, comprising the respective provinces of those names and confided to the Jesuits. The Vicar Apostolic of Kiang-nan, Rt. Rev. Prosper Paris, S. J., became Vicar Apostolic of Kiang-su, with residence at Shanghai. Before the division the mission (1 July, 1921) had an approximate population of 50,000,000 inhabitants,

and comprised the two provinces of Kiang-su in the east and Ngan-hoei in the west, with 120 sub-prefectures, 60 in each province, grouped in 8 intendancies, of which 5 were in Kiang-su and 3 in Ngan-hoei. There were laboring in the mission 208 Jesuits, including 153 priests, of whom 19 were natives, 13 scholastics, of whom 7 were natives, and 41 lay brothers, of whom 23 were natives. The secular priests numbered 61, and there were 35 students at the theological seminary, 27 at the preparatory seminary, and 92 students in preparatory courses at the college of Zi-ka-wei. Religious congregations included 43 Little Brothers of Mary, of whom 3 were natives; 21 Carmelite Nuns, of whom 17 were natives; 134 Helpers of the Holy Souls, of whom 64 were natives, 37 Franciscan Missionaries of Mary, of whom 1 was native; 71 Sisters of St. Vincent de Paul, of whom 42 were natives; 27 Little Sisters of the Poor, of whom 7 were natives, and 237 Presentandines, all of whom were natives. The Presentandines occupied 38 posts in Kiang-su and 51 in Ngan-hoei, a total of 89. There were 279 catechists, 675 men teachers, 846 women teachers, and about 910 native Virgins, who aided the missionaries.

In the year 1920-21 there were in Kiang-su 769 Christian communities; 195,863 Catholics, 27,087 catechumens, 5220 baptisms of adults, 45,944 baptisms of children, 7811 confirmations, 116,716 annual confessions, 113,854 annual communions, 929,042 confessions of devotion, 2,143,837 communions of devotion, 2703 who received Extreme Unction, 1857 marriages, 225 schools for boys with 9387 Catholic and 4612 pagan pupils, 524 schools for girls with 8538 Catholic and 2172 pagan pupils, 458 men teachers, and 722 women teachers. There are 18,000 Catholics in the city of Shanghai, of whom 1000 are Europeans and Americans. The hospice in Shanghai, called the *Pou yen dang,* is not dependent on the missions, but is supported by donations and alms of Chinese Christians and pagans, especially the latter. The director is a Catholic and he has asked the Sisters of Charity to take charge of the hospice and has erected a chapel there, where many baptisms have taken place. This hospice has at least 1500 boarders, with all kinds of illnesses and infirmities. A priest says daily Mass and administers the sacraments. In 1920 the director of the hospice, Mr. Dohpahong, was made a Knight of St. Gregory the Great by Benedict XV for his devotion to the Church and Catholic works.

Kielce, Diocese of (Kielcensis; cf. C. E., VIII–636b), suffragan of Warsaw, Poland. After the death of Bishop Kulinski, in 1907, the see was vacant until 1910, when the present bishop, Augustin Losinski, was appointed. The diocesan seminary, which had been closed in 1893 and four of the professors deported to Siberia, was reopened in 1897 and now (1921) has 12 professors and 104 seminarians. The seminary was made larger and more commodious by the erection of new buildings between 1912 and 1921. About 20 new churches have also been erected in the diocese; the largest church in the diocese is to be Holy Cross Church, begun in 1904 and not yet (1922) completed. Kielce contains the old monastery church of Karczowka, formerly belonging to the Benedictine Order. There are 2 hospitals in charge of the Sisters of Charity, one for children and the other the town hospital of St. Alexander, founded in 1745 by Cardinal John Alexis Lipski, Bishop of Cracow. Bartosz Gtowacki, the famous leader of the peasants under Thaddeus Kosciuszko, died in this hospital and is buried in the cemetery near the cathedral. The Catholic population of the diocese are all of Polish origin, except a few French, Germans, and Russians, not exceeding 3000 in number. During the World War the bishop and priests of the diocese zealously promoted charitable works to relieve the great suffering brought on the whole of Poland by the war. Some of the clergy were harassed by the enemy and others deported to Russia. Here within recent years many religious congregations have been established in the diocese, notably the Salesians, heretofore banned by the Russian government. Many associations of Catholics have been formed, especially for young people and the working classes. These are: Association of Laborers, Young Men's Association, Club of Organists, Club of Firemen, Association of Catholic Women, Association of Christian Mothers, Sodality of the Blessed Virgin, Society of Servants, and others. Among the clergy four great associations have been formed: Association of Mutual Succor of the Priests of the Diocese of Kielce, Union of the Diocesan Clergy, "Praca" (Labor), Homiletic Association. Two diocesan printing presses have been founded, and the popular daily, "Ojczyzna" (Fatherland), and monthly periodical "Przeglad djecezalny" (Diocese Review) are published on Catholic principles. A large bookshop is distributing Catholic books and newspapers among the people. Recently deceased clergy of note are: Fr. Sawicki, director of the diocesan seminary, and Frs. Michael Staweta and Casimir Bochnis, professors, who for their faith and country were exiled to Siberia by the Russian government in 1893; Fr. Lucian Maciejski, canon of the cathedral chapter, who during the Russo-Japanese War (1904–5) exercised great zeal in the care of souls in the Russian army and during the World War (1914–18) assiduously cared for the great number of refugees in Petrograd, especially the children. Eustachius Dobiecki, a member of the Imperial Council of Petrograd and a layman of the Diocese of Kielce, also died recently. The diocese, divided into 25 deaneries, has (1921): 1,169,220 Catholics, a few Orthodox, 3560 Protestants, and 103,759 Jews; 258 parish churches, 21 other churches, and 141 chapels; 325 secular clergy, 8 Franciscan Reformati, 6 Salesians, 2 monasteries, 1 convent of Norbertines with 12 nuns, 10 establishments of the Sisters of Charity with 47 Sisters, 1 emerit-house for aged and retired priests, 65 hospitals and orphan asylums, 26 homes, 1 settlement house, 6 grammar and other schools, 1 industrial school with 5 teachers and 60 pupils. All the schools are supported by the government, and Christian institutions permit the ministry of priests and admit Catholic visitors.

Kien-chang, Vicariate Apostolic of (cf. C. E., XVI-84a), in China. In 1916 the vicar apostolic, Mgr. de Guébriant, was transferred to Canton, and the Vicariate Apostolic of Kien-chang remained vacant until the appointment to it in 1918 of Rt. Rev. Joseph Bourgain, b. 1872, ordained 1896, consecrated titular Bishop of Archelais 3 November, 1918. The population of the vicariate is 2,000,000, of whom 7400 are Catholics. There are 13 Europeans priests, 4 native priests, 43 churches and chapels.

Ki-han-fu, Vicariate Apostolic of. See Ki-an.

Kikuyu. See Anglicanism.

Kildare and Leighlin, Diocese of (Kildarensis et Leighlinensis; cf. C. E., VIII–637c), suffragan of Dublin, Ireland. The present bishop is Most Rev. Patrick Foley, consecrated 1896. Religious orders in the diocese are the Jesuits, Dominicans, Carmelites, Oblates of Mary Immaculate, Christian

Brothers, Brothers of the Christian Schools, Brothers of St. Patrick, Presentation Nuns, Bridgettines, Sisters of Mercy, Sisters of Mary Immaculate, Sisters of St. John of God, and Poor Clares. The population of the diocese (1911) is 147,781, of whom 127,013 are Catholics and 20,768 non-Catholics. There are 49 parishes, 46 parish priests, 3 administrators, 73 curates, 10 priests in colleges, etc., 1 diocesan examiner, 3 military and naval chaplains, total secular clergy 136, total regular clergy 23, total priests 159, churches 164, convents 21.

Kilima-Njaro, VICARIATE APOSTOLIC OF (cf. C. E., XVI–84b), in East Africa. Kilima, the residence of the vicar apostolic and the most ancient of the missions of the vicariate, was founded in 1891, and numbers about 1500 Catholics and as many catechumens. Kilomeni, the most recent mission, was founded in 1910, and numbers about 1000 catechumens. The vicariate comprises the districts of Tanga, Pangani, Usambara, Pare, Kilimanjaro, Neru, Ufioni, and Trangi. It numbers nine missions with a personnel of 20 Fathers of the Holy Ghost, 12 Brothers, 25 nuns, and more than 4500 Catholics. Rev. Henry Gogarty, C.S.Sp., was appointed administrator of the Vicariate Apostolic of Kilima-Njaro 18 February, 1922.

Killala, DIOCESE OF (ALLADENSIS; cf. C. E., VIII–640c), suffragan of Tuam, Ireland. The present bishop is Most Rev. James Naughton, born in 1873, consecrated in 1912, succeeding Bishop Conmy, who died 26 August, 1911. Religious orders in the diocese are the Sisters of Mercy with 3 convents, and Sisters of Jesus and Mary with 1 convent. There are 22 parishes, 20 parish priests, 3 administrators, 19 curates, 4 college priests, 1 chaplain, 44 churches and chapels, and 1 college. The population of the diocese is (1911) 63,238, of whom 60,142 are Catholics and 3096 non-Catholics.

Killaloe, DIOCESE OF (LAONIA; cf. C. E., VIII–641b), suffragan of Cashel, Ireland, is under the administration of Most Rev. Michael Fogarty, D.D., consecrated 4 September, 1904. By the 1911 census the total population of the diocese was 135,646, of whom 128,628 were Catholic and 7018 non-Catholic. There are 57 parishes, 142 secular clergy, 143 parochial and district churches, 2 houses of regular clergy, 13 convents with 198 members in the community, 6 monastic houses with 63 members, 9 secondary schools with an attendance of 495 boys and 214 girls, 290 elementary schools with attendance of 22,202, and 2 industrial schools.

Kilmer, ALFRED JOYCE, poet, essayist, and journalist, b. at New Brunswick, N. J., 6 December, 1886; d. in France 30 July, 1918. He was the son of Frederick Barnett Kilmer, a distinguished chemist, and Annie Ellene (Kilburn) Kilmer. Educated at Rutgers College, New Brunswick, N. J. (1904–6), and at Columbia University, New York City (A.B., 1908), he became editorial assistant of the Standard Dictionary 1909–12, literary editor of the "Churchman" 1912–13; member of the staff of the New York Times Sunday Magazine and Review of Books from 1913 till his enlistment. In 1908 he married Aline Murray, likewise a poet of distinction. In the latter part of 1913 he became a Catholic and was received into the Church in New York City. He contributed to several periodicals, delivered literary lectures, was the author of "Summer of Love" (1911), "Trees and Other Poems" (1915), "Main Street and Other Poems" (1917), "Literature in the Making" (1917), "The Circus and Other Essays" (1916), and compiled "An Anthology of Catholic Poets" (1917). His poetical work was characterized by a deep simplicity and straightforwardness. He took the commonplace and spun out of it golden strands. As a soldier in the famous 69th Regiment of New York City he saw service in France during the World War, and was killed in action near the Ourcq.

Kilmore, DIOCESE OF (KILMORENSIS; cf. C. E., VIII–642d), includes a Catholic population of 102,254 (1911 census) and a non-Catholic population of 22,045, showing a decrease of some 7000 Catholics since the previous census in 1901. The former bishop, Rt. Rev. Andrew Boylan, died 25 March, 1910, and was succeeded by Rt. Rev. Patrick Finegan, who now fills the see. He was born at Corlungan on 16 August, 1858, and elected to the Diocese of Kilmore on 4 July, 1910, being consecrated 11 September of the same year.

During recent years there has been considerable activity in building and remodeling throughout the diocese, and an imposing site has been obtained for a new cathedral, but its erection awaits the collection of sufficient funds. Six of the clergy of the diocese served as chaplains during the World War, and since then two others have joined the Maynooth Mission to China.

There are in the diocese 115 priests, 42 parishes, 90 churches, and 100 nuns. The Marist Brothers have established a Juniorate at Bailieborough, and the Sisters of Mercy have charge of 3 public hospitals. Elementary education is provided by 275 schools, which are supported by the state and which were attended by 16,110 children in 1920. A good course in religious instruction is given, the parish priest being manager of all schools in his parish, and an annual examination is held by diocesan examiners. St. Patrick's College, with an attendance of 140 students, provides secondary education. The Diocese of Kilmore took its part in preventing the objectionable Education Bill of 1920 from becoming a law. The diocese is dependent on Armagh, with residence at Cavan.

Kimberley, VICARIATE APOSTOLIC OF (KIMBERLIENSIS; cf. C. E., VIII–645b), suffragan of Perth, Australia. The area of the vicariate is 120,000 square miles. It was confided to the Trappists in 1890, and they abandoned the mission in 1891 and were replaced by the Pallotines, who in turn were replaced in 1910 by the Benedictines of New Norcia, and they in 1920 by the Redemptorists. The present administrator of the vicariate is Rt. Rev. John Creagh, C.SS.R., appointed in 1920, replacing Abbot Catalan, of New Norcia. The Catholic population of the vicariate is 5000. There are at Beagle Bay the residence of the vicar, 4 priests, 9 Brothers, 11 Sisters, and 110 children in 2 Catholic schools.

Kimberley in South Africa, VICARIATE APOSTOLIC OF (KIMBERLIENSIS IN AFRICA MERIDIONALIS; cf. C. E., VIII–645c), formerly called Kimberley in Orange, the name having been officially changed by decree of 28 November, 1918. The vicariate comprises the whole of the Orange Free State, Griqualand West, and Bechuanaland south of the Tropic of Capricorn. The population consists approximately of 5270 Catholics, 224,000 Europeans of non-Catholic sects, 371,000 natives, 5000 Jews, making a total of 605,270. Bloemfontein, the capital of the Orange Free State, contains 17,516 Europeans and 36,113 natives and colored persons. The smaller towns of the vicariate are visited from the large centers, the isolation of small groups of Catholics in these smaller towns causing the clergy much

anxiety. The present administrator of the vicariate apostolic is Rt. Rev. Charles Cox, O. M. I., titular Bishop of Dioclea and Vicar Apostolic of the Transvaal, succeeding Rt. Rev. Matthew Gaughren, O. M. I., who died 1 June, 1914. There are in the vicariate 9 Oblate Fathers, 1 retired Oblate Father, 2 secular priests, 1 military chaplain, retired, 15 Christian Brothers, 3 Oblate Brothers, and 130 Sisters of the Holy Family of Nazareth, of Mercy, of the Holy Cross, of Notre Dame, and Dominican Nuns. There are 18 churches and chapels, 2 semi-public oratories, 1 college under the Christian Brothers, with 103 boarders and 385 day scholars, and 16 convent schools, with 537 boarders and 1479 day pupils, making a total of 2504 pupils, of whom 924 are Catholics. The Christian Brothers will, in 1923, build a college at Bloemfontein, the site for the purpose having been granted by the municipality. The Sisters of Nazareth in 1921 opened a new building on their premises in order to make room for more inmates, their work for orphan children and the aged poor being much appreciated. There are flourishing native missions at Tawngs and Bloemfontein, a native school at Kroonstad, an Indian school at Kimberley, and a colored school (Indians and others) at Mafeking. The Sacred Heart Confraternity, Children of Mary Sodality, and St. Vincent de Paul Society are established in the vicariate.

King, Harriet Eleanor Baillie Hamilton, English poetess, d. on 10 May, 1920, in London, at the age of eighty; daughter of Admiral W. A. and Lady Ballie Hamilton. From early life Miss Hamilton displayed her interest in the welfare of humanity and her enthusiasm after meeting Mazzini in London found expression in "The Disciples," a work which led to her marriage with its publisher, Henry Samuel King, J. P., of Cligwell, Essex. In her special work for the poor she met Cardinal Manning, who received her into the Catholic Church. By her poetry Mrs. King has won a permanent place in English literature. "The Hours of the Passion" are reminiscent of the seventeenth century. Among her other writings are "Aspromonte"; "A Book of Dreams"; "Ballads of the North," and "Letters and Reminiscences of Mazzini."

Kingan, Vicariate Apostolic of. See Ki-an.

Kingston, Archdiocese of (Kingstoniensis or Regiopolitana; cf. C. E., VIII–658d), in Canada. On 6 September, 1910, Most Rev. C. H. Gauthier, Archbishop of Kingston, was transferred to Ottawa and the present archbishop, Rt. Rev. Michael Joseph Spratt, D. D., became his successor, being consecrated 30 November, 1911. During the World War this diocese was distinguished by having one of the three chaplains which it supplied for military service, Capt. Rev. J. F. Nicholson, decorated with the Military Cross. Father Nicholson is now Dean of Regiopolis College.

The Catholic population of the archdiocese approximates 45,000, of whom a great number are of Irish descent. The diocese comprises 40 parishes, 40 churches, 23 missions, 56 secular priests and 8 Redemptorists, 300 nuns, and 30 seminarians. The various educational institutions include: 1 college for men with 5 professors and 150 students, 2 high schools with 12 teachers and an attendance of 200 girls, 1 academy with 6 teachers and an attendance of 265 girls, 54 elementary schools with 250 teachers and a total attendance of 47,500. In addition to these, St. Mary's College for boys at Brockville, Ontario, is established under the direction of the Redemptorist Fathers. The Hotel Dieu and orphan asylum are in charge of the Hospital Sisters of St. Joseph, and two other hospitals and a Home of Providence are also maintained by the diocese in the interest of charity. All the elementary schools are aided by the Government. The Priests' Eucharistic League is organized among the clergy, and the Holy Name Society, Knights of Columbus, Ancient Order of Hibernians, Catholic Men's Benevolent Association are established among the laity. The diocese publishes the "Canadian Freeman," a Catholic weekly.

Kitson, Samuel Z., sculptor, b. at Huddersfield, Yorkshire, England, 1 January, 1848; d. at New York on 9 November, 1906. In his boyhood he showed unmistakable signs of talent in art and at the age of sixteen went to Leeds, where he studied anatomy and architectural sculpture for five years. In 1871 he went to Rome, entering the Royal Academy of St. Luke's, where during his two years' study he won four prizes—two for bas-reliefs, a third for the study of the Barberini Faun, and a fourth for modeling from life. He won the Papal prize, a gold medal. In 1873 Kitson opened a studio in the Holy City. His first commission was for a life size statue of "Rebecca at the Well," and soon thereafter he received commissions from Sir Thomas Brooke for "Nydia," and from Lord Truro for the "Greek Spinning Girl," then followed "Abel Waiting for the Blessing," "Young Ambition," "Miriam," "Hagar and Ishmaël," and "Diana." While in Rome he did a marble life-sized "David" for Sir Edward Acroyd. In 1879 Kitson made a tour of the United States and Canada. He produced "Ole Bull" and "Longfellow," after which he returned to Rome. A little later he was called to the United States to execute the sculptural decorations of the W. K. Vanderbilt residence in New York, and panels of "Music" and "The Drama" for the Marquand home, together with three Greek busts in marble. Then followed the sterling example of character portraiture from life, "Samuel J. Tilden." In 1885 he modeled the north frieze of the Soldiers' and Sailors' Monument at Hartford, Connecticut, which has been termed a "Miniature Gettysburg." In 1884 he had married Miss Meredith of New York, a fellow-sculptor, who became his helper and inspiration in all his later work. About this time he opened a studio at Boston, where his later work was done. Then followed a series of notable creations: General Sheridan for Arlington Cemetery, busts of Cardinal Gibbons, Archbishop Williams, John Boyle O'Reilly, and a number of the New England clergy. While in Rome Kitson had been attracted by the ceremonies of the Catholic Church, and during a visit to Washington, in connection with the work of the Sheridan monument, he applied to Father Clark, S. J., for instruction, and was received into the Church at Boston, 8 December, 1889. His busy life was productive of such splendid spiritual compositions as "Christ, the Light of the World," "The Sacred Heart," "Our Lady of Lourdes," and a marble bust of Christ, executed for the late Mrs. Thomas F. Ryan, of New York. This latter was carved from a block of the finest Carrara marble. His large figure of "Christ, the Light of the World" is placed before the entrance of St. Joseph's Seminary, Yonkers, on an eminence overlooking a wonderful vista of country.

Kiu-kiang, Vicariate Apostolic of (cf. C. E., VIII–634a), in China, formerly the Vicariate Apostolic of Northern Kiang-si, which comprised 6 civil prefectures: Kin-Kiang-fu, residence of the vicar

apostolic, Nan-chang-fu, Nan-kang-fu, Jui-chow-fu, Lin-kiang-fu, and Yuan-chow-fu, with approximately 9,000,000 inhabitants and an area of 24,040 square miles. In spite of persecutions and misfortunes the number of Catholics in the vicariate had steadily increased since 1885, the date of its foundation, as follows: 3211 Catholics and 744 catechumens in 1885; 5382 and 4098 in 1900; 15,063 and 7972 in 1910; 31,927 and 13,066 in 1921. By the Apostolic Letter, "Divinæ Sponsiones," of 25 August, 1920, Pope Benedict XV established in Kiang-si the new Vicariate Apostolic of Kan-chow, formed from two-thirds of the former Vicariate of Southern Kiang-si, and confided it to the Lazarists of the Eastern Province of the United States. To the former Vicariate of Southern Kiang-si, thenceforth known as the Vicariate Apostolic of Ki-ngan, the Holy Father attached the territory of the two civil prefectures of Lin-kiang-fu and Yuan-chow-fu, detached from Northern Kiang-si, which was thenceforth called Kiu-kiang. Thus diminished, the new Vicariate Apostolic of Kiu-kiang comprises (1921) 17,553 square miles and a population of approximately 6,000,000. Having ceded to the Vicariate Apostolic of Ki-ngan 3331 Catholics and 1400 catechumens, it had remaining (1921) 28,596 Catholics and 11,666 catechumens. There are 14 European priests and 14 Chinese priests, 25 Daughters of Charity, and a diocesan congregation of Chinese Sisters, founded in 1907 by Mgr. Ferrant, under the name of Virgins of Our Lady of Good Counsel, and comprising 25 members with 4 houses. A large hospital has been erected at Nan-chang, the care of the sick being inaugurated there in February, 1921, by four Daughters of Charity and a French doctor. A college, confided to the Marist Brothers, is also to be built at Nan-chang, and a central seminary of philosophy and theology for the four vicariates of Kiang-si will be erected at Kiu-kiang. The present vicar apostolic is Rt. Rev. Louis-Élisée Fatiguet, C. M., b. 1855, ordained 1881, consecrated titular Bishop of Aspendus 11 June, 1911, appointed Vicar Apostolic of Northern Kiang-si in 1911 and of Kiu-kiang in 1920. He succeeded Mgr. Ferrant, who died 5 November, 1910. The Catholic population of the vicariate is all Chinese except 14 Europeans in the port of Kiu-kiang. Two missionaries were mobilized in France during the World War and one of them decorated with the *croix de guerre*.

The vicariate comprises (1921) 22 parishes; 17 churches; 142 chapels; 31 missions; 481 Christian communities; 21 Daughters of Charity with 3 convents; 25 Chinese Virgins of Our Lady of Good Counsel with 4 convents; 9 secular priests; 19 regular priests; 1 seminary with 7 philosophy and theology students and 27 in preparatory courses; 1 college for boys with 2 teachers and 14 pupils; 1 college for girls with 2 teachers and 21 pupils; 1 normal school with 2 professors and 18 pupils; 33 elementary schools, with 50 teachers and 543 pupils; retreats given to 629 people during the year; 3 orphanages for girls with 297 orphans; 4 hospitals caring for 1849; 2 homes for old people with 68 inmates; 107 catechumenates with 1850 catechumens; 2 crêches with 40 children; 3 industrial schools with 270 girls; 6 associations and confraternities among the laity.

Knights of Columbus in Peace and War (cf. C. E., VIII–670d).—When the United States of America declared war against Germany in April, 1917, the Knights of Columbus, through their Supreme Board of Directors, passed the following resolution: "The Supreme Board of Directors of the Knights of Columbus, at a regular meeting, held the 14th day of April, 1917, in the City of Washington, realizing that the crisis confronting our country calls for the active co-operation and patriotic zeal of every true citizen, hereby reaffirms the devotion of 400,000 members of the Order in this country to our Republic and its laws, and pledges their continued and unconditional support to the President and the Congress of the Nation, in their determination to protect its honor and its ideals of humanity and right." In keeping with the spirit of this resolution the Knights of Columbus offered the services of the Order as a unit to the Government in war work. An appeal was issued to the public for $1,000,000 for this purpose, and an assessment of $2.00 per capita levied against its membership. In time the war fund in response to this appeal far exceeded the expectations of the Knights, amounting in the end to something over $14,000,000. Later on the Knights of Columbus participated in the fund from the general "drive" made jointly by the seven officially recognized welfare organizations doing war work, its share, out of $170,000,000, being $30,000,000, which in turn was shared with the National Catholic War Council. The first task was the establishment of a Knights of Columbus service in the United States and its insular possessions. Secretaries and chaplains were placed in all the camps and cantonments; buildings were erected and community centers were established. In all 260 buildings were erected, 1134 secretaries were placed, and 309 camps were operated. Headquarters were established in Paris for the Order's overseas activities, with branches in London covering the British Isles, and after the Armistice in Coblenz, for the Army of Occupation. The number of secretaries sent overseas was 1075; 36 chaplains and 126 clubs were established in camps along the front, and among the various military divisions. The work of the Knights at home and overseas won the highest encomiums from both soldiers, commanding officers, and Governments themselves. Its motto "Everybody Welcome, Everything Free," was exemplified in every respect. After peace was effected, the Knights immediately devoted their energies and their resources to reconstruction work. Employment bureaus to the number of 254 were opened, and in the first twelve months 300,000 service men were placed in employment, 498 scholarships in colleges were given to service men, 150,000 service men and 1100 service women were enrolled in 48 schools then established for that purpose. By August, 1920, there were 150 Knights of Columbus Schools in operation with an attendance of 500,000 pupils. The Knights have devoted the $7,000,000 of their war fund to this educational work which, like the employment work, is absolutely free to all former service men.

Knin, Diocese of (Tinnensis or Tinianensis; cf. C. E., XIV–736b), in Dalmatia, suffragan of Kalocsa. This see is filled by Rt. Rev. Joseph Lanyi, born in Nemét-Prona, Slovakia, in 1868, ordained in 1891, named a private chamberlain 8 October, 1900, prothonotary apostolic 1 April, 1903, became abbé of Holy Savior of Leber and canon of Gross-Wardein, and was appointed bishop 7 November, 1906. The "Annuario Pontificio" places this see among the titular sees. No statistics are now published for it.

Knöpfler, Alois, Church historian, b. at Schomburg, Würtemberg, on 29 August, 1847; d. in July, 1920. He studied at Tübingen and was ordained in 1874, and devoted himself thereafter to the cause

of education. He was editor of "Kirchengeschichtlischen Studien" from 1891, and of "Veröffentlichungen aus dem kirchenhistorischen Seminar München" from 1899; and translated Róhrbacher's "Histoire de l'Eglise" into German. His "Lehrbuch der Kirchengeschichte" has been very widely used by students. Among his other writings are "Die Kelchbewegung in Bayern unter Albrecht V," 1891; "Johann Ad. Möhler, Gedenkblätter," 1896; "Das Vaterunser im Geiste der ältesten Kirchenvater in Bild und Wort."

Königgrätz, Diocese of. See Hradec Kralove.

Kopp, Georg, Cardinal, b. at Duderstadt, in the Diocese of Hildesheim, on 25 July, 1837; d. at Breslau on 4 March, 1915. Like Pius XI, Cardinal Kopp had the distinction of being the son of a weaver. After studying at Duderstadt and later at Hildesheim, he had entered the employment of a telegraph company (1856-58), when he heard the call to the ecclesiastical state and he became a priest in 1862. In 1871 Father Kopp was made Vicar General of Hildesheim. The Kulturkampf was just then inaugurated, and Mgr. Kopp set himself to stop its ravages. In 1878 Bismarck found that he made a mistake and began to approach Leo XIII about filling a number of vacant dioceses and Mgr. Kopp was named for Fulda. Mgr. Kopp's opposition was so marked that Bismarck frequently consulted him. In 1886 the bishop was a member of the Prussian House of Lords and was so successful in getting rid of the remnants of the Falk Laws that Bishop Kopp was transferred to the Diocese of Breslau, one of the most extensive of Europe. It embraced Silesia, Brandenburg, Pomerania and vast territories in Austria. He occupied that see for twenty-seven years; repaired the damages wrought by the Kulturkampf; supplied the vacant parishes with priests; created industrial centers; founded the Seminary of Wednare and called in the religious orders. He figured largely in all social movements, and was a staunch upholder of the papacy. He insisted on keeping the guilds strictly Catholic and so opposed the Cologne movement in the opposite direction. He was elevated to the Cardinalate in 1904, which brought him into collision with the Italian Government in its attempt to secularize St. Agnes *extra muros*. He had celebrated his jubilee in 1912 and received as a tribute of admiring affection an album with the photographs of 650 churches, charitable institutions and monasteries, founded by him in the Diocese of Breslau during his episcopate.

Kŏsice (Hungárian Kassa, German Kaschau), Diocese of (Cassoviensis; cf. C. E., III–407c), suffragan of Eger. Since the new division of territory subsequent on the World War, this diocese is divided between Czechoslovakia and Hungary, with 152 parishes in the former, and 47 in the latter. The government of Czechoslovakia, however, wishes to have the boundaries changed in order to make the limits of the diocese coincide with those of the republic. The present bishop, Rt. Rev. Augustin Fischer-Colbrie, was born in Zseliz 1863, ordained 1886, appointed titular Bishop of Domitiopolis 16 October, 1904, and coadjutor to Bishop Bubics of Cassovia, whom he succeeded upon his retirement 6 August, 1906.

The latest census of this diocese was taken in 1900, and counts the Latin Catholics at 307,186; Greek Catholics, 160,527; Oriental Greeks, 15; Protestants, 898,727; Jews, 55,475. Statistics of 1920 credit the diocese with 197 parishes, to which 2 have been added since, 84 vicariates, 310 secular and 62 regular clergy.

Kottayam, Vicariate Apostolic of (cf. C. E., XVI–50a), in India, comprises all the churches and chapels of Suddhist Syrians on the Malabar Coast. The present vicar apostolic is Rt. Rev. Mar Alexander Chulaparambil, b. 1877, ordained 1906, named titular Bishop of Busiris and Vicar Apostolic of Kottayam 16 July, 1914, and consecrated 1 November, 1914, succeeding Rt. Rev. Mathew Makil, who died 26 January, 1914. There are in the vicariate 29,530 Catholics; 30 secular priests, 12 seminarians, 62 churches or stations, 19 native Sisters of the Third Order of the Visitation and 16 postulants, 5 convents, 14 parochial schools, 4 English schools for boys, 1 English school for girls, 17 grant-in-aid lower grade vernacular schools for boys, 1 higher grade and 2 lower grade vernacular schools for girls, 1 orphanage, and catechumenates.

Koudelka, Joseph M., b. at Chlistovo, Bohemia, on December 8, 1852; d. in Superior on June 26, 1921. His collegiate education was received at the College Klattan in his native country; in 1868 he came to the United States, and soon after entered Saint Francis Seminary at Milwaukee. He was ordained to the priesthood on October 8, 1875, and he served as pastor of several churches in the Diocese of Cleveland before his appointment as titular Bishop of Germanicopolis and auxiliary of that see on November 29, 1907. He was consecrated by Bishop Horstmann on February 25, 1908, and he was transferred to Milwaukee as auxiliary bishop on September 4, 1911. He was appointed Bishop of Superior on August 6, 1913. Bishop Koudelka was the author of several readers for Bohemian parochial schools, and also of a "Short History of the Catholic Church for Schools" (in German) (1905).

Corrigan, *Chronology of the Catholic Hierarchy* in *The Catholic Historical Review*, III 29.

Krishnagar, Diocese of (Kishnagrensis; cf. C. E., VIII–702a), in India, suffragan of Calcutta. The present bishop is Rt. Rev. Santino Taveggia, born 1855, consecrated 1906. The Catholics of the diocese (August, 1921), number 13,981, besides 1723 catechumens. With the exception of about 500 Eurasians and Europeans, all the Catholics are native converts. Working in the diocese are 16 Foreign Missionaries of Milan, residing in 9 stations, and 19 Sisters of Charity of Lovere (Italy), with 4 houses. There are: 25 churches and 101 mud huts in the villages which are used as places of worship, as shelters for the visiting missionary, and sometimes as schoolrooms; 3 orphanages for native boys and 3 for native girls, with over 200 children entirely supported by the mission and under the direction of the Sisters of Charity; 60 mission schools attended by 1090 Christian and pagan children; 1 public hospital and 3 mission free dispensaries, 2 homes for widows and catechumens, and 1 home for incurables under the Sisters of Charity.

Križevačke, Diocese of (cf. C. E., IV–490c), (Græco-Slavonic Rite), in Croatia. The events of recent years have made great changes in the diocese. The parishes are at present 30 in number and are now known as either Croatian or Ruthenian, all included in what is to-day called The Kingdom of Jugoslavia. Some of the former Ruthenian parishes have been placed under the jurisdiction of the Apostolic Administrator in Bosnia, and some of the Bulgarian parishes in southern Servia under the Archbishop of Scopia. Nothing definite is as yet determined with regard to the disposition of these. The question of two parishes now in Jugoslavia and formerly under the Bishop of Lugos also remains to be finally

passed upon. Between the years 1908–12 five new parishes were erected within the diocese.

The Catholic population is now (1921) 40,000, speaking either Croatian or Ruthenian. There are 43 secular priests, 44 churches, 30 of which have resident priests, 2 chapels, 1 monastery for men, 2 convents for women, 1 seminary, and 1 college for women with 20 students. A Society of Saint Joseph exists for the clergy. The Sisters of the Order of Saint Basil the Great and the Servants of the Blessed Virgin Mary have recently been established within the diocese.

Among the recently deceased are the following clergy and laity of note: Andreas Labos (d. 3 January, 1918), parish priest, greatly esteemed by the Ruthenian people; Andreas Labos the younger (d. 1920), parish priest; Nicolaus Radic (d. 25 January, 1918), parish priest, held in great respect among the Croatians; Elias Hranilovic (d. 25 July, 1921), parish priest, esteemed throughout the diocese; Andreas Segedi (d. 12 February, 1920), assessor of the diocesan consistory, distinguished for his services to sacred music in the diocesan seminary; Tadeus Smiaklas (d. 8 June, 1914), an eminent scholar, professor at the University of Zagreb, prominent as a Catholic and Croatian patriot, the author of historical and other works.

Mgr. Denis Nyardi, born in Krizevacke in 1874, was elected titular bishop of Abila and apostolic administrator of Krizevacke 5 December, 1914, and transferred as bishop of the see 22 April, 1922, succeeding Mgr. Drohobetzki, resigned.

Krk (Veglia), Diocese of (Veglensis; cf. C. E., XV–321a), in Istria, Jugoslavia, suffragan of Zagreb. Parallel to the Dinaric Alps are the rocky islands of Krk, Rab, and Pag (with the Plavnik and Irstenik reefs). Separated from the mainland by a deep though narrow strait, Krk, Rab, and two parishes in Pag form the Diocese of Krk. The largest island is Krk (Greek Kurykta), which probably had a bishop in the fourth century, though the first bishop whose name is known is Vitalis, who occupied the see about 1000. The see of Rab is as ancient as that of Krk, its first bishop commemorated by history being Ticyanus, who was present at the Synod of Solin (Salona) in 530. The last Bishop of Rab, Galzigna, died in 1822 and his diocese was merged in that of Krk. The Diocese of Krk originally a part of the Croatian mainland and the islands of Krk, Cres (Cherso), Losinj (Lossin), etc. The Diocese of Osor, for the islands of Cres and Losinj, was probably founded at the Synod of Solia (530). The first bishop commemorated is Laurentius who was present at the Council of Nicea (787). The last Bishop of Osor, Rakmaric, died in 1815 and the diocese was again united to the Diocese of Krk. By the Treaty of Rapallo (1920) the islands of Cres, Losinj, and the minors came under Italy's dominion and are now temporarily administered by the Apostolic Administrator of Rijcka (Fiume). Following political events, the Diocese of Krk has been successively suffragan of Solin-Split (Spoleto), Zadar (Zara), Grado (1155), Venice (1450), again Zadar (1820), then Gorcia (Gorizia) in 1831, and finally (since Rapallo) Zagreb. The diocese, as now reduced, contains 28,000 inhabitants, all Catholics. There are: 26 parishes, 3 monasteries of nuns, 5 convents of religious orders of men, 1 convent of Sisters, 1 training school with 3 teachers and 65 students, 28 elementary schools with 57 teachers and 3200 pupils, and 1 asylum. An association of the clergy is called "Svecenicka Zajednica," and there are 121 lay confraternities and associations of adults and boys and girls. At present the see is vacant. The last bishop, Rt. Rev. Anthony Mahnic, born 1850, died at Zagreb, 14 December, 1920, was one of the most representative figures in Jugoslavia. As professor in the theological seminary at Goriza, he was the founder of the Catholic movement among the Slovenes. Coming to the see of Krk he did the same work among the Croats. The whole Catholic Organization in Jugoslavia recognizes him as its founder. He was the deepest philosopher of the time in his country, founded and in part directed various ecclesiastical reviews, and was one of the first to struggle for his people's liberty and the union of the South-Slavs. During the Italian occupation of his diocese (1918–21) he strenuously defended religious and national liberty and was therefore interned in Frascati. He was set at liberty in March, 1920, but died some months later, in his seventy-first year.

Kuhn, Bela. See Hungary.

Kumbakonam, Diocese of (Kumbakonensis; cf. C. E., VIII–710c), in India, is entirely on British territory, although suffragan to the Archdiocese of Pondicherry, the capital of French India. Kumbakonam is a town of 68,000 inhabitants, while the total population of the whole diocese was counted at 3,350,000 in 1919, and in 1921 the Catholic population numbered 103,118 Tamilians.

The first bishop, Rt. Rev. H. M. Bottero, consecrated 30 November, 1899, died 21 May, 1913, and was succeeded by the present incumbent, Rt. Rev. M. A. Chapuis, consecrated titular Bishop of Castoria and made coadjutor to Bishop Bottero 25 July, 1911.

During the World War 13 of the clergy of this diocese did service in France and Belgium, and 2 in Macedonia, and of these 2 were killed in action, 2 wounded, 1 awarded the *médaille militarie*, and 3 the *croix de guerre*.

The language generally used in this territory is Tamil, a Dravidian language with many words borrowed from Sanscrit; the educated people, however, also speak English. By present statistics there are 40 parishes, 25 churches, 470 chapels, 1115 mission stations, 47 secular priests, 41 European and 89 native Sisters, and 39 seminarians. Besides the college, which is under the management of an Indian gentleman, assisted by a staff of native teachers, there are 3 high school and 65 elementary schools with 183 teachers and 3664 pupils, and 1 industrial school with 5 teachers and 51 pupils. A school for girls, known as the "big school," is under the management of the mission with a staff of 11 native Sisters. About 50 of the schools are aided by the Government. The charitable institutions comprise 1 home for the aged with 77 inmates, 1 home for lepers with 202 inmates, 1 refuge for women with 36 inmates, and 1 nursery with 96 children. The Apostolic Union and League of Priestly Holiness are established among the clergy, and 5 temperance societies among the laity.

Kurth, Godefroid, historian, b. at Arlon, Belgium, 11 May, 1847; d. at Assche, on 4 January, 1916. He went to Louvain for his higher studies and there laid the foundation of that painstaking and accurate scholarship and fascinating literary expression which characterize him as a writer. He is credited with having introduced into Belgium a new school of historical and apologetic exposition. His favorite theme was the Middle Ages, especially the rôle his country played during that period. He cooperated with Henri Joly in his "Psychologie des Saints." His "Beginnings of Christianity" went through six editions. In fifteen years 10,000 copies

of his "Church at the Turning Points of History" were sold. He was endowed with the gift of eloquence and was in constant demand as a lecturer. He was the founder and editor of the "Archives belges." Among his other important writings are "La Frontière linguistique en Belgique,," "Histoire poétique des Mérovingiens," "Clois," "Notger de Liège et la civilisation an X^{e} siècle," and "La Cité de Liège au moyen âge."

Kwang-chau-wan. See INDO-CHINA.

Kwango, PREFECTURE APOSTOLIC OF (cf. C. E., VIII–711d), in Belgian Congo, Africa. The center of the mission is at Bergeyck St. Ignace (Ki-Santu), where there is a large Gothic church, the dwelling of the missionaries, the convent of the Sisters of Notre Dame de Namur, a normal school for catechists, workshops, and a printing press. There are in the prefecture: 4 stations and 300 *fermes-chapelles,* 13 Jesuit missionaries and 8 lay Brothers, 17 Sisters of Notre Dame of Namur, 3 churches, and 16 chapels. The Catholics number 2778. The present prefect apostolic is Rt. Rev. Stanislas de Vos, S. J., elected 25 September, 1911.

Kwang-si, VICARIATE APOSTOLIC OF (cf. C. E., VIII–712a), in China, erected into a vicariate apostolic 6 April, 1914, and confided to the Foreign Missions of Paris. The present vicar apostolic is Rt. Rev. Maurice-Francois Ducœur, M. E., b. 1878, ordained 1901, named titular Bishop of Barbalissus and Prefect Apostolic of Kwang-si in 1910, consecrated 1911, named vicar apostolic in 1914. The establishment of the Sisters of St. Paul of Chartres has been closed for lack of personnel, the last Sisters having left Lung-chow, 5 February, 1918, for the hospital of Hanoi. The population of the diocese is 9,000,000, of whom 4716 are Catholics and 3216 catechumens. There are 26 missionary priests, 4 native priests, 23 churches, 27 chapels, 47 oratories, 156 stations, a theological and preparatory seminary with 16 students, 31 schools for boys, 10 schools for girls, 2 colleges, 11 orphanages, 5 hospitals, 17 Little Brothers of Mary, 19 Chinese nuns.

Kwang-tung. See CANTON.

Kwei-chou, VICARIATE APOSTOLIC OF (cf. C. E., VIII–713d), in China. The present vicar apostolic is Rt. Rev. Francois-Lazare Seguin, M. E., b. 1868, ordained 1891, vicar coadjutor and titular Bishop of Pinara 1907, vicar apostolic in 1913, succeeding Rt. Rev. Mgr. Guichard, deceased. There were thirty odd missionaries mobilized in 1914, all of whom returned to the mission in the first months of the war, except four, of whom three returned in 1919 and the fourth died of exhaustion in the service of the wounded. During recent years there has been a recrudescence of brigandage in Kwei-chou, a cholera epidemic, and a terrible famine which still continues. The population of the vicariate is 9,000,000, of whom 34,034 are Catholics and about 35,000 catechumens. There are 50 parishes or districts divided into 250 stations; 123 churches and chapels, 40 missionary priests and 29 native priests, 2 preparatory schools with 50 pupils, 1 preparatory seminary with 19 students, 1 theological seminary with 23 students, 44 elementary schools for boys with 1062 pupils, 41 elementary schools for girls with 609 pupils, 3 orphanages, a hospital which has neither medicines, nurses, or remedies, but is merely a refuge for the sick poor, 84 of whom have received baptism *in articulo mortis.*

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Labor and Labor Legislation (cf. C. E., VIII-719b).—The most important developments in American labor legislation during the last decade relate to workmen's compensation, child labor, and the adjustment of industrial disputes. In the great majority of our States the old employer's liability statutes and practices have been supplanted by laws which enable an injured workman or his heirs to obtain compensation without a lawsuit and through administrative commissions. The word "compensation," instead of "liability," connotes a complete change in both the theory and the practice of dealing with occupational injuries. Under the old system the employer was "liable" for such injuries, but only when he was at fault. In the present system the industry is made accountable, whether or not any blame attaches to the employer. Hence the employee is not required to show that he did not mean to assume the risk of injury, nor that his "fellow servants" are free from blame, nor (as a rule) that his injury was not due to his own negligence. All that is necessary is to establish the fact of injury. The new conception is that the majority of accidents are not anybody's "fault," but are, in the existing circumstances, unavoidable. Hence the injured man receives "compensation" instead of "damages," the extent of the injury determining the amount of compensation. In some of the States the rates of compensation are still too low, but even in these States the injured workers secure a far greater indemnity than was possible under the old system.

The child labor laws have been improved in many States. At present not more than half a dozen States are grievously backward in this respect. To meet their obstinacy two statutes were enacted by Congress. The first forbade the shipment in interstate commerce of the products of establishments employing children under fourteen years of age. This law was declared unconstitutional by five of the nine justices of the United States Supreme Court. The second national statute imposes a tax of ten per cent on the net profits of such industrial establishments. Its constitutionality has not yet been determined.

The National War Labor Board was composed of six persons representing the employers of the country, an equal number representing employees, with an impartial person as chairman of each group. The board possessed effective powers of investigation, but its decisions were not compulsory. Nevertheless, it was able to prevent the occurrence of any important strike or lockout. Unfortunately it was abolished by Congress a few months after the armistice.

The Railroad Labor Board is a legal body, consisting of three men representing the companies, three representing the employees, and three representing the general public. While it has adjusted many minor disputes and prevented one great strike, it lacks an industrial code, or set of principles, such as that provided for the guidance of the National War Labor Board.

The Kansas Industrial Court is a tribunal of three judges having power to adjust all disputes in four industries, namely, food, fuel, clothing, and transportation. Its decisions are legally binding upon both parties. Nevertheless, it has not prevented all strikes, nor proved satisfactory even to all employers. Most probably it will not be copied by many other States, nor long survive in its present form in Kansas.

Aside from workmen's compensation laws, no form of social insurance has yet been enacted in the United States. All competent students of industrial conditions realize that the wage earning classes will not have sufficient security until they are protected by insurance against sickness, accidents, invalidity, old age, and unemployment. All these contingencies and liabilities should be met by industry, since industry is at once the beneficiary of the wage earner's life work, and the only source of provision for his life needs.

The general condition of the laboring classes cannot be regarded with any degree of complacency. The best statistical estimates show that, measured by purchasing power, wages in the United States have rather steadily declined since the beginning of the present century (see articles in the "American Economic Review," December, 1914, June, 1917, and September, 1921). While the right of labor to at least a living wage is more frequently recognized than was the case twenty-five, or even ten years ago, it has not been formally adopted, either in theory or in practice, by the majority of industrial concerns. Labor organizations have steadily increased in numbers and power, but they have been unable to secure recognition from some of our greatest industrial corporations. Nor have they yet begun to show anything like an adequate appreciation of their industrial responsibilities. Class antagonism has increased greatly in the ranks of both employees and employers. From present conditions and tendencies it seems clear that industrial peace, stability, and justice will not be approximated until such changes are made in labor's status as will make the worker more interested in his work, through participation in management, profits, and ownership.

JOHN A. RYAN.

Lacedonia, DIOCESE OF (LAQUEDONIENSIS; cf. C. E., VIII-732c), in the province of Avellino, Southern Italy, suffragan of Conza. Rt. Rev. Gaetano Pizzi appointed to this see 21 July, 1907, was transferred to San-Severo, 5 November, 1912. The see remained vacant until 22 September, 1915, when Rt. Rev. Cosma Agostino, Bishop of Ariano, was appointed administrator apostolic and governed the diocese until 22 May, 1916. A new bishop was then appointed in the person of Rt. Rev. Francesco Maffei, born in Bisaccia, 1855, and serving as canon penitentiary at the time of his appointment. The statistics of 1920 credit the diocese with 27,300 Catholics, 11 parishes, 95 secular and 2 regular clergy, 10 seminarians, 2 Brothers, 4 Sisters, and 51 churches or chapels.

Lacombe, ALBERT, Apostle of the Cree and Blackfeet Indians, b. at Saint-Sulpice, Quebec, on 28 February, 1827; d. at Midnapore, Alberta, on 12 December, 1916. He was ordained at St. Hyacinthe on 13 June, 1850, and two years later he joined

Mgr. Taché in the mission of the Northwest. He evangelized the Pembina *métis* and the Crees in the mission of Lake St. Anne, and in 1855 he joined the Oblates of Mary Immaculate. In 1860 he was among the Blackfeet, and three years later founded a mission, which he named Albert after his patron saint and which has since given its name to the province of Alberta. About this time he went among the nomadic Crees and established the mission of St. Paul on the Saskatchewan in 1866; later he gave himself up to the wandering Blackfeet; among both tribes his efforts met with great success. In 1876 he became the agent for Catholic and French immigration into Manitoba; and a few years later he devoted himself to the spiritual interests of the workers engaged in constructing the Canadian Pacific railroad. In 1882 he was again laboring for the Indians around Calgary, McLeod, and Pincher Creek. He rendered great service to the Government by securing the neutrality of the powerful Blackfeet tribe during the Rebellion of 1885. He was sent to Europe many times in the interests of his congregation, and visited Austria in 1900 and 1904 in behalf of the Ruthenian Catholics. Father Lacombe was a master of several Indian languages, and among his works are a Cree grammar and lexicon, a New Testament and a prayer-book in Cree, and a catechism and prayer-book in Santeux.

La Crosse, Diocese of (Crossensis; cf. C. E., VIII–735b), in State of Wisconsin, suffragan of Milwaukee, lost its third bishop on 6 June, 1921, through the death of Rt. Rev. James Schweback, D.D., who had filled the see since 1892. He was succeeded by Rt. Rev. Alexander J. McGarick, D.D., who was appointed to the see 21 November, 1921. He was born in Chicago in 1863 and educated in the district school of Fox Lake, and at St. Viateur's College, Kankakee, Ill. He was consecrated titular Bishop of Marcopolis and auxiliary to the Bishop of Chicago on 1 May, 1899. He is the author of "Some Incentives to Right Living."

By present statistics the Catholic population of this diocese is approximately 116,608, and the following religious communities work among the faithful, men: Jesuits, Dominicans, Fathers of the Holy Ghost, and Missionary Fathers of the Sacred Heart; women: Franciscan Sisters of Perpetual Adoration, Sisters of the Third Order of St. Dominic, of the Sorrowful Mother, Hospital Sisters of St. Francis, School Sisters of Notre Dame, Sisters of St. Dominic, Franciscan Sisters of Charity, School Sisters of St. Francis, Sisters of the Third Order of St. Francis of Assisi, Sisters of St. Benedict, Polish Sisters of St. Joseph, and Sisters of the Society of the Divine Saviour. There are 156 parishes, 235 churches, 79 missions, 1 monastery for men and 1 for women, 189 secular priests, 53 regular, 3 convents for women with 1450 Sisters, 1 college for men with 24 teachers and an attendance of 400, 2 colleges and academies for women with an attendance of 380, 4 high schools with an attendance of 320 boys and 125 girls, and 90 elementary schools. The charitable institutions include St. Michael's Orphanage and 7 hospitals, 4 of which have training schools for nurses. Practically all the public institutions admit the ministry of Catholic priests. St. Joseph's Priests' Fund Association and the Eucharistic League for Priests are organized in the diocese and various parish societies are established among the laity.

Lafayette, Diocese of (Lafayettensis), was erected by Pope Benedict XV on 11 January, 1918. The territory assigned to it was taken from the Archdiocese of New Orleans, and comprises all the civil parishes (counties) of the State of Louisiana, west of the Atchafalaya River, i. e., St. Mary, Iberia, St. Martin, St. Landry, Evangeline, Acadia, Lafayette, Vermilion, Cameron, Jefferson Davis, Calcasieu, Allen, and Beauregard, these parishes forming the southwestern part of the State. Rt. Rev. Jules B. Jeanmard was appointed its first bishop and consecrated in New Orleans 8 December, 1918. He was born on 15 August, 1879, in the territory of his future diocese, and therefore has the distinction of being the first Louisianian to be elevated to the episcopal dignity.

Possibly nowhere in the continental United States can there be found a population so homogeneous in racial character and religion as one finds in this part of Louisiana. The vast majority of the 170,000 Catholics of the territory are descendants of the Acadian refugees, who were driven out of Nova Scotia and who, after many vicissitudes and migrations, found new homes in southwest Louisiana, where they gradually congregated in the latter half of the eighteenth century (1764–1788). There were then a few French settlements in this territory and while the Acadians built their habitations around the existing points of civilization, they did not hesitate to found villages of their own, and gradually spread along the water courses (bayous) and throughout the vast prairies. Hence very early in this part of the United States we find distinctively Catholic settlements, which at present (1921) can look back on a hundred years and more of organized Catholic parish activity; the century old church records of St. Martinville, Opelousas (1777), Grand Coteau (1819), and Lafayette (1821) have few equals in the United States, in historical value and interest. Acadian families are usually very large, and so we need not wonder that the descendants of the original few thousand settlers form to-day by far the major portion of the inhabitants of thirteen civil parishes (counties).

The language of the people is mostly French, with a fair knowledge of English in the larger places, and while the western parishes received in the eighties and nineties a considerable influx of settlers from the Middle West, it is only in the new towns that English has superseded the language of the original inhabitants.

The rapid growth of the schools, parochial as well as public, and commercial necessity have also been responsible for the gradual spread and growing importance of English in church and mart.

With the language they retained the religion of their ancestors, although priests were few and their territory so extended that the outlying districts saw the missionary but a few times a year. The new cities, such as Crowley, Jennings, and Lake Charles, are prosperous communities with flourishing Catholic congregations, surrounded by a territory whose well cultivated rice fields are mostly owned by the old Acadian settlers. New methods in agriculture, together with the native aptitude and industry of the Acadians, have already produced a state of affluence that seems to guarantee still greater material prosperity for the ever increasing population.

Ecclesiastically the new diocese is well organized, having 52 parishes with resident priests, while 50 missions and 11 stations are visited at regular intervals. In many of these missions conditions are so favorable that only the dearth of priests prevents their being made parishes with resident pastors. Since the creation of the diocese seven new parishes have been erected. More priests is the crying need of the Diocese of Lafayette, and there-

fore the energetic Bishop Jeanmard is putting forth his best efforts to foster native vocations, to secure more priests, and to systematize the work of recruiting and financing the education of the prospective students. At present there are 32 students preparing for the holy priesthood.

As one of his first administrative measures the bishop appointed a superintendent of schools, and set out to co-ordinate the efforts of the existing institutions and to inspire pastors and people with the ideal of Catholic school activity. The superintendent was directed to systematize the work in the elementary grades, and lay down the lines for the standardization of the high schools, and to-day a system is in operation which only awaits the multiplication of the schools to produce great results for the Catholic life of the coming generation. The lack of teachers is a serious handicap, and several places are only awaiting the arrival of religious to open schools that would be patronized by hundreds of pupils. At present there are 30 elementary schools directed by 354 teachers with 5805 pupils attending; 18 parish high schools have enrolled 374 pupils. A state-approved normal school is being conducted by the Religious of the Sacred Heart, who also conduct an academy with 79 young ladies in attendance. St. Charles College at Grand Coteau, with an attendance of 150 students, is in charge of the Jesuit Fathers, and is the only institute of higher learning for men in the diocese. St. Patrick's Sanitarium at Lake Charles is being conducted by the Sisters of Charity of the Incarnate Word.

During the World War the diocese furnished a large quota of men for the service of the country, and three of its priests served with the colors.

As within the confines of the diocese there is a large colored population, many of whom are Catholics, it is the aim of the bishop to provide them with their own churches and priests, and to-day there are 5 parishes for the colored people with resident pastors in the larger centers of population, i. e., Lafayette, New Iberia, Opelousas, Crowley, and Lake Charles. The Fathers of the Holy Ghost and the Josephite Fathers are in charge of these churches, and are doing splendid work in church and school. In Lafayette there is an industrial institute for colored pupils, which has an attendance of 116 children, while the colored parish schools of the diocese have about 2000 pupils enrolled. Parishes, 52; churches, 102; missions, 50; stations, 11; convents: men 2, women 1; priests: secular 51, regular 26; Sisters, 425; seminarians, 32; colleges: men 1, teachers 14, attendance 150; high schools 18, teachers 22, attendance 374; academy 1, teachers 6, attendance 71; normal school 1, teachers 3, attendance 18; elementary schools 30, teachers 354, attendance 5805; industrial school 1, teachers 5, attendance 116.

Lafon, André, poet and novelist, b. in 1883 at Bordeaux; d. there in May, 1915. In his early childhood his family, which was in lowly circumstances, moved from Bordeaux to Blaye, where he studied at the municipal school, in which, after completing his education, he secured a position as prefect of discipline. Later he became a teacher in the lycée at Bordeaux, and while there he published a small volume of poems entitled "Poèmes Provinciaux." He next obtained a transfer to the Lycée Carnot at Paris, but shortly secured a more congenial position in the Catholic College of Ste Croix at Neuilly. In Paris he was welcomed by a group of young Catholic writers associated with "L'Amitié de France," a quarterly review; among them were Valléry-Radot, Jammes, and especially Mauriac, a fellow-Girondin. His association with Mauriac was followed by remarkable progress in the spiritual life as is revealed in his private correspondence. "La Maison Pauvre," a volume of poems depicting the daily humble peasant life, and containing many frankly religious effusions, appeared shortly after his arrival in Paris and secured his reputation as a poet. In 1912 the French Academy crowned his first novel, "L'Elève Gilles," awarding it the new 10,000 francs prize for literature. It is the portrayal of the soul of a poor child, and is in part a reflection of his own life. His second novel, "La Maison sur la Rive," an attempt to reveal the soul of a girl, appeared in 1914, and is full of charm, but was not so successful. When the war broke out he volunteered again and again for active service, despite his ill-health, but he never got beyond the training camp at Souge, as he was stricken with scarlatina and died in the military hospital at Bordeaux.

Lagos, Vicariate Apostolic of. See Benin.

Lahore, Diocese of (Lahorensis; cf. C. E., VIII–742d), in Northern India, suffragan of Simla. Formerly suffragan of Agra, this see has been a part of the ecclesiastical province of Simla since 13 September, 1910, when, in order to form this new archdiocese, the districts of Kulu, Lahul, Mandi, Spiti, and Suket were taken from Lahore. The present bishop is Rt. Rev. Fabian Anthony Eestermans, O. M. Cap., to whom this territory is entrusted. Born in Meerles, Belgium, 1858, he entered order in 1878, and was ordained in 1883, served as a professor at Bruges, was sent to the Indian mission in 1889, and was appointed bishop 11 April, 1905. Out of a total population of 15,836,000 the diocese counts a Catholic population of 26,591 (3277 Europeans, 23,314 Indians), and 16,453 catechumens. It is served by 36 Capuchin Fathers, 50 churches and chapels, 23 stations with resident priests, 8 convents with 60 Sisters, 1 preparatory seminary with 16 boys, a college for boys under the Patrician Brothers with 10 teachers and 170 students, 3 high schools with 10 teachers and 130 girl and 40 boy students, an academy for Indian children with 15 teachers and a total attendance of 400, 23 elementary schools with three or four teachers in each, teaching 1600 children, and 2 industrial schools conducted by the nuns with 80 pupils. The government asylum for insane women is in charge of the Franciscan Sisters, and 8 dispensaries are established. Nearly all the schools receive aid from the Government. A Catholic Association is formed in Lahore, and a small weekly paper, "Catholic News," is published for the Catholics of the diocese only.

Laibach, Diocese of. See Ljubljana.

Lalemant, Gabriel (cf. C. E., VIII–752b).—The cause of his beatification was introduced at Rome 9 August, 1916.

Lamego, Diocese of (Lamacensis; cf. C. E., VIII–761c), in the province of Beira, Portugal, suffragan of Braga. The see is filled by Rt. Rev. Francisco José Ribeiro de Vieira Britto, born in Rendufinho, Portugal, 1850, appointed Bishop of Angra 27 February, 1892, and transferred 9 June, 1902. On 4 August, 1921, a coadjutor bishop was appointed in the person of Rt. Rev. Augustin de Jesus e Souza, canon theologian, made prothonotary apostolic 30 September, 1920, consecrated titular Bishop of Hauara 21 November of the following year. With the exception of Braga, Lamego is the oldest diocese in Portugal, and counts 266,000

Catholics, a few Protestants, 287 parishes, 465 priests, 310 churches, 1144 public chapels and 110 private oratories (1920 statistics).

Lamennais, JEAN-MARIE-ROBERT DE (cf. C. E., VIII–765c).—The cause of his beatification was introduced at Rome 22 March, 1911.

Lamp, THE, a Catholic monthly devoted to Church unity and missions, founded under Anglican auspices by Very Rev. Paul James Francis, S. A., and making its first appearance on Candlemas, 1903. When the Society of the Atonement was received into the Catholic Church on 30 October, 1909, with its name and institute, "The Lamp" continued to make its monthly appearance without interruption. Its average circulation for the first six months of 1921 was 160,000 monthly. "The Lamp" is the organ of the Society of the Atonement and of its activities, St. John's Atonement College which prepares for the friar-priesthood, the Rosary League of Our Lady of the Atonement, the Union That Nothing Be Lost, which is the missionary agency of the Society, and of the Church Unity Octave in the propagation of the observance of which it was the first to be interested. "The Lamp" is edited by The Friars of the Atonement, at Graymoor, Garrison, N. Y.

Lamy, ETIENNE-MARIE-VICTOR, author and secretary of the French Academy, b. at Cire, Jura, on 2 June, 1845; d. on 9 January, 1919. He studied under the Dominicans at Sorrèze, and later at the Collège Stanislas. Subsequently he won his doctorate of law with a thesis on the Bourse in ancient, medieval, and modern days. In his youth inspired by Père Lacordaire he took the resolution, which he carried out in later manhood, of serving France through the religion of Christ. Nominated to the National Assembly at the age of twenty-five, he voted against the peace with Germany in 1871. By his gift of eloquence and especially by his remarkable Report on the Navy Budget, 1878, he established his position as a parliamentarian of first rank and seemed to assure his early inclusion in the Cabinet. But this was not to be. Lamy was a Catholic; he stood for the liberty of higher education and so fought the anti-Catholic monopolistic school law of Jules Ferry in 1879, with the consequence that in 1881 he was defeated for re-election. Thereafter he fought his fight for Christian France in the literary field. He became editor of "Le Correspondant" and wrote for the "Journal des Débats," "La Revue des Deux Mondes," and won a great literary reputation. In 1905 he was elected to the French Academy and on the death of Thureau-Dangin succeeded as perpetual secretary. Startled by the increasing decline in French natality consequent on the spread of non-Catholic principles of morality, he enabled the French Academy through his generosity to offer annually the two Etienne Lamy prizes of 10,000 francs each, for large families. For many years he began his day's work by hearing early Mass. Among his chief works are: "La France du Levant" (1898), "Le second Empire" (1895), "La Femme du demain" (1899), "Aimée de Coigny" (1900), "Fausses républiques," Témoins de jours passés" (1909; 1913).

Lanciano, ARCHDIOCESE OF (LANCIANENSIS; cf. C. E., VIII–774d), in the province of Cheti, Southern Italy, with the perpetual administration of Ortona (Ortonensis). This see is now filled (1922) by Most Rev. Nicola Piccirilli, born in Chieti, 16 October, 1855, appointed Archbishop of Santa Severina, 30 May, 1896, transferred to Conza, 14 November, 1904, and again transferred to this see 25 April, 1918, to succeed Most Rev. Angelo della Cioppa, appointed 22 June, 1896, d. 29 January, 1917. On 11 March, 1919, Archbishop Piccirilli was named administrator of Vasto. On 5 February, 1909, the cathedral was erected into a minor basilica. According to 1920 statistics Lanciano counts 37,209 Catholics, Ortona, 60,400 Catholics; there are in the two dioceses, 20 parishes, 100 secular and 8 regular priests, 12 seminarians, 5 Brothers, 25 Sisters, and 102 churches or chapels.

Langres, DIOCESE OF (LINGONENSIS; cf. C. E., VIII–780d), in the department of Haute-Marne, France, suffragan of Lyons. Rt. Rev. Marie-Augustin de Durfort de Civrac de Lorge was appointed to this see 9 February, 1911, to succeed Bishop Herscher (retired 24 December, 1910), and filled it until his transfer to Poitiers 3 September, 1918. The present incumbent, Rt. Rev. Théophile-Marie Louvard, born in Radon, France, 1858, ordained 1882, was a professor and then superior of the school of St. Francis de Sales at Alençon (1898), named an honorary vicar general and appointed bishop 10 March, 1919. A decree of 4 September, 1918, gave to the cathedral chapter the dignity of a deaconate; the right of nomination is reserved to the Holy See. During the World War 158 priests and 29 seminarians were mobilized from this diocese, and of this number 25 gave up their lives, 4 were taken prisoners, 2 were decorated with the *légion d'honneur,* 4 with the *médaille militaire,* 47 with the *croix de guerre,* a number with the *médaille des épidémies,* and 84 with other citations. By 1920 statistics the diocese counts a Catholic population of 214,785, 444 parishes, 3 archpresbyteries and 29 deaneries, 540 priests, of whom 307 are pastors, 29 vicars, 55 professors, 23 vicars general, canons and chaplains, 58 priests serving in other dioceses, 23 vicariates, 1 lower seminary, 1 upper seminary, 2 ecclesiastical institutes, and 16 religious communities.

Lang-son and Kao-bang, PREFECTURE APOSTOLIC OF (DE LANG-SON ET CAOBANG).—This prefecture was erected by a Decree of 13 December, 1913, and comprises a vast mountainous territory in the northeastern part of Tonkin, along the Chinese frontier. Originally the bed of a primitive sea, about three-fourths of this territory is rock, some of the rocks being 4000 feet high. It extends over an area of 7722 sq. miles, but owing to its peculiar formation is very sparsely populated, the principal inhabitants being a few old tribes such as the Thos, Mings, Mans, Meos, and Lalos, with a few thousand Chinese and Annamites who have migrated from China and Annam. Until its erection into a prefecture this territory had only three poor chapels and three Dominican Fathers who had worked there for seven or eight years and gathered together a community of 514, some of them converts, but for the most part Annamites who had come from the Delta. The territory was left in charge of the Dominicans (of the province of Lyons), who now number 10, and are assisted by 4 secular priests, 19 catechists, 45 student catechists, 27 seminarians and 23 native Sisters. The number of Christians has increased remarkably considering the almost insurmountable difficulties, the total number now being 1854. About 200 of these, however, are orphans or infirm people who are totally dependent on the charity of the priests who are practically without resources. The first and present prefect apostolic is Rev. Bertrand Cothonay, appointed 7 January, 1914. Latest statistics credit the mission with 10 quasi-parishes, 6 churches, 8 chapels, 15 mission stations, 1 seminary, 6 elemen-

tary schools with 6 teachers and 75 pupils, 1 home for the blind, and 2 orphanages.

Laos, Vicariate Apostolic of (Laotiensis; cf. C. E., VII–773c), in the province of Nakhon-Phanom, Siam, with episcopal residence at Nong-sëng. It is entrusted to the Foreign Mission of Paris. The last vicar apostolic was Rt. Rev. Constant-Jean-Baptiste Prodhomme of this congregation, born in Garron, France, 1849, appointed titular Bishop of Gerrha, 2 June, 1913, died 19 August, 1920. His successor has not yet been appointed. The territory includes a population of 2,500,000, of whom 32,858 are Catholics, and 1172 catechumens. The 1920 statistics credit the vicariate with 52 European missionaries, 19 native priests, 8 seminarians, 54 churches and chapels, 33 catechists, 22 orphanages with 304 children, 15 native religious, and 35 schools with 797 pupils.

La Paz, Diocese of (Pacensis; cf. C. E., VIII–795b), in Bolivia, South America, suffragan of La Plata. Rt. Rev. Manuel-José Pena, appointed to this see 24 October, 1911, died in 1915, and was succeeded by Rt. Rev. Dionisio Avila, appointed 27 January, 1916, d. 3 July, 1919. The present incumbent Rt. Rev. Celestino Loza, was then appointed 20 June, 1920. This diocese, which has a population of 500,000, is credited by the 1920 statistics with 90 parishes, 4 houses of religious, 8 convents of Sisters, 2 hospitals and 3 asylums for orphans and the aged.

La Plata (or Charcas), Archdiocese of (de Platensis; cf. C. E., VIII–798d), in Bolivia, South America, with episcopal residence at Sucre. Most Rev. Sebastiano Pifferi, who was appointed to this see 30 April, 1906, died 4 February, 1912, and was succeeded by the present incumbent Most Rev. Victor Arrieu, born in Sucre 1867, served as vicar capitular of the diocese and was appointed 13 January, 1914. The 1920 statistics credit the diocese with 366,560 Catholics; 134 parishes, 200 priests, and 515 churches or chapels.

La Plata, Diocese of (de Platensis; cf. C. E., VIII–798b), in the states of Buenos Aires and Pampa, in the Argentine Republic, S. A., suffragan of Buenos Aires. This see was filled by Rt. Rev. Juan Nepomucene Terrero y Escalada, from 7 December, 1900, until his death 10 January, 1921. He was succeeded by Rt. Rev. Francisco Alberti, born in Buenos Aires 1865, appointed titular Bishop of Siunia and auxiliary in this diocese 21 February, 1899, then named auxiliary at Buenos Aires, and transferred to the See of La Plata, 13 July, 1921. The diocese extends over an area of 174,141 sq. miles and comprises a population of 2,300,000; 101 parishes and 128 churches or chapels.

Larino, Diocese of (Larinum; cf. C. E., IX–4a), in the province of Campobasso, Southern Italy, shows a slight increase in Catholic population, the number of Catholics in the diocese now (1921) being 80,000 as against 79,000 in 1910. The present bishop, Rt. Rev. Antonio Lippolis was born at Alberobello, Diocese of Bari on 19 January, 1865, and was elected to the See of Larino, January, 1915, to succeed Rt. Rev. Bishop Trenta, who was transferred in 1914 to the See of Viterbo.

The present statistics of the diocese show 21 parishes, 57 churches, 2 monasteries for men and 1 for women, 64 secular and 6 regular clergy, 4 lay brothers, 9 religious houses for men and 3 for women, 1 seminary with 8 seminarians, 1 college for men with 6 instructors and 50 students, 3 technical schools with 8 instructors and 200 students, 10 elementary schools with 10 instructors and 300 students. The various charitable institutions include 1 home, 2 asylums, 1 hospital, settlement houses and day nurseries; 1 society is organized among the clergy, and 1 among the laity.

La Rochelle, Diocese of (Rupellensis; cf. C. E., IX–6a), comprises the entire department of Charente-Inférieure, in France. It carries the united title of Saintes (Santonensis) and is suffragan of the Archdiocese of Bordeaux. The see is filled by Rt. Rev. Jean-Auguste-François Eyssautier, born in Entrevaux 1844, studied at Digne and La Rochelle, was ordained in 1868, served as a professor at the College of Pons, made an honorary canon in 1878, vicar general in 1893, superior of the College of Pons in 1894, appointed 27 November, 1906, and made an assistant at the pontifical throne 11 April, 1918, on the occasion of his sacerdotal jubilee. In 1920 in accordance with instructions from the minister of agriculture, Bishop Eyssautier was made a member of the wheat committee in Charente-Inférieure. The same year a social diocesan congress of the Catholic Union of Aunis and Saintonge was held at La Rochelle, 6 and 7 July, with the bishop presiding. The upper seminary, closed since July, 1913, was reopened in October, 1920, and now has forty students. The lower seminary was re-established some years before and in 1915 had 71 students. However, this diocese, like most of the others in France is suffering from a scarcity of vocations which becomes particularly serious in view of the depleted ranks of the clergy caused by the World War. During the war 254 of the clergy were mobilized and of this number 34 gave up their lives, 3 were decorated with the *légion d'honneur*, 3 with the *médaille militaire*, and 48 with the *croix de guerre*. In all 83 priests of this diocese died during the war. In 1921 there were 121 priests less than in 1891, and 226 parishes were without resident priests. The diocese counts 450,871 Catholics, of whom 36,371 are in La Rochelle proper; according to 1920 statistics it has 46 first class parishes, 326 succursal parishes, and 49 vicariates, formerly supported by the state.

La Salette, Missionaries of (cf. C. E., IX–9a).—The provincial house for America is at Hartford, Conn., where 46 Fathers have charge of 6 parishes and an apostolic school where boys from twelve to eighteen years are received. There is a similar school at Tournai in Belgium.

Lateran Canons. See Canons Regular of the Lateran.

Latter Day Saints, Church of Jesus Christ of. See Mormons.

Latvia, a republic along the southern part of the Baltic littoral, consisting of the former Russian Province of Courland (10,435 sq. miles), four southern districts (Riga, Wenden, Wolmar, Walk) of the former Russian province of Livonia (8715 sq. miles), and three western districts (Dvinsk, Reshitza, Lutsin) of the former Russian province of Vitebsk (5292 sq. miles), a total of about 24,440 sq. miles or including inland lakes, about 25,000 sq. miles. The chief towns are Riga, the capital, with a population of 569,100 (1914), Libau (90,744), Mitau (46,860), Windau, Wenden, Wolmar. The first three are important ports on the Gulf of Riga. The census taken on 15 June, 1920, showed a population of 1,503,193 in Latvia. Of these, 1,416,090 are Latvian citizens and 87,103 foreigners. Of the Latvian citizens, 80.41% were Letts, 8.86% Russians, 4.29% Jews, 3.23% Germans, 2.19% Poles, .52% Lithuanians, .25% Esthonians, and .25% other nationalities.

Religion.—The new Constitution of Latvia provides for religious freedom, there being no State Church. In Riga, Windau, and southeast of Livonia there are about 200,000 Greek Orthodox Letts.

Education.—Before the war there were 98 secondary schools in Latvia with 22,000 pupils, or 1 secondary school for every 26,000 inhabitants. The percentage of illiterates, including children under the age of ten, is 21.5. In 1919 the Riga Polytechnical Institute became a Latvian University with over 3000 students. A Musical Academy has also been reopened in Riga.

Economic Conditions.—About 12,680 sq. miles of the area are in forest, 11,760 sq. miles in pasture land, 11,080 in arable land, 4280 in waste land, and 200 in gardens. Before the war the Latvian flax crop was about 35,000 tons per annum, but in 1919–20 only 16,000 tons were available for export. The forest lands yield about 172,500,000 feet of timber annually, 14% of which is exported. On 1 July, 1920, there were 1242 industrial enterprises in Latvia, employing 12,000 hands. During the German offensive against Russia, the Russians devastated the country in order to leave nothing but the bare land for the invaders, thus completely destroying the economic life of the country. In 1920, 119 works were subsidized and the amount of subsidy was 19,211,461 rubles (1 ruble = $0.51 normal exchange). Before the war Riga was the leading port of the Russian Empire, the total turnover of its trade being over $18,000,000. In 1920 the export trade, most of which (67%) went to Great Britain was valued at 1,075,500,000 rubles; the imports, 2,061,100,000 rubles.

Railways.—Three Russian steam lines converge on Latvian ports, viz.: the Riga-Tsaritsin line, the Windau-Moscow line and the Libau-Romni line. On 1 January, 1921, 10 steamboats of 9003 tons and 29 sailing vessels of 7789 tons, making a total of 39 vessels of 16,892 tons were sailing under the Latvian flag. The railway mileage is 1715, of which 516 miles are of Russian gauge; 595 of European gauge, and 426 miles of narrow gauge. Three main lines connect the country with Russia.

Recent History.—The free state of Latvia was proclaimed at Riga on 18 November, 1918, and was recognized *de facto* by Great Britain, Japan, and Italy, and several of the smaller states. The Constituent Assembly met on 1 May, 1920, and after the resignation of the Provisional Government, which consisted of a State council of 102 members, a Coalition Government, responsible to the Assembly, was formed, all parties participating, with the exception of the Social Democrats. A Peace Treaty was signed with Moscow on 11 August and ratified by the Assembly on 2 September. It provided for the return to Latvia of public property, and for the release of Latvia from the liabilities of the former Russian Empire.

Lau, Jean Marie, and Companions. See Carmes, Martyrs of the.

Laurier, Sir Wilfred, statesman, b. 20 November, 1841, at St. Lin, Province of Quebec; d. on 17 February, 1919, at Ottawa; received his primary education in the parish school of St. Lin and then studied at Assumption College, in the Archdiocese of Montreal. He was a law student in McGill University at Montreal and was admitted to the bar in 1864. Seven years later he entered political life as a member of the Assembly for Drummond and Athabaska and was elected to the House of Commons in 1874; and in 1877 became Minister of Inland Revenue in the Mackenzie Administration. After a defeat by a very small majority in Quebec East, he was again and again elected, namely, in 1878, 1882, 1887, 1891, 1896, and 1900. In 1904 he went to the House of Commons and was chosen again in 1908, 1911, and 1917. He had been leader of the Opposition in the House ever since 1887, and on the defeat of the Tupper Ministry in 1896 was called by Lord Aberdeen to form a Ministry and become President of the Privy Council and in that capacity took part in settling the Manitoba Question about separate Catholic schools, not, however, by repeating the odious legislation but by diminishing the evil results of the measure. At the Queen's Jubilee in 1897, he was created a Knight of the Most Distinguished Order of St. Michael and St. George, and was accorded the leading place among the colonial representatives in the Jubilee procession, was made a member of the Imperial Privy Council, and received from the President of the French Republic the star of a grand officer of the Legion of Honor, the highest rank but one of the national order. On his return to Canada public honors were accorded to him in all of the principal cities and decorations of every description were bestowed upon him. Edinburgh and Glasgow were especially insistent on honoring him. In 1907 he attended the Imperial Conference at London as one of the representatives of Canada and was granted the freedom of the cities of London, Bristol, Liverpool, and other cities. In 1911 he represented Canada at the convention of King George. He finally fell from power in September, 1911, when the Liberals were beaten.

Lausanne and Geneva, Diocese of (Lausannensis et Genevensis; cf. C. E., IX–40b), in Switzerland immediately subject to the Holy See. Rt. Rev. Joseph Deruaz, appointed to this see in 1890, died 26 September, 1911, and was succeeded by Rt. Rev. André Bovet, born in Autigny, 1865, ordained 1891, served as first doctor of theology in the University of Fribourg in 1893, vicar at Neufchatel, professor in the college of St. Michel in 1894, federal chaplain of the Swiss army, director of the seminary, appointed bishop 30 November, 1911. In 1912 he was made president of the permanent committee of the international Marian Congress. Under his patronage various relief and charitable associations were organized during the World War, notable among them the Catholic mission for prisoners of war. Bishop Bovet died 3 August, 1915, and was succeeded by Rt. Rev. Placide Colliard, born in Attelens, Switzerland, 1876, appointed 6 December, 1915. He filled the see until his death 10 February, 1920, and the present incumbent, Rt. Rev. Marius Benson, was appointed to succeed him. Born in Turin in 1876 he made his studies at the seminary of St. John at Lyons and the University of Fribourg, was ordained in 1899, served as vicar at La Chaux-de-Fonds, professor of history at the seminary in 1907, at the university in 1908, superior of the seminary in 1919, and appointed bishop 7 May, 1920. In 1921 the first stone of a lower seminary now under construction at Geneva, was blessed.

During the World War the Catholic Mission of Switzerland, organized in this diocese, was the center of many activities in behalf of the warring countries. Bureaux were organized for investigating cases of persons who had disappeared, for visiting prisoners held in Germany, and in the Central Empires, for rendering religious service to those interned in Switzerland, for giving food and clothes to refugees, and for dispensing books of study and conducting lectures. The International Catholic Union was also established for the protection of

young girls, for supplying the prisoners' needs, for taking charge of correspondence with invaded countries, and to assist the civil prisoners in Austria and Hungary.

The statistics of 1920 credit the canton of Fribourg with a total population of 143,055, of whom 123,039 are Catholics, and about 19,000 Protestants. The diocese comprises 192 parishes, of which six are in the city of Geneva, a number of succursal parishes, 397 secular and about 100 regular priests, 1 upper seminary at Fribourg, 1 Catholic University and a number of ecclesiastical colleges. The city of Fribourg is rich in churches and religious houses. In making excavations in the cathedral in 1911 the tombs of three of the bishops were found, which had escaped the Bernese who had destroyed the original building. The tombs were those of Berthold of Neuchatel (1220), Henri de Bourgogne (1029), and Blessed Amédée de Clermont-Tonnerre, a Cistercian and ecclesiastical writer.

Lausitz (or Lusatia), Prefecture Apostolic of (Lusatiæ), in Saxony. This prefecture was erected in 1560 and its administration entrusted to the Chapter of Bautzen. On 24 June, 1921, the prefecture was suppressed and incorporated in the diocese of Meissen (q.v.).

Laval, Diocese of (Vallis Guidonis, or Valle-gudonensis; cf. C. E., IX–45a), in the department of Mayenne, France, suffragan of Tours. This see is filled by Rt. Rev. Eugène-Jacques Grellier, born in Joué, France, 1850, studied at Combrée and Angers, ordained in 1873, served as a vicar, chaplain of the retreat at Angers, pastor and vicar general, superior of the upper seminary, and appointed bishop 21 February, 1906, to succeed Bishop Gaey, retired. On the occasion of the five-hundreth anniversary of the apparition of Our Lady of Pontmain in 1921, celebrations were held in January, and again in June, in the presence of many archbishops and bishops. The same year, on 22 November, the cathedral of the Holy Trinity was consecrated by the bishop. This cathedral was begun in the eleventh century by the Benedictines of Le Mans, enlarged in 1150, the spire destroyed by fire in 1383 and again in 1563, and enlarged by the addition of the chapel of the Sacred Heart in 1575; in 1789 it had twenty altars served by more than sixty priests. By the 1911 census there were 350,637 Catholics in the diocese, of whom 30,225 were in Laval proper. The 1920 statistics credit it with 31 first class and 265 succursal parishes, and 210 vicariates formerly supported by the State.

Laval, Jacques-Désirè, missionary, b. at Croth, in the diocese of Evreux, France, on 18 September, 1803; d. in the Isle of Mauritius on 9 September, 1864. From early childhood he was noted for his love of the poor and his gentleness. He studied at Evreux and the Collège Stanislas, Paris, and in 1830 graduated in medicine. He practised his profession at St. André and St. Ivry-la-Bataille, Eure, with his usual charity, but not uncontaminated with the spirit of the world in which he mixed. Suddenly his view of life changed, and entering St. Sulpice he was ordained in 1838, and had charge successively of the parishes of Pinterville and Acquiguy. In 1841, filled with a desire to consecrate himself to the missions, he entered the Congregation of the Immaculate Heart of Mary, then recently founded by Ven. Fr. Libermann, and after its union with the Congregation of the Holy Ghost he was sent to Mauritius on 14 September, 1861, where he reproduced the life of St. Peter Claver. During these twenty-three years he brought into the Church about 67,000 negroes, then only recently emancipated. In addition he utilized his earlier professional experience to effectuate important sanitary and agricultural reforms. He died with a reputation for sanctity which has only increased since his death. The cause of his beatification and canonization was introduced at Rome on 26 June, 1918.

Lavant, Diocese of (Lavantinensis; cf. C. E., IX–49a), situated in the southern part of Styria, Jugoslavia, suffragan of Salzburg. This see is filled by Rt. Rev. Michel Napotnik, born in Gonoblitz, this diocese, 1850, appointed 26 October, 1889, and made an assistant at the pontifical throne 8 March, 1901. In 1911 a diocesan synod was held here. By latest statistics the bishopric is divided into 4 archdeaneries and 24 deaneries and comprises 221 parishes, 203 chaplaincies (68 unoccupied), 6 unoccupied offices and benefices, 356 priests engaged in the cure of souls, 35 secular priests and 68 regular clergy in other positions, 40 clergy without office, 728 churches and chapels, and 508,232 souls. The episcopal priests' seminary numbers 4 classes with 1151 students, and the "Maximilianum-Viktorinum," an episcopal seminary for boys has 8 classes with 48 students. The School Sisters of the Third Order of St. Francis of Assisi have 1 mother-house and 29 affiliated houses with 325 Sisters. They conduct a training school for women teachers, 14 girls' schools, 14 boarding schools, 5 kindergartens, 9 orphan asylums, 5 schools of domestic economy, 2 homes for servant girls, and 5 houses teaching housekeeping and sick-nursing. The Salesians of Don Bosco were established in the diocese in 1912, at Verzej, and number 5 priests, 5 clerical novices, and 3 lay brothers.

Law (cf. C. E., IX–64).—The laws of the Code do not bind the Oriental Church except when dealing with matters which from the very nature of the case affect it also; such, for instance, would be dogmatic laws, disciplinary laws merely declarative of the Divine law or those expressly including the Oriental Church. Acquired rights, privileges or indults granted by the Holy See to legal or physical persons and all liturgical laws are unaffected unless the contrary is expressly stated. All laws, whether universal or particular, opposed to the prescriptions of the Code have been abrogated, unless where the contrary is expressly stated regarding a particular law. Canons restating the old law are to be explained by the interpretations already given by approved authors. In cases of doubt whether any prescription of the canons differs from the old law, no departure from the old law should be made. All penalties, whether spiritual or temporal, medicinal or vindicatory, *latæ* or *ferendæ sententiæ,* if not mentioned in the Code are abolished. General disciplinary laws not explicitly or implicity contained in the Code lose all their force, unless they are found in the approved liturgical books or are merely confirmatory of the natural or positive Divine law; however, the punishments imposed by national, provincial, or diocesan synods and the penalties inflicted by particular legislation of the Holy See remain in vigor; so, too, do the dogmatic decrees of the Holy Office, the Biblical Commission, and other such bodies.

Laws of the Holy See are as a rule promulgated by publication in the "Acta Apostolicæ Sedis." Episcopal laws bind from the time of promulgation, if the contrary is not stated, the manner of their promulgation being left to the bishop. Merely ecclesiastical laws do not bind the unbaptized, or

the baptized who do not enjoy a sufficient use of reason, or those who, though they have the use of reason have not completed their seventh year, unless the law expressly states otherwise, thus they are obliged to go to confession at least once a year, and to make their Easter duty.

Peregrini are not bound by the particular laws of their territory when they are absent from it, unless the laws are personal or unless the violation injures some one in their own territory; neither are they subject to the laws of the place where they are, except laws enacted for the public welfare or those that determine the validity or liceity of legal acts performed there; on the other hand, they are bound by the general ecclesiastical laws, even if these are not effective in the locality in which they are. *Vagi*, however, are bound by the general laws and the particular laws of whatever place they are in.

Where there is a doubt of law, laws even invalidating and disqualifying do not take effect; if the doubt is one of fact the ordinary can dispense, if the case is one in which the pope is wont to dispense. No ignorance of invalidating or disqualifying laws excuses, unless the contrary is expressly stated. An authentic interpretation of a law, if restrictive or extensive or explanatory of a doubt, is not retroactive and requires promulgation; an interpretation given in a judgment or in a rescript concerning a particular thing has not the force of law and binds only the persons or affects only the thing in question. Laws containing an exception to the general law are to be interpreted strictly. Laws passed to provide against a general danger, bind even if in a particular instance the danger is absent. A law enacted by a competent authority abrogates an antecedent law if it expressly says so, or if it is directly contrary to it, or if it deals anew with the entire subject matter of the former law; but as a rule a general law does not derogate from the statutes of special territories or of individuals, unless the contrary is expressly stated. In case of doubt an earlier law is not to be presumed revoked, and the later law is as far as possible to be read in agreement with it. A precept given to any individual binds him everywhere, but it cannot be urged judicially; it ceases with the jurisdiction of the person who imposed it, unless it was imposed by an authentic document or in the presence of two witnesses. See also CODE OF CANON LAW.

Codex jur. can., 1-30; VERMEERSCH-CREUSEN, *Epit. jur. can.*, 26-93.

Lead, DIOCESE OF (LEADENSIS; cf. C. E., IX–98c), during the administration of its present bishop has had a remarkable growth, and has developed into a diocese with many well established parishes where formerly it was almost purely a missionary district. On 21 February, 1915, the second bishop of the diocese, Rt. Rev. Joseph F. Busch, D.D., was transferred to St. Cloud, Minn., and Rt. Rev. John J. Lawler, D.D., Titular Bishop of Hermopolis Magna, and auxiliary to the Archbishop of St. Paul, was appointed to succeed him. He was born at Rochester, Minn., in 1862 and completed his classical studies at the seminary of St. Francis, Milwaukee, going from there to Flanders, Belgium, where he studied philosophy and was ordained at the University of Louvain in 1885. He was consecrated bishop 19 May, 1910, and succeeded to the Diocese of Lead, 29 January, 1916.

Immediately upon his succession to the see, after studying the situation, Bishop Lawler became convinced that the mission system, which had been in operation in the diocese since its foundation, must be supplanted by a system of established parishes. He was confronted with many difficulties; a widely scattered Catholic population, few priests and very little money, but by untiring efforts and financial assistance from the Church Extension Society and other sources, a church was erected in every mission. The priests and people of the diocese entered into the new plan with energy and zeal, and 54 parochial residences were shortly added. The scarcity of priests, however, was still the great drawback to the development of the diocese, and the bishop met this difficulty by making yearly visits to some of the seminaries, and appealing to Eastern candidates for the priesthood to work with him in ministering to the neglected Catholics of this Western territory. The diocese of Lead includes all of the State of South Dakota west of the Missouri River and is suffragan to St. Paul, Minnesota.

In the last five years 55 new priests have been added to the diocese, making a total of 75; 52 new parishes have been created, 131 churches erected, 54 parochial residences acquired and 10 schools opened. The religious communities in the diocese include the Jesuit and Benedictine Fathers, the Benedictine Sisters and the Sisters of St. Francis. The Catholic population is about 35,200.

On 26 October of the present year (1921) the entire community of this district was shocked by the murder of Rev. A. B. Belknap, rector of St. Patrick's Cathedral at Lead. Father Belknap started out at 3:15 in the morning with a man who was apparently taking him on a sick call, and never returned; his body was found by the side of the road three hours later. No motive could be found for the crime, as the relations between Catholics and Protestants throughout the State have never been more cordial than at the present time, and Father Belknap was not known to have any enemies. He was born in Jackson County, Iowa, on 4 July, 1891, educated at Dubuque, Montreal, and Baltimore, and ordained a priest five years ago. He had been rector of the cathedral for the last three years.

Leavenworth, DIOCESE OF (LEAVENWORTHENSIS; cf. C. E., IX–102c), suffragan of St. Louis. When established, 22 May, 1877, this diocese comprised the State of Kansas, U. S. A., with the Right Rev. Louis Mary Fink, O.S.B., as its first bishop. At his request, ten years later the Holy See divided the diocese into three: Wichita, Concordia, and Leavenworth. Leavenworth was then restricted to the 43 counties lying east of Republic, Cloud, Ottawa, Saline, McPherson, Harvey, Sedgwick, and Sumner Counties. The diocese had an area of 28,687 sq. miles, with a total population in 1890, of 901,536. Authorized by the Holy See, Bishop Fink on 29 May, 1891, took up his residence in Kansas City, Kan., and for some years the diocese was named after that city. Apostolic letters dated 1 July, 1897, further diminished the territory of the diocese in favor of Concordia and Wichita and it now includes only the counties of Anderson, Osage, Pottawatomie, Shawnee, Wabaunsee, Wyandotte, Jackson, Jefferson, Linn, Lyon, Marshall, Miami, Nemaha, Atchison, Brown, Coffey, Doniphan, Douglas, Franklin, Johnson, and Leavenworth; an area of 12,594 sq. miles. The greater part of the Indian country now known as Kansas was included in the so-called "Louisiana Purchase." From the days of the great explorers of the Mississippi the whole territory from the Gulf of Mexico to the Canadian line belonged to France, and was designated as Upper and Lower Louisiana. The See of Quebec, erected in 1674, had jurisdiction over the whole territory until 1763, when Louisiana

was ceded to Spain, and the ecclesiastical jurisdiction passed to the Diocese of Santiago de Cuba. In 1789 it was attached to the Diocese of Havana, and in 1793 became a separate diocese under the title of "Saint Louis of New Orleans." Its first bishop was nominated by the King of Spain, and was consecrated in the cathedral of Havana in 1793, and installed in New Orleans, 17 June, 1795. After six years of heroic effort in Louisiana, Bishop Peñalver y Cardenas was promoted to the See of Guatemala. In October, 1800, the King of Spain retroceded Louisiana to the French Republic and, finally, Napoleon Bonaparte disposed of the ownership of the whole territory to the United States on 30 April, 1803. By this transaction Louisiana became subject to the ecclesiastical jurisdiction of the Bishop of Baltimore and, in due time, acting under authority from Rome, Bishop Carroll appointed Rev. Louis William Valentine Dubourg, Administrator Apostolic of the Diocese of New Orleans which embraced Louisiana, Upper and Lower.

Dr. Dubourg assumed his duties 18 August, 1812, and going to Rome soon afterwards he was consecrated Bishop of Louisiana by Cardinal Joseph Pamfili. He was granted permission to establish his residence in St. Louis, Missouri, where he was finally installed by Bishop Flaget on 6 January, 1818. The Religious of the Sacred Heart and the Lazarist Fathers arrived from France the same year. A band of six Jesuit scholastics with their two superiors, Father Charles Van Quickenborn and Father Peter J. Temmermans, all Belgians, arrived from White March, Maryland, 31 May, 1823, and the Kansas Indian Missions were there and then projected. On 18 July, 1826, the Diocese of Louisiana was divided, and the sees of St. Louis and New Orleans were erected.

Bishop Dubourg resigned the see of Louisiana in 1826, and the same year the see of St. Louis was created, and Bishop Rosati became its first incumbent, while at the same time administering the Diocese of New Orleans. He died while on a visit to Rome, 25 September, 1843, and his coadjutor Right Rev. Peter Richard Kenrick succeeded him the same year and was made archbishop in 1847. Archbishop Kenrick was the first bishop to visit the Indian country beyond Missouri.

In 1851, before the vast prairie country was opened to homesteaders, Bishop Kenrick consecrated Rev. John Baptist Miege, S.J., Bishop of Messenia and Vicar Apostolic of all the territory from Kansas to the British possessions, and from the Missouri River to the Rocky Mountains. A new vicariate was formed out of Nebraska and a part of Wyoming and Montana in 1857, but Bishop Miege's jurisdiction remained until May, 1859. The vicariate at first had five little churches, eight priests and a Catholic population of nearly 5000 souls, of whom 3000 were Indians. Bishop Miege was an indefatigable missionary, visiting the Indian villages, forts, trading posts, and growing towns such as Omaha, Denver, and other hamlets that have since become great cities. In August, 1855, there were seven Catholic families in Leavenworth, and he moved his residence from the Pottawatomie mission, at St. Mary's on the Kaw, to that city, for a permanent location to minister to the fast increasing tide of immigration that had turned towards Kansas. In 1856 the Benedictines began a foundation at Doniphan, near Atchison, but a short time afterwards they established a priory and a college in the latter city. At the invitation of the Bishop, the Sisters of Charity of Nazareth, Kentucky, came to Kansas in 1858 and the Carmelite Fathers in 1864. All of these were of immense assistance during the on-rush of new settlers which began in 1854 and continued up to the commencement of the Civil War. These orders, as well as the great pioneer Society of Jesus, have continued to flourish in Kansas far beyond the most sanguine hopes of their founders. Bishop Miege began the building of the cathedral of Leavenworth in the spring of 1864 and it was consecrated by Archbishop Kenrick on 8 December, 1868. Built in the Romanesque style it has no superior of that type in this country. Financial difficulties arose in connection with this great undertaking, which necessitated a begging trip to South America to obtain funds for the liquidation of the debt. Soon after his return in December, 1874, with the permission of the Holy See, he laid aside his dignity of bishop and retired to St. Louis University. Thence he withdrew to Woodstock College, Maryland, where he acted as spiritual director. In 1877 he was sent to Detroit, Michigan, to found a College of the Society of Jesus, and greatly endeared himself to the people there. In 1880 he retired once more to Woodstock, where he died.

John Baptist Miege was born 18 September, 1815, at La Forêt, Upper Savoy, Italy. He studied classics and philosophy at the Seminary of Montieri, Italy, entered the Society of Jesus at Milan, 23 October, 1836; was ordained 7 September, 1847, at Rome, where he was made professor of philosophy in the Roman College. Driven from Italy by the political troubles of the time he was sent, at his own request, to the Indian Missions of the United States. In 1849 he was assistant pastor of St. Charles' Church at St. Charles, Missouri; in 1850 he was socius of the Master of Novices at Florissant, where he taught the class of moral theology, and from there he went to the University of St. Louis, where he stayed until his consecration. In 1871 he had been given a coadjutor in the person of Very Rev. Louis Mary Fink, prior of the Benedictine monastery at Atchison, and with some experience in the missions of Pennsylvania, Kentucky, New Jersey and Illinois. He was consecrated titular Bishop of Eucarpia, on 11 June, by Rt. Rev. Thomas Foley, D.D., Coadjutor Bishop and Administrator of the Diocese of Chicago. Upon the retirement of Bishop Miege, Bishope Fink assumed his duties and, although weakened by ill health, he never spared himself during a period of unusual financial difficulties. There was lacking that organization of forces which belongs to a diocese, Kansas and all the rest of the Western country remaining a vicariate until six years later. On 22 May, 1877, the Diocese of Leavenworth was created by Pope Pius IX and Bishop Fink was transferred to the new see as its first bishop, with authority over the State of Kansas alone. When he assumed jurisdiction there were within the boundaries of Kansas 65 priests, 88 churches, 3 colleges, 4 academies, 1 hospital, 1 orphan asylum, 13 parish schools with 1700 pupils; communities of Benedictine, Jesuit, and Carmelite priests; Religious of the Sacred Heart, Sisters of St. Benedict, Sisters of Charity, and Sisters of Loretto; and a Catholic population of nearly 25,000. In 1887 there were in Kansas 137 priests and 216 churches. This rapid progress testifies to the zeal and activity of the priests and people through all this period. Like his predecessor, Bishop Fink did much to encourage Catholic immigration into the State and a number of Catholic settlements were formed under his influence and guidance. He sought out young ecclesiastics in the seminaries of Europe and America

and augmented the secular clergy a hundredfold. He had Catholic schools established everywhere, except where absolute poverty prevented. He lived to see the State of Kansas dotted over with churches and institutions of every kind, with a fine body of clergy and a loyal and generous people. He established many new parishes and urged the building of substantial churches, schools, and pastoral residences, encouraged the founding of sodalities, confraternities, and religious associations of various kinds, and especially encouraged Catholic home life. It was he who introduced into Kansas the Franciscans, Capuchins, and Passionists; the Sisters of St. Joseph, Ursuline Nuns, Sisters of Mercy, Sisters of the Poor of St. Francis, Sisters of St. Francis, Sisters of St. Agnes, and the Oblate Colored Sisters of Providence. The Apostleship of Prayer-League of the Sacred Heart, St. Vincent de Paul Society, Holy Family and Holy Childhood Associations were also organized by him. Besides being noted for his missionary zeal, Bishop Fink was regarded in his day as a learned churchman and a master canonist. The statutes of the second synod of Leavenworth are most admirable, and his set of catechisms is not excelled. He is the author of a great number of pastoral letters and his innumerable epistles to priests and religious are models of strict discipline and wise counsel. After the division of the diocese by the erection of the sees of Wichita and Concordia (2 August, 1887), he enjoyed a respite from his many cares. He had already moved his residence from Leavenworth to Kansas City, Kansas, in order to be more accessible to the priests and people of the diocese because of the converging of all railroads at that point. At the time of his death, 17 March, 1904, the statistics of the diocese show all the details of a well organized ecclesiastical establishment. The laws of the Baltimore Council and the statutes of the diocese were in full force. All financial affairs were well in hand and a peace and unity existed that made the Leavenworth Diocese the admiration of the entire West. There were then 110 priests, 100 churches, 13 stations and chapels, 37 parochial schools, 4000 pupils, and 35,000 Catholics.

Michael Fink was born in Triftersberg, Bavaria, on 12 June, 1834, and after studying in the Latin school and gymnasium at Ratisbon, came to this country at the age of eighteen. Called to a religious life, he sought admission among the Benedictines of St. Vincent's abbey in Westmoreland County, Pennsylvania. He was received by the founder, Abbot Wimmer, and made his profession January, 1854, taking the name of Louis Maria. After completing his theological studies he was ordained priest on 28 May, 1857, by Bishop Young of Erie. His missionary labors were at Bellefonte, Pa., and Newark, N. J. He was then made pastor of a congregation at Covington, Ky., where he completed a fine church. He introduced into the parish Benedictine nuns to direct a girls' school, which was one of his earliest cares. Appointed to St. Joseph's, Chicago, he aroused a spirit of faith in his flock at that place and gathered so many around the altar that a new church was required, which he erected at a cost of $80,000, planting a large and well arranged school house beside it. As prior of the house of his order in Atchison, Kan., he showed the same zeal and ability, and when Bishop Miege wished to obtain a coadjutor to whom he could resign his charge, he solicited the appointment of the prior of St. Benedict.

The successor of Bishop Fink was the Very Rev. Thomas F. Lillis, vicar-general of the Diocese of Kansas City, b. at Lexington, Missouri, in 1862, and ordained in 1885. He was consecrated Bishop of Leavenworth, in Kansas City, 27 December, 1904. His episcopal administration of the Leavenworth Diocese was eminently successful. The growth of the church under his jurisdiction was marked by the foundation of new congregations, and the building of churches and parochial schools. Catholic societies were strengthened, and the diocesan statutes revised to enforce the decrees of the Third Plenary Council of Baltimore under present conditions. He adopted practical means of enforcing the papal "Motu Proprio," on the Church music. In March, 1910, he was appointed coadjutor to the Bishop of Kansas City, Missouri, *cum jure successionis*.

The third incumbent of the See of Leavenworth, Rt. Rev. John Ward, D.D., was appointed 24 November, 1910, and consecrated by His Excellency, Most Rev. Diomido Falconio, Apostolic Delegate to the United States, 22 February, 1911. He had been chosen from the clergy of the diocese and on that account the event was one of special significance to the priests and people of Kansas. As a priest, Bishop Ward had for twenty-seven years, labored in the diocese and endeared himself to the people of every parish where he served. His first permanent appointment after ordination 17 July, 1884, was to a little church on the wild prairies of Marshall County, twelve miles from a store or postoffice. Here he remained for four years and lent his youthful energy and zeal to the welfare of a scattered farming community along what was known as Irish Creek. His next appointment was as pastor of the then small town of Parsons, where he spent seven years, and from there he went to St. Thomas' Church, Kansas City, Kansas, then known as Armourdale. When Very Rev. John F. Cunningham, V. G., became Bishop of Concordia, September, 1898, Father Ward was appointed rector of the cathedral, which important charge he held for eleven years. Finally, when the irremovable rectorship of St. Mary's Church, Kansas City, Kansas, became vacant by the retirement of its venerable pastor, Rt. Rev. Mgr. Kuhls, Father Ward won the prize at the concursus ordered by Bishop Lillis in the Spring of 1909. As rector of St. Mary's, his administration soon proved financially successful and his interest in the children resulted in crowded parochial schools. The subsequent story of his life as a bishop has been in keeping with his early record. Bishop Ward was born 23 May, 1857, in the vicinity of Cleveland, Ohio. He attended the parish school at Olmstead, Ohio, and passed through the high school at Berea. He continued his classical studies at Mount St. Mary's, Cincinnati, and completed his collegiate course at Sandwich College, Ontario. He took up his studies of science, philosophy and theology under the Benedictine Fathers at the famous institution of learning at St. Meinrad's, Indiana. He was ordained to the priesthood in the cathedral of Leavenworth, 17 July, 1884, by his saintly predecessor, Rt. Rev. Louis Mary Fink, O.S.B. The religious orders now (1922) established in the diocese include: men, Jesuit Fathers (Missouri Province) St. Mary's' College, St. Marys, Kansas, Fathers 25; scholastics 15; Brothers 15; lay professors 10; students 500; Benedictine Fathers: priests 40; clerics 20; Brothers 10; students 325. Franciscan Fathers: priests 10; Kansas City, Emporia, and Olpe. Carmelite Fathers: American Province; priests 5, Leavenworth and Mt. Carmel. Fathers of the Sacred Hearts: Louvain, Belgium; priests 1, Kansas City, Kansas; women, Sisters of Charity: founded 1858; conducting academies,

hospitals, asylums, and schools in six dioceses. Sisters 475; novices 15; postulants 15; mother-house, Mount St. Marys' Academy, Leavenworth, Kansas. Benedictine Sisters: founded over fifty years; academy and school work; Sisters 325; novices 20; postulants 15; mother-house, St. Scholastica's Academy, Atchison, Kansas. Ursuline Sisters: founded 1895; academy and school work; Sisters 60; postulants 10; novices 10; mother-house, Ursuline Academy, Paola, Kansas; Sister Servants of Mary, nurses of the sick; Sisters of St. Joseph; Sisters of St. Francis of Perpetual Adoration; Sisters of the Poor of St. Francis; Sisters of the Third Order of St. Francis; Oblate Sisters of Providence (colored); School Sisters of St. Francis. By latest statistics the diocese comprises 100 diocesan priests, 90 priests of religious orders, 100 churches with resident priests, 29 missions with churches, 25 diocesan students, 35 clerics and scholastics, 35 Brothers, 15 chapels, 1025 religious women, including novices and postulants belonging to, and having work in the diocese, 2 colleges for boys 800 students, 3 academies for girls 500 students, 70 parishes with schools 10,000 pupils, 12 high schools 600 students, 4 orphan asylums 300 orphans; total young people under Catholic care 12,200; 6 hospitals 9000 patients; Catholic population 70,000. THOS. H. KINSELLA.

Lecce, DIOCESE OF (LYCIENSIS; cf. C. E., IX–107d), in the province of Apulia, Southern Italy, suffragan of Otranto. Rt. Rev. Gennaro Trama, born in Naples, 2 January, 1857, and appointed to the titular see of Capharnum 16 December, 1901, was transferred to this see 10 February, 1902, and still fills it (1922). A consistorial decree of 25 November, 1915, united to this diocese the parish of St. Cæsarius, which had been partially subject to the Archdiocese of Otranto. By 1920 statistics the diocese has a Catholic population of 113,000 and counts 32 parishes, 220 secular and 70 regular clergy, 180 seminarians, 30 Brothers, 125 Sisters, and 123 churches and chapels.

Leeds, DIOCESE OF (LOIDENSIS; cf. C. E., IX–112b), in the province of Liverpool is under the administration of Rt. Rev. Joseph Robert Cowgill, the fourth Bishop of Leeds. He was born in Broughton, 23 February, 1860, and consecrated as Coadjutor Bishop of Leeds, 30 November, 1905, and upon the death of Rt. Rev. Wm. Gordon, third Bishop of Leeds, 7 June, 1911, he succeeded to the see. Another prominent clergyman of the diocese who died within recent years was Mgr. Canon Glover, domestic prelate, d. 13 March, 1918. During Bishop Cowgill's incumbency many new missions have been opened in the diocese, and there has been extensive development in rescue work. The Victoria Cross was won by several Catholic soldiers of this diocese during the World War, and many of the clergy who served as chaplains won minor decorations.

The 1911 census of the diocese shows a total population of 3,086,897, of whom 122,652 are Catholic, many of German or Italian descent. At the present time (1921) there are 90 parishes, 140 churches, 3 convents for men and 38 for women, 158 priests, secular, and 31 regular, 1 seminary with 10 seminarians, 7 secondary schools and 7 academies, 103 elementary schools and 2 industrial schools. All the public elementary and secondary schools receive aid from the Government, but some few private schools do not.

Among the charitable institutions are 12 homes of various kinds, for orphans, for deaf and dumb, and for working girls and boys, 2 hospitals under the Little Sisters of the Poor, several night shelters under Catholic supervision, and 1 day nursery at Bradford. All the public institutions permit the ministry of Catholic priests. The Eucharistic League, Apostolic Union and Society of Yorkshire Brethren are organized among the clergy, and among the laity the Catholic Federation, Knights of St. Columba, Catholic Women's League, St. Vincent de Paul Society, Rescue Society, and Catenian Society are established.

Legacies (cf. C. E., IX–115).—In willing property to the Church the requirements of the civil law are to be observed as far as possible; but if any of these have been omitted the heirs must be warned to carry out the wish of the testator.

Legate (cf. C. E., IX–118).—In 1922 there were papal nunciatures in Argentina, Austria, Bavaria, Belgium, Brazil, Chile, Colombia, Czechoslovakia, France, Germany, Hungary, Jugoslavia, Paraguay, Peru, Poland, Portugal, Rumania, Spain, Switzerland, and Venzuela; and internunciatures in Bolivia, Costa Rica, Haiti, Holland, Honduras, Luxemburg, and Nicaragua. There were five Apostolic Delegations depending on the Consistorial Congregation: in Canada and Newfoundland, Cuba, Mexico, the Philippine Islands, and the United States; and ten depending on the Congregation for the Eastern Church or on Propaganda: in Turkey, Albania, Greece, Egypt, Syria, Persia, India, Japan, Mesopotamia, Kurdistan and Armenia Minor, and Australia.

Leghorn, DIOCESE OF (LIBURNENSIS; cf. C. E., IX–131a), in the province of Tuscany, Central Italy, suffragan of Pisa. Rt. Rev. Sabatino Giani, appointed to this see 17 December, 1900, died 18 February, 1921, and was succeeded by Rt. Rev. Giovanni Piccioni. Born in the diocese of Narni, he studied and was ordained at Pistoia, served as a professor and prefect of studies in that seminary, was made vicar general in August, 1920, and appointed bishop 13 June, 1921. The diocese comprises a Catholic population of 160,512, and by 1920 statistics is credited with 33 parishes, 85 secular and 56 regular clergy, 20 seminarians, 67 churches or chapels, 16 Brothers, and 219 religious women.

Le Gras, LOUISE DE MARILLAC, BLESSED. See LOUISE DE MARILLAC, BLESSED.

Lehmkuhl, AUGUSTINE, moral theologian, b. on 23 September, 1834, at Hagen, Westphalia; d. at Valkenburg, Holland, 1 July, 1918. He entered the Society of Jesus on 15 October, 1853; was ordained on 20 August, 1862, and after teaching Scripture (1 year) and dogmatic theology (6 years) filled the chair of moral theology at Maria Laach. Exiled from Germany during the Kulturkampf, he continued to teach at Ditton Hall, England, till 1880, when owing to ill-health he returned to Holland, where he completed his "Theologia Moralis" (1883), which has since remained the standard manual. He supplemented this work with his "Casus Conscientiæ" (1902). Lehmkuhl made a thorough study of the application of moral principles to the new problems and conditions arising in our modern complex world, and his advice in solving difficult problems was constantly sought and accepted from every corner of the globe. He was a contributor to the "Stimmen aus Maria Laach" (now "Stimmen der Zeit"), "The American Ecclesiastical Review," "Der Katholik," and other publications, and wrote among other works: "Herz-Jesu Monat," "Die sociale Frage und die staatliche

Gewalt," "Der christliche Arbeiter," "Probabilismus vindicatus." He edited De Ponte's "Meditations"; Schneider, "Manuale sacerdotum"; Hausherr, "Compendium cæremoniarum"; Bona, "De sacrificio missæ"; Reuter, "Neo-confessarius practice instructus"; Herder, "Bibliotheca ascetica mystica"; and others, and collaborated on the "Kirchenlexicon," "Konversationslexicon," "Kirchliches Handlexicon," and the CATHOLIC ENCYCLOPEDIA (cf. articles on DIVORCE; THEOLOGY, MORAL; MARRIAGE, SACRAMENT OF; MARIANA).

Leiria, DIOCESE OF (LEIRIENSIS), Portugal, suffragan to the Patriarchate of Lisbon, was erected by Paul III, 22 May, 1552. Owing to adverse circumstances the diocese was suppressed by Leo XIII, 30 September, 1881, and 25 of its parishes were united to the See of Lisbon, the other 25 to the See of Coimbra. In answer to the wishes of the bishops of Portugal, particularly those of Lisbon and Coimbra, Benedict XV re-established the diocese of Leiria by his Apostolic Letter of 17 January, 1918. The fifty parishes which had constituted the original diocese were taken back from Lisbon and Coimbra and re-united, with Leiria as the episcopal city. A revenue fund of 5000 francs was offered by the priests from revenues of indults, the chancellery treasury and from offerings of the faithful, and plans were made for the erection of a diocesan seminary as soon as circumstances should permit. Until a bishop should be appointed the Patriarch of Lisbon was appointed apostolic administrator of the new see. The first bishop, Rt. Rev. José Alves Correia da Silva, was appointed to the newly erected diocese on 15 May, 1920, and consecrated in Oporto, the diocese of his birth, 25 July of the same year.

The diocese comprises 150,000 Catholics and now (1921) includes 51 parishes, 51 churches, 1 monastery for men, 80 secular priests, 3 regulars, 1 lay brother, 1 seminary with 36 seminarians, 4 hospitals, and 1 day nursery. Two Catholic periodicals, "Mensageiro" and "Portomosense" are published in the diocese.

Leitmeritz, DIOCESE OF. See LITOMERICE.

Lejay, PAUL, classical scholar, b. at Dijon, France, on 3 May, 1861; d. in July, 1920. This voluminous contributor to THE CATHOLIC ENCYCLOPEDIA was educated at Paris in the School of Higher Studies. He was ordained to the priesthood in 1890, and in that year was made professor of Latin philology at the Catholic Institute, Paris. He was fellow of the University of France, vice-president of the Section of Philology at the International Catholic Congress, Fribourg, Switzerland. He was a collaborator with Vacant in his "Dictionnaire théologique," and the author of many linguistic, archæological and theological articles which appeared in the scientific reviews of Europe.

Lemaître, FRANÇOIS-ELIE-JULES, French author and literary critic, b. at Vennecy, Loiret, on 27 April, 1853; d. at Tavers near Beaugency, on 5 August, 1914. He was educated in the petit séminaires of La Chapelle-Saint-Mesnin near Orléans, and Notre-Dame-des-Champs, Paris, and after graduating from the Ecole normale supérieure in 1875, he taught at Le Havre and Algiers, and subsequently was appointed to the chair of French literature in the faculties of Besançon and Grenoble. As early as 1878 he had begun contributing literary essays to the "Revue bleue"; these were followed by two volumes of pleasing and delicate verse. In 1884 he resigned his university chair to devote himself exclusively to literature. The following year his bitter article on Renan placed him in the limelight, and a little later he became literary critic in the "Journal des Débats," though he contributed also to the "Revue des deux mondes" and daily papers like "L'Echo de Paris," and "Le Gaulois." His criticisms, in which he displays a keenness of observation and great power of analysis, reprinted under the title of "Les contemporains" (6 vols.), are his masterpiece. Notable among these studies are the articles on Hugo, Ohnet, Zola, and Lamartine. His theatrical criticisms re-united in "Les impressions de théâtre" (10 vols.) are also brilliant, but less permanent. These essays won for him a chair in the French Academy in 1895. Lemaître was more than a theatrical critic, he wrote a number of plays like the psychological "La Révoltée," the political satire "Le député Levean," "Mariage blanc," and "Le Pardon." His plays stirred up a good deal of criticism, and were undoubtedly of a high order, but the public was unable to appreciate their novelty as it deserved. Among his other noteworthy writings are his treatises on Corneille, Rousseau, Racine, Fénelon, Chateaubriand. Lemaître was a royalist and a patriot, and to this we owe his "Opinions à répandre," La campagne nationaliste," "Théories et impressions," "Discours royalistes," and "La francmaçonnerie," as well as the foundation of the Ligue de la Patrie Française, of which he was a founder and a director.

Le Mans, DIOCESE OF (CENOMANENSIS; cf. C. E., IX–143b), is under the administration of the Most Rev. Georges-Francois-Xavier-Marie Grente, who was elected Bishop of Le Mans on 30 January, 1918, to succeed Bishop de La Porte, who had retired on account of poor health, and had been made Titular Bishop of Bérisa. Bishop de La Porte came to the See of Le Mans in 1912 as successor to the Most Rev. Marie-Prosper-Adolphe de Bonfils, who had filled the see from 1898 until his death on 2 June, 1912.

Bishop Grente was born at Percy in 1872 and made his studies at the diocesan college of St. Lô and the *grand séminaire* of Coutances. He was a professor at the *petit séminaire* of Mortain, later director of the diocesan college of St. Lô in 1903, and in 1912 was chosen for the vice-rectorship of the Catholic Institute of Paris, but was retained by his bishop. However, in 1916 he was made Superior of the Institute of St. Paul at Cherbourg, and on 30 April, 1918, he was elected Bishop of Le Mans and consecrated 17 April of the same year.

During the World War 33 of the priests of this diocese gave up their lives, 6 were named chevalier of the Legion of Honor, 10 received the *médaille militaire,* 3 the *médaille des épidemies,* and 100 the *croix de guerre.*

By the present (1921) statistics the diocese includes 394 parishes, 400 churches, 33 convents for women, 400 religious women, 600 secular priests, 2 seminaries with 150 seminarians, 5 colleges for men with 110 professors and 1000 students, 4 high schools with 40 teachers and 250 girl students, 149 elementary schools with 160 teachers and 4470 pupils. Among the charitable institutions maintained in the diocese are, 1 home, 5 asylums, 30 hospitals, 1 refuge, and 2 nurseries. Four of the public institutions allow the priests of the diocese to minister in them. Various parish bulletins are published as well as two others papers, the "Semaine du Fidéle" and the "Pays Sarthois." The Catholic population of the diocese numbers approximately 400,000.

Lemberg, Archdiocese of. See Lwow.

Leon, Diocese of (Leonensis, in America Centralis), in the Republic of Nicaragua, Central America, suffragan of Managua. The whole territory of the republic was originally comprised in the diocese of Nicaragua, but by a decree of 2 December, 1913, Leo XIII divided this diocese and erected the new diocese of Leon. It comprises the provinces of Leon, Chinandega, Esteli, and Nueva Segovia. It is bounded on the North by the Archdioceses of Tegucigalpa and Honduras, on the South and West by the Pacific Ocean, and on the East by the Archdiocese of Managua and the Vicariate Apostolic of Bluefields. The first bishop was Rt. Rev. Simeon Pereira y Castellon, born in this territory in 1863, appointed titular Bishop of Diocæsarea 2 December, 1895, at the age of thirty-two, and made coadjutor to the Bishop of Nicaragua, succeeded to that see 31 July, 1908, and was transferred to Leon 2 December, 1913, and was also named titular Archbishop of Cyzicus 15 January, 1914. He was made an assistant at the pontifical throne 20 December, 1920, and died 2 February, 1921. He was succeeded by Rt. Rev. Nicolas Tijerino y Loaiciga, appointed 21 December, 1921. The diocese comprises a population of 199,000; no statistics are yet published.

Leon, Diocese of (Leonensis; cf. C. E., IX–177c), in the State of Guanajuato, Mexico, suffragan of Michoacan. This see is filled by Rt. Rev. Emeterio Valverde y Tellez, born in Villa del Carbon, Mexico, 1864, canon of the archdiocese and secretary to the archbishop, appointed 7 August, 1909, to succeed Archbishop Moray del Rio, promoted. The 1920 statistics credit the diocese with 800,000 inhabitants, 12 canons, 6 chapters, 1 seminary with 24 professors, 25 parishes, 2 vicar pastors, 243 secular and 39 regular clergy, and 503 churches and chapels.

Leon (Legionensis), Diocese of (cf. C. E., IX–175a), suffragan of Burgos, in Spain. The present bishop of the diocese is the Rt. Rev. Joseph Alvarez y Miranda, b. at Minera, 11 December, 1851, ordained 18 December, 1875, elected 18 July, 1913, consecrated 21 November, enthroned 7 December following and published 25 May, 1914. The population of the diocese consists of Europeans, all of whom are Catholics. In 1921 the diocese contained 863 parishes, 1312 churches, 5 monasteries, and 1 convent for men, 15 monasteries, 27 convents for women, 985 secular priests, 90 regulars, 2 seminaries with 382 seminarians. The following educational institutions exist in the diocese: 4 colleges for men with 83 professors, 850 students, 52 for women, 77 professors, 1325 students, 5 secondary schools, 16 teachers, 800 students (720 boys and 80 girls), 8 academies, 74 professors, 962 students (850 boys, 112 girls), 2 normal schools, 24 teachers, 250 students, a training school, 15 teachers, 225 students, 1044 elementary schools, 3 industrial schools, 9 teachers, 180 students. The schools are all supported by the Government. The diocese has the following institutions: 7 hospitals, 6 asylums, 8 homes for the aged and infirm, 2 day nurseries, 9 charitable institutions of various kinds. The principal events which have taken place since 1913 are the following: the royal collegiate church of St. Isidor was completely restored and opened to the faithful, six new religious communities were established. The ninth centenary of the *Fuero,* or charter of rights of Leon was celebrated, a magnificent hospital was opened under the patronage of the bishop and the cathedral chapter, the Federation of Catholic rural syndicates was established and is now in a flourishing condition, as is also the Federation of Catholic students. Since the war a yearly collection has been taken up in the diocese for the benefit of the children of Central Europe.

Leopold, Archdiocese of. See Lwow.

Leopoldville, Vicariate Apostolic of (Leopoldopolitanensis), in the Belgian Congo. This territory erected in 1888 under the name of Belgian or Independent Congo, had its boundaries slightly changed in 1911, and by a decree of 3 April, 1919, it was erected anew under its present name. Another Decree of 31 May, 1921, changed its boundaries again, taking the northeastern part of the region of Mayomba and annexing it to the Prefecture Apostolic of Matadi. It now comprises that part of the Congo between Boma and Kionza extending as far as the French Congo. It is entrusted to the Congregation of the Immaculate Heart of Mary of Scheutveld, the present vicar apostolic being Rt. Rev. Camille Van Ronslé, appointed titular Bishop of Lymbrias, 5 June, 1896. The episcopal residence is at Leopoldville. By latest statistics the vicariate comprises 11 missions or stations, 11 churches, 4 chapels, 4 convents of Sisters, 33 regular clergy, 2 houses with 20 Brothers and 8 other Brothers scattered through the various missions, 1 preparatory seminary with 25 students, 11 elementary schools with 925 pupils, 2 industrial schools with 70 pupils, 1 dispensary, 1 orphanage for boys and 2 for girls. The Government gives a certain amount of financial assistance to the Catholic institutions.

Le Puy, Diocese of (Aniciensis; cf. C. E., IX–185d), in the department of Haute-Loire, France, suffragan of Bourges. The see is filled by Rt. Rev. Thomas Boutry, born in Neuvy, France, 1845, ordained 1869, studied at the French seminary in Rome, made a titular chancellor in 1883, vicar general in 1893 and appointed bishop 31 May, 1907, to succeed Bishop Guillois, retired. The jubilee of Our Lady of Le Puy, one of the oldest in the church, celebrated during the Middle Ages whenever Ascension Thursday fell on the feast of the Immaculate Conception, was celebrated in 1921, Ascension Day following on 24 March, the day before the feast, and the jubilee opened on that day and lasted for eighteen days, closing on 10 April, the second Sunday after Easter. The 1920 statistics credit the diocese with a population of 303,838, 280 parishes, 202 vicariates, 30 chaplains and chaplaincies, 649 priests, of whom 37 are professors, 78 retired and 22 filling various other posts, 3 houses of Brothers, 5 cloistered convents, and 15 religious communities.

Lerida, Diocese of (Illerdensis; cf. C. E., IX–188c), suffragan of Tarragona in Spain. According to the statistics of 1921 the Catholics number 189,700. The diocese contains 257 parishes, 326 churches, 4 convents for men, 33 for women with 381 sisters, 450 secular priests and 67 regulars. Through the initiative of the Rt. Rev. Joseph Mirailles y Sbert, the episcopal heraldic gallery of Lerida, after a thorough search of its archives, has been placed in the hall of the episcopal palace. Due to the influence of the above mentioned prelate the ancient cathedral was declared a national monument by royal order on 12 June, 1918. The present incumbent is the Rt. Rev. Joseph Mirailles y Sbert, b. at Palma de Mallorca (Balearic Islands), 14 September, 1860, ordained 7 June, 1884, elected 28 May, 1914, to succeed Mgr. Ruano y Martin, deceased.

Lescher, Francsi Mary, educationist, b. in 1825; d. in 1904. She entered the Institute of the Sisters of Notre Dame of Namur, in which she was known as Sister Mary of St. Philip. She was thirty years old and she had been a mother to her brothers and sisters after their mother's death, when she entered religion. She became a brilliant teacher and it was chiefly through her remarkable ability that the school which she founded and over which she presided at Mt. Pleasant achieved its reputation.

Lesina, Diocese of (Pharensis; cf. C. E., IX–191b), with the united titles of Brazza and Lissa (Brachiensis et Lissensis), in Dalmatia, Jugoslavia, suffragan of Zara. Rt. Rev. Jordan Zaninovic, O. P., appointed to this see 7 January, 1903, died 22 October, 1917, and was succeeded by Rt. Rev. Luca Pappafava. Born in Lesina in 1851, he served as pastor dean of San-Pietro-Brazza, was appointed Bishop of Sebenico 27 November, 1911, and was transferred 14 September, 1918. By 1920 statistics the Catholic population of the diocese numbers 59,026, divided among 60 parishes served by 82 secular and 18 regular clergy.

Letellier, Victoire, in religion Mère Ste. Angèle, foundress, b. at Mortain, Normandy, on 24 October, 1778; d. at Paris, 1859. She was the daughter of an inspector of the Duc d'Orléans domain at Mortmain and studied at the convent of Barenton. During the Revolution, her father having become warden of Mortmain prison, Victoire seized her many opportunities to exercise her charity. At the age of twenty-eight she joined the Dames Augustines du Très-Saint Cœur de Marie, who had charge of the hospital at Saumur. In 1816 she was mistress of novices, and in 1823 superioress. Owing to the persecution of the local civil officials, the Sisters had to quit the hospital, and by the favor of Archbishop de Quélen of Paris they reorganized in the capital under the name of Augustinians of the Holy Heart of Mary in the Rue de l'Arbalète (1828). Eleven years later they moved to the Rue de la Santé, where provision was made not merely for the aged and sick, but for young widows and girls without protection. The institute received papal approbation after Mère Ste. Angèle's death, and new foundations have been made, as at St. Leonard's in England and Angers and Nice in France.

Bernard, *Vie de la Révérende Mère Sainte Angèle* (Paris, 1916).

Lettonia. See Latvia.

Liberia, Prefecture Apostolic of (Liberiensis; cf. C. E., IX–216d), in the province of Liberia, West Africa, with residence at Monrovia. This territory was first entrusted to the Fathers of the Company of Mary, and in August, 1906, transferred to the African Missionaries of Lyons and again in 1911 it was made over to the Irish branch (Cork) of the African Missions. The present prefect apostolic is Rt. Rev. Jean Ogé, born at Ettendorf, Alsace, in 1868, studied at the seminary of the African Missionaries of Lyons, ordained in 1890, served for seventeen years in the mission of the Gold Coast, was named superior of the native seminary of Ibadan (vicariate of Bénin), and appointed Prefect of Liberia 3 January, 1910. By the 1920 statistics the territory counts a total population of 1,700,000, of whom 2400 are Catholic,, and 5594 catechumens; these are served by 12 European priests, 2 churches, 5 principal stations, 6 missions and 10 sub-stations, 10 elementary schools with 15 teachers and 1200 pupils and 5 dispensaries. During the World War religious meetings were held at Monrovia for the purpose of raising funds in behalf of war orphans, and all the allied consuls assisted; the Syrians sent large sums to England, France, and the United States to be used for charitable purposes. During the whole war period starvation was very prevalent on the Kroa coast and in order to save its numerous school children the prefecture was obliged to incur a debt of £2000.

Libya, Vicariate Apostolic of (Lybiæ; cf. C. E., XV–58d), in Africa, erected 23 February, 1913, from the prefecture apostolic of Tripoli, to which it corresponds, with Mgr. Ludovico Antomelli as first Vicar Apostolic. Following his transfer to the episcopal see of Bagnorea, Mgr. Giacinto Tonizza, O. F. M., formerly Vicar General of the Apostolic Delegation of Syria and late superior general of the Franciscans of Constantinople, was appointed Vicar Apostolic of Lybia in October, 1919. He arrived in Tripoli, in the early part of 1920, equipped with thirty years' experience in the mission work of the Orient. The newly appointed vicar apostolic instilled new life into the vicariate. Four new stations were founded: Zuara in Tripoli, Cyrene-Marsa Susa, Merg-Tolmetta, and Tobruk in Cyrenaica. He advanced the scholastic institutions, erected new parishes, rejuvenated the existing religious organizations for the young or else founded new ones, installed religious instruction in the public schools, and distributed with equity the responsibilities of the different parishes. The vicariate is at present occupied with the obligation of raising the necessary funds for the building of the cathedral church and presbytery, towards which the Pope donated 100,000 libellas.

The World War greatly retarded the progress of the mission. Ten of the priests served with distinction as chaplains in the army, and three were cited and decorated for bravery. Among the recently deceased of note are: Sister Mary Simplicia Vecchiotti, of Cremona of the Franciscan Missionary Sisters of Egypt, d. 12 April, 1916, aged thirty years, after a life of unusual sanctity; Valentino Cagnocci de Faltona of Arezzo, O. F. M., died 30 July, 1921, after forty years of untiring labor among the missions of Lybia; founded and directed the mission at Homs, where he built an imposing church; Bonaventura Rosselti, O. F. M., from 1907 to 1913 Prefect Apostolic of Lybia, later Prefect Apostolic of Rhodes, where he died 9 August, 1921; Brother Paul Liekens, whose death in November, 1921, crowned a life of unselfish devotion to duty; Giovanni De Martino, Italian senator and governor of Cyrenaica, devoted to furthering the interests of the Church and a true benefactor of the vicariate, died 23 November, 1921.

The Catholic population of 20,000 is increasing daily, and is largely made up of those of Italian or Maltese descent. Mohammedans and Jews are numerous. There are 3 secular priests, 20 Franciscan priests, 12 Franciscan lay brothers, and 11 Christian Brothers; 7 parishes with 7 churches, 4 missions, 18 chapels, 6 stations, 2 convents for men and 13 for women, 1 college for girls with 3 teachers and 30 students, 6 elementary schools for boys and 11 for girls with a combined total of 35 teachers and 1400 pupils, 1 hospital, 3 orphanages, 7 day nurseries, 1 refuge for poor girls, 5 classes of catechetical instruction. The numerous Catholic primary schools are flourishing, and are under the direction of the Vicar Apostolic, who supplies the teachers and some of the poorer pupils with the necessities of life. The Government contributes also to the support of the Catholic institutions. There are other Catholic schools which are supported by the Italian National Association for the

Missions. Not only the pupils of the Catholic schools, but also those of the public grammar schools receive daily religious instruction from appointed priests and Sisters. The public hospitals have Sisters in attendance and also a Catholic chaplain. There are 10 religious associations for the young, 3 of which are allied with the National Association, "Catholic Italian Youth."

Liebknecht, KARL. See SPARTACUS GROUP.

Liège, Eupen, and Malmédy, DIOCESE OF (LEODIENSIS; cf. C. E., IX–236a), in Belgium, dependent on Malines. After the establishment of the Kingdom of the Netherlands, the diocese comprised the Provinces of Liège and Limburg. On 6 May, 1833, Mgr. Van Bommel divided the Province of Liège into eleven deaneries. In 1839 the diocese lost those parishes which were situated in Dutch Limburg. In 1921 the new diocese of Eupen-Malmédy, formerly a German possession belonging to the archdiocese of Cologne and containing 70,000 inhabitants, was united to the Diocese of Liège. The present bishop is Rt. Rev. Martin-Hubert Rutten, b. at Geystingen, 18 December, 1841, ordained 28 April, 1867, elected bishop 16 December, 1901, consecrated at Liège 6 January, 1902, made assistant to the pontifical throne, 12 November, 1920. The diocese contains 1,215,000 Catholics; of whom 350,000 are Flemish, 850,000 Walloons, and 15,000 speak German. There are 685 parishes, 40 deaneries, about 700 churches and chapels including 44 curacies, 2 abbeys and 30 convents for men, 10 monasteries, 1 abbey and 450 convents for women with 5000 Sisters and about 150 lay brothers. The secular priests number 1500, regulars about 200. The diocesan seminary is at Liège with 160 seminarians. The following educational institutions exist in the diocese: 19 colleges for men, 200 teachers and 5000 students; 3 normal schools, 27 teachers, 200 students; elementary schools in every parish. Nearly all the normal and elementary schools are supported by the Government. There are many public hospitals in care of various orders of Sisters, also 3 refuges for girls. A great number of periodicals are printed in the diocese. Liège was the first province of Belgium which was invaded by the Germans. Ruin and devastation followed in their path. Numberless churches and villages were destroyed and the population was subjected to great misery and suffering. Mgr. Rutten distinguished himself during the siege and occupation of Liège by his fearless attitude towards the conquerors and his continued protests against their treatment of his people.

Ligugé (cf. C. E., IX–247a).—The present abbot of the Benedictine Abbey of Ligugé, France, is Dom Leopold Gougain, O.S.B. The community, still resident at Chevetogne, numbers 34 priests, 2 clerics, and 9 lay brothers.

Lilienfeld (cf. C. E., IX–247c).—The present number of monks in this Cistercian abbey is 40, all priests, most of whom are occupied in the care of souls in the 17 incorporated parishes. The present abbot is Justin Panschab, b. 1859, and elected 1899, to succeed Alberic Heinmann, d. 1898.

Lille, DIOCESE OF (INSULENSIS; cf. C. E., IX–251c), in the department du Nord, France, is suffragan to the Archdiocese of Cambrai. The territory included in this diocese was originally, before the French Revolution, divided among four bishoprics; Tournai, Ypern, Saint Omer, and Cambrai. After the Revolution the whole department du Nord was made the Diocese of Cambrai, and in 1842 it was raised to an archdiocese.

By a pontifical decree of 5 February, 1913, the General Vicariate of Lille was founded, including the civil districts of Lille, Hazebouch, and Dunkerque under a vicar general having the title of bishop (Auxiliary of Cambrai, Vicar General of Lille), and endowed with extensive powers. On 25 October, 1913, it was constituted a diocese and officially erected by Cardinal Luçon on 10 December of the same year. The diocese comprises the same territory as the original general vicariate; the cathedral is Notre Dame de la Treille and the episcopal seat is at Lille.

The first and only Vicar General of Lille was Mgr. Alexis Charost, who was born at Le Mans in 1860, ordained a priest in 1883 and later received his degrees of Doctor of Divinity and of Canon Law. He also won the title "Agrégé de l'Université," which is the highest title conferred by the French University, and which since the anti-clerical persecution is no longer obtainable by Catholic priests. He was a professor at the College of Saint-Croix at Le Mans, director of the day school of Notre Dame de Couture and in 1894 became secretary to Bishop Labouré of Rennes. In 1896 he was made chancellor of the Diocese of Rennes, in 1899 vicar general, and in 1913 he was appointed titular Bishop of Miletopolis, auxiliary Bishop of Cambrai and Vicar General of Lille. He was consecrated 13 May, 1913, at Rennes, by Bishop Dubourg, and transferred to the diocese of Lille in November of the same year. He is a Knight of the Legion of Honor and a Knight of the Order of Leopold. Bishop Charost was promoted to the Titular See of Chersonèse and made coadjutor to the Bishop of Rennes in 1920.

The Most Rev. Hector Raphael Quilliet, D.D., succeeded him as the second and present Bishop of Lille, 18 June, 1920. He was born at Bois-Bernard, 11 March, 1859, and ordained in 1883. He was a professor and dean of the faculty of theology at the Catholic University of Lille, and director, with Mgr. Chollet, now Archbishop of Cambrai, of the "Revue des sciences ecclesiastiques" and of "Questions ecclesiastiques." He was appointed Bishop of Limoges on 24 December, 1913, and consecrated 19 March. He was later transferred to Lille, taking possession of his new see 29 September, 1920.

The present (1921) statistics of the diocese of Lille show 358 parishes, 1 abbey for men, 1200 secular priests, 1 theological seminary with 106 seminarians, 1 philosophical seminary with 81 students, 1 academic seminary with 38 students and 1 lower seminary with 318 students, 13 secondary colleges for men with 300 teachers, and 12 for women, 1 university (University of Lille), 2 high schools, 1 normal school for girls, 330 elementary schools with 1228 teachers. The diocesan missionaries of Cambrai take care also of the missionary work of Lille and in addition to their work there are: 12 homes for working women, 51 homes for aged men and women, 27 orphan asylums, 21 hospitals, 3 refuge homes, 6 dispensaries, and 2 day nurseries. A daily newspaper, "La Croix du Nord," and a diocesan weekly are published. For the war record of this diocese see LILLE, UNIVERSITY OF.

Lille, UNIVERSITY OF (cf. C. E., IX–252d).—At the beginning of the World War (August, 1914), the University of Lille was transformed into a vast hospital under the direction of the French Red Cross, assisted by those members of its medical faculty whose duties retained them in Lille. Many of its halls were filled with wounded from the battlefields of Cambrai and Artois, and later from the

siege of Lille, those who succumbed to their injuries being buried in its gardens, where some of them still repose.

The university was about to resume its courses in the unoccupied halls, when the bombing of the city began. Several of the buildings were struck and the city found itself in the hands of its German jailers, cut off by a steel wall from the rest of France. Notwithstanding the apparently insurmountable drawbacks of such a situation, the University decided to continue its work. Its students, 134 at the opening, were drawn from the cities of Lille, Roubaix and Tourcoing, until 1917, when Lille was completely isolated. This situation was met by the sectioning of the work of the university, certain schools being maintained in each city. Many lasting benefits resulted from the labor of these troubled times; a school of applied chemistry was added to the school of advanced industrial studies; women preparing for liberal careers were admitted to the various faculties and schools of the university; lectures on current history were given to large audiences, wherein the lecturers were able to second the efforts of the clergy in preaching the invincible confidence that sustained the people throughout the days of the occupation. A Latin grammar was published as well as several numbers of "La voix de l'église."

At the same time the hospital work continued, 40,602 consultations being held at the dispensary of St. Raphael from 1915–19. The Sisters of Maternal Charity and the Franciscan Sisters opened their doors to the sick women and children expelled by the enemy from the municipal hospital.

The most wonderful of all the work accomplished was that of Professor Joseph Willot. For two years he was the soul of a secret publication "La Patience" or "L'Oiseau de la France," which at great peril sustained public confidence. Inevitably discovered and imprisoned he died from the results of the hardships of his captivity, the victim of his heroism.

The university was not less distinguished on the battlefield; 242 of her sons were killed; 70 received the cross of the legion of honor; 26 the military medal; 460 the war cross, and 15 the medal of epidemics.

In 1921 the School of Advanced Commercial Studies was separated from that of Advanced Industrial Studies and joined to the faculty of law. The number of students in the schools in that year were: faculty of theology and philosophy, 35; faculty of law, 120; school of social and political sciences, 25; faculty of letters, 34; faculty of medicine and of pharmacy, 90; faculty of sciences, 45; school of advanced industrial and commercial studies, 170; total, 519. To this number should be added 2000 of both sexes who follow the public courses organized by the faculty of letters and the school of social and political sciences.

The university publications include the following periodicals: "Les facultés Catholiques de Lille," "La revue de Lille," "Le prêtre," "La voix de l'église," "Journal des sciences médicales de Lille." Memoirs and works of original scientific research are published by the professors of the Catholic faculties.

The number of consultations held at the children's hospital of St. Anthony of Padua (1919-20), was: medical department, 3957; surgical department, 402. Americans made a generous response to the appeal by Canon Dimmet for aid in this work, notably Mrs. Lucius Swift and others from the city of Indianapolis.

Mgr. Emile Lesne is the present (1921) rector of the university, having succeeded Mgr. Margerin in 1919.

Lilly, William Samuel, English author and publicist, b. 1840 at Fifehead, England; d. 29 August, 1919, at West Kensington, London. He was educated at Cambridge. He was Under-Secretary to India, 1869, and was received into the Church at that time. Among his works are: "Ancient Religion and Modern Thought," "Chapters in European History," "A Century of Revolution," "The Great Enigma," "Christianity and Modern Civilization," "Many Mansions," and "New France." He was Secretary of the Catholic Union of Great Britain for nearly fifty years. Mr. Lilly was essentially a controversialist with a wide range of reading. He wrote with grace and fluency, but in controversy could be trenchant. His writings exercised considerable influence in the religious and historical controversies of his time.

Lima, Archdiocese of (Limanensis; cf. C. E., IX–255a), in the Republic of Peru, South America. This see was filled by Most Rev. Pedro Manuel Garcia-Naranjo from 16 December, 1907, until his death, 17 September, 1917. He was succeeded by the present incumbent, Most Rev. Emilio Lisson, C.M., born in Arequipa 1872, entered the Congregation of the Mission in 1892, was appointed Bishop of Chachapoyas 16 March, 1909, but was never published in the Consistory, and was promoted 25 February, 1918. He is assisted by an auxiliary, Rt. Rev. Manuel Segundo Ballon, titular Bishop of Arabissus. A Brief of 23 May, 1921, erected the church of St. John the Evangelist into a minor basilica. The population, numbering 450,000, is almost entirely Catholic, with the exception of a small percentage of Chinese and Protestants. The 1920 statistics credit the diocese with 66 first class and 7 succursal parishes, 498 churches and chapels, and 18 seminarians.

Limburg, Diocese of (Limburgensis; cf. C. E., IX–260a), in Germany, suffragan of Freiburg. In 1913 occurred the death of Rt. Rev. Dominicius Willi, former abbot of the Cistercian monastery at Marienstatt, who was elected Bishop of Limburg on 3 September, 1898. During the fifteen years of his administration he worked incessantly for the welfare of the diocese. Many parishes and missions were erected by him, two theological seminaries were rebuilt, and a large number of foundations were made. The present administrator of the diocese is Rt. Rev. Charles Augustine Kilian, b. 1856, ordained 1881, consecrated bishop 1913. In 1921 the diocese celebrated the one hundredth anniversary of its foundation. A collection taken up for the support of seminarians amounted to 500,000 marks. In August, 1921, the Catholic Congress was held at Frankfurt, the first one since the outbreak of the war. Under the patronage of the Apostolic Nuncio a large number of Church dignitaries, and prominent Catholics, the event proved a brilliant success. During the war many of the younger priests served as military chaplains in the army or in field hospitals. The religious congregations, as also the laity, cared for the sick and wounded soldiers. Many Catholic organizations were actively engaged in distributing religious books and articles at the front and in the hospitals.

At the present time (1921) the Catholics number 469,000. The diocese contains 215 parishes and mission stations, and 376 secular priests. The following monasteries for men exist in the diocese: the Cistercian Abbey at Marienstatt, 27 priests, 9

clerics, 19 lay brothers, 4 Franciscan monasteries (Bornhofen, Hadamar, Kelkheim, and Marienthal), 18 priests, 26 lay brothers; Capuchin monastery at Frankfort, 6 priests, 3 lay brothers; monastery of the Oblates of the Immaculate Conception on the Allerheiligenberg, near Niederlahnstein, 4 priests, 4 lay brothers; mother-house of the Missionary Congregation of the Pallottines at Limburg, 34 priests, 26 scholastics, 73 lay brothers; Jesuits at Frankfort, 5 priests; Fathers of the Sacred Heart of Jesus and Mary, 3 monasteries: at Arnstein, 5 priests, 15 lay brothers, 10 novices; at Niederlahnstein, 6 priests, 4 lay brothers; at Walderbach, 5 priests, 3 lay brothers, 35 pupils; Brothers of Mercy, mother-house at Montabauer, 55 professed brothers, 35 novices, and 5 branch houses in the diocese. The following congregations of women have foundations in the diocese: Benedictines, abbey of St. Hildegard at Eibingen, 38 professed Sisters, 25 lay Sisters; Benedictines of the Perpetual Adoration at Johannisberg in Rheingau (formerly in Neiderlahnstein), 29 Sisters, 15 lay Sisters, 8 extern Sisters; Congregation of St. Vincent de Paul, branch of the mother-house at Mainz in Limburg, 18 Sisters; Poor Handmaids of Jesus Christ, mother-house at Dernbach, 332 Sisters, 86 postulants, and about 100 branch houses in the diocese; Franciscans, mother-house at Marienheim-Erlenbad, near Achern in Baden, 2 houses, 10 Sisters; Association of the Sisters of Providence of Mainz, 6 houses, 44 Sisters; Poor Sisters of St. Francis, mother-house at Aachen, 2 houses, 45 Sisters; Sisters of the Christian Schools of Mercy, mother-house at Heiligenstadt, 5 houses, 35 Sisters; Ursulines, 5 houses, 113 Sisters; English Ladies, 2 houses, 59 Sisters; Sisters of Charity of the Good Shepherd, mother-house at Münster, Westphalia, 1 house, 41 Sisters; Congregation of the Servants of the Sacred Heart of Jesus, mother-house at Vienna, 3 houses, 15 Sisters; Pallottine Sisters, mother-house at Limburg, 75 Sisters, 25 postulants, and 4 branch houses in the diocese with 17 Sisters; Sisters of the Holy Ghost, mother-house at Coblenz, 1 foundation, 24 Sisters; Alexian Nuns, 2 houses, 27 Sisters. The following religious associations have been established: 73 Young Men's Societies, 23 Journeymen's Unions, 37 Working Men's Associations, 91 Marian Congregations for Young Women, 10 Servant Girls' Associations, and various associations for mothers. Also the following charitable societies: St. Boniface Association, Mission Society for Catholic Women and Young Women, Guardian Society for Women and Young Women, Association for the Making of Vestments. There are 20 charitable institutions under the care of religious, including orphanages, girls' homes, and educational institutions for orphans.

Limerick, Diocese of (Limericiensis; cf. C. E., IX–262a), in the province of Münster, Ireland, suffragan of the Archdiocese of Cashel. Rt. Rev. Edward Thomas O'Dwyer, born in Holy Cross, Ireland, in 1842 and appointed to this see 18 May, 1886, filled it for over thirty years, until his death, 19 August, 1917; during his long administration he was known as an ardent defender of the national rights of Ireland. His successor was appointed in the person of Rt. Rev. Denis Hallinan, born in Limerick in 1849, studied at Limerick and at the Irish College in Rome, was ordained in 1874 and served as a pastor, administrator, and vicar general, was named a prelate of the Holy See in 1900, a canon in 1912, vicar capitular in 1917, and appointed bishop 10 January, 1918. The religious orders established in this diocese include: men, Augustinians, Dominicans, Franciscans, Jesuits, Redemptorists, Salesians, Oblates of Mary Immaculate, and Brothers of the Christian Schools; women, Presentation Sisters, Sisters of Mercy, of the Good Shepherd, of Marie Reparatrice, of Charity, of St. Paul, Faithful Companions of Jesus, Nursing Sisters of the Little Company of Mary, and Salesian Nuns. By the latest census (1911) the total population of the diocese is 116,558, of whom 110,305 are Catholic. According to 1920 statistics there are 48 parishes, 121 secular and 65 regular clergy, 94 parochial and district churches, 19 convents with 490 members in the communities, and 4 monastic houses with 38 members in the communities.

Limoges, Diocese of (Lemoricensis; cf. C. E., IX–263c), in the department of Haute-Vienne, France, suffragan of Bourges. This ancient see is now filled by Rt. Rev. Alfred Flocard, born in Jorquenay, France, 1866, ordained in 1889, served as vicar at St. Jean de Chaumont, and professor at the upper seminary, editor of the "Semaine Religieuse," director of charities, and made vicar general in 1912, appointed 16 December, 1920, to succeed Rt. Rev. Hector-Raphaël Quilliet, transferred to Lille 18 June, 1920. In 1921 he was elected a member of the departmental office of the "Pupilles de la Nation." During the World War 245 of the clergy of this diocese were mobilized, and of this number 24 died, 3 won the *légion d'honneur,* 7 the *médaille militaire,* 54 the *croix de guerre,* and 4 foreign decorations. By latest statistics the diocese comprises 384,736 Catholics, of whom 92,181 are in Limoges proper, 52 deaneries, 476 first and second class parishes, and 107 vicariates formerly supported by the state. A diocesan periodical, "La Semaine Religieuse," is published.

Linares (or Monterey or Nuevo Léon), Archdiocese of (de Linares; cf. C. E., IX–265d), in Mexico, with episcopal residence at Monterey. Most Rev. Francesco Plancarte y Navarrete, promoted to this see 27 November, 1911, died in Monterey 8 July, 1920, and was succeeded by Most Rev. José Juan de Jésus Herrera y Pina after a vacancy of a year. Born in Valle de Bravo, Mexico, in 1865, he studied at the South American College in Rome, was ordained in 1888, returned to Mexico in 1890, and served as rector of the seminary and prefect of studies, was made an honorary canon, prothonotary apostolic in 1904, and appointed Bishop of Tulancingo 16 September, 1907, from which see he was promoted 7 March, 1921. The 1920 statistics credit the archdiocese with a Catholic population of 357,000, 39 parishes, 80 secular priests, 20 seminarians, 75 churches or chapels, and 4690 children in Catholic schools.

Lincoln, Diocese of (Lincolniensis; cf. C. E., IX–266b), in Nebraska, is suffragan to the Archdiocese of Dubuque. The first bishop of the diocese, the Rt. Rev. Thomas Bonacum, who was appointed upon the erection of the diocese in 1887, died on 4 February, 1911. He was largely responsible for the rapid development of the young diocese, and although his rigid discipline and strict enforcement of canonical legislation often brought him into conflict with certain of the clergy and their lay supporters, and forced him to have recourse to the secular tribunals, he was usually vindicated and the purity of his motives cannot be doubted. The chief monument of his labors is the St. Thomas Orphanage, housing 120 inmates, for which he personally gathered all the funds. At his request he was buried before the main entrance of this institution.

Bishop Bonacum was succeeded by the Rt. Rev. Henry Tihen, chancellor of the Wichita diocese,

who took possession of his see in July, 1911, and ruled over it until 21 September, 1917, when he was transferred to Denver.

The third and present Bishop of Lincoln is Rt. Rev. Charles F. O'Reilly who, as first Bishop of Baker City, had for fifteen years been doing pioneer missionary work in that churchless section. During his incumbency in Lincoln there have been added to the diocese, 9 parishes, 5 parochial schools, and 1 hospital, while the services of the Capuchin Fathers (Irish Province) and of several Sisterhoods have been enlisted.

The present (1921) statistics of the diocese show 87 parishes, 137 churches, 50 missions, 94 secular and 12 regular priests, 215 nuns, 11 seminarians, 1 high school with 5 teachers and an attendance of 60 boys and 74 girls, 3 academies with 42 teachers and an attendance of 55 boys and 215 girls, 32 elementary schools with 126 teachers and an attendance of 2800. In addition to the St. Thomas Orphanage, the Lincoln and McCook hospitals are maintained in the diocese; all the public institutions permit the priests of the diocese to minister in them. The Catholic population of the diocese is approximately 37,000. The Knights of Columbus, Catholic Order of Foresters, Daughters of America, National Council of Catholic Men are established among the laity.

Lindi, Prefecture Apostolic of (de Lindi), in East Africa. This prefecture was erected by a decree of 12 November, 1913, which divided the vicariate apostolic of Dar-es-Salaam. It is bounded on the north by the Rivers Mbenkuru and Ruhuje, on the west by Nyassa Lake, on the south by German Mozambique, and on the east by the ocean. The town of Lindi, where the official residence is situated, is a flourishing port about fifty miles from Delgado. It is entrusted to the Benedictines of St. Odile; Rev. Gallum Steiger, O.S.B., was appointed the second prefect apostolic 22 February, 1922, to succeed Rev. Willibrord Lay. The 1920 statistics credit the territory with 11 Benedictine Fathers, 13 Brothers, and 12 Sisters of the Sacred Heart.

Lindsay, Lionel St. George, author and editor, b. at Montreal, Canada, 1849, d. at Quebec, Canada, 1900. He was educated at Laval University, Quebec, the Gregorian University, the Academy of St. Thomas, and the Minerva, Rome. He was ordained priest in 1875, was chaplain of the Ursuline Monastery, Quebec (1894–98), diocesan inspector of academies and convent schools (1898–1905), secretary (1905–1907), and archivist (1905–1921) of the Archdiocese of Quebec. He was the author of "Notre Dame de Lorette en la Nouvelle France," and editor of "La Nouvelle France," from 1902 to the time of his death. He was also the contributor of a number of biographical articles to The Catholic Encyclopedia.

Linz, Diocese of (Linciensis; cf. C.E., IX–273c), suffragan of the Archdiocese of Vienna, includes a part of Upper Austria and some townships in Lower Austria. The downfall of the Austro-Hungarian Monarchy in 1918 and the establishment of a republic in accordance with the Treaty of Versailles brought many severe trials upon the diocese. Prosperity decreased, famine and intense misery oppressed the larger part of the nation. The middle classes, the children, the numerous institutions and above all the religious communities suffered great privations. Only the generous contributions of the Catholics of foreign countries, especially America, made existence possible. The steady depreciation of the Austrian exchange causes daily increase in the cost of living and makes the problem of supporting the numerous hospitals and charitable institutions more and more difficult. The religious and political conditions have grown steadily worse. The destruction of the monarchy has given the revolutionary Labor Party unlimited power, which they try to increase by terror and force. They constantly wage opposition to the Church and by inciting fear and distrust cause great harm throughout the country.

At the present time the diocese is governed by Rt. Rev. John Maria Gföllner, b. at Waizenkirchen, 17 December, 1867, for some time professor of theology and rector of the seminary at Linz, appointed bishop 19. August, 1915, consecrated 18 October following. The diocese is divided into 35 deaneries with 420 parishes, 4 mission stations and 49 benefices. There are 658 active seculars, 14 of whom for divers reasons are stationed in other parishes, 59 have no regular duties, 310 regulars of whom 36 are principally occupied in caring for souls in other dioceses. Of the religious orders of men there are the following establishments: the Canons Regular of St. Augustine have 2 monasteries, 1 at St. Florian near Linz (87 priests, 10 clerics, 5 novices), 1 at Reichersberg (21 priests, 3 clerics, 1 novice), Premonstratensian Canons at Schlägl (38 priests, 4 clerics, 1 novice), Benedictines at Kremsmünster (89 priests, 8 clerics, 1 novice), and Lambach (16 priests, 1 cleric, 6 lay brothers, 1 novice), Cistercians at Schlierbach(21 priests, 3 clerics, 2 novices), at Wilhering (38 priests, 5 clerics, 1 novice). Besides there are in the diocese 135 priests who belong to other orders and congregations, namely: Franciscans of the North Tyrol Province, 7 establishments (35 priests), Capuchins of the Eastern Hungarian Province, 2 establishments (13 priests), Capuchins of the North Tyrol Province, 2 establishments (16 priests), Discalced Carmelites (8 priests), Jesuits, 3 establishments (27 priests), Redemptorists, 2 establishments (9 priests), Congregation of the Divine Redeemer (8 priests in 1 convent), Oblates of St. Francis de Sales, 3 establishments (6 priests).

The following religious communities of women are now represented in the diocese: Ursulines at Linz (54 Sisters), Sisters of St. Elizabeth (46 Sisters), Discalced Carmelites (46 Sisters), Salesian Nuns (33 Sisters), Redemptorists (35 Sisters), Ladies of Charity of the Good Shepherd (48 Sisters), Sisters of Charity of St. Vincent de Paul (33 Sisters in 20 houses), Sisters of Mercy of St. Charles Borromeo (90 Sisters in 17 houses), Sisters of the Holy Cross (443 Sisters in 76 houses), School Sisters of the Third Order of St. Francis (124 Sisters in 32 houses), Sisters of the Third Order of St. Francis of Hallein, Archdiocese of Salzburg (7 Sisters, 3 branch houses), School Sisters of St. Augustine of Munich (12 Sisters, 2 branch houses), Sisters of the Third Order of Mt. Carmel (143 Sisters, 28 houses) Oblates of St. Francis de Sales (17 Sisters) Sisters of the Congregation of Christian Charity (14 Sisters), Daughters of the Divine Saviour (6 Sisters in 1 house).

The Brothers Hospitallers of St. John of God have a hospital at Linz (15 Brothers), the Congregation of Mary (Brothers of Mary) conduct a theological seminary, a private normal school, a boarding school and an industrial continuation school at Freistadt (3 priests, 34 Brothers), besides a small establishment in the parish of Tragwein at the Greisinghof with a novitiate (11 novices). The Brothers of the Christian Schools have a school and an asylum at Goisern (10 Brothers). The diocese has a seminary (4 years' course) with 100 students, which is under the care of the secular

clergy, all the professors being secular priests. It has likewise a diocesan private gymnasium under the direction of the secular clergy, with 256 students, who have the privilege of continuing their studies at the preparatory seminary, "Collegium Petrinum." The bishop also has charge of a training college for teachers, a boarding place for teachers and students called the "Salesianum." There are 2 *Realschulen* (scientific high schools; Latin in curriculum), 2 *Realgymnasia* (9 to 6 years' curriculum, Latin, science, and modern languages), 3 gymnasia (9 years' classical course), which are all under the care of the Government but in which religious instruction is given; 600 state elementary schools, in which the resident priest instructs the students in Christian Doctrine. In larger towns there are also secondary schools, various industrial and agricultural schools for boys and girls (2 winter agricultural schools), 1 art school, 1 gymnasium (girls), 1 training school for male and female teachers, housekeeping schools. Secular priests have charge of the following institutions: 1 orphan asylum with which a school is connected, 1 asylum and school for the blind, 1 asylum and school for the deaf and dumb, 1 asylum for idiots, 1 House of the Good Shepherd, 1 asylum for epileptics and crippled children and several institutions which care for children.

The following associations have been organized among the clergy: Association of Mission Priests, Association of Perpetual Adoration, and Association of Catechists. Besides the several religious societies such as the League of the Sacred Heart, the Holy Rosary Society, and the Association of Christian Families, there is the Catholic People's League, which is the political organ of the Catholics throughout the country. Connected with the latter are the societies of the various classes, such as the Association of Farmers, Workingmen's Unions and Mechanics' Unions, which have branches in the towns throughout the diocese. The *Zentralverein* (Central Union) is the important organization for Catholic women. It has branches and many members in all parts of the country. Affiliated with this union are the Associations of Catholic Workingwomen, Association of Christian Nurses and Association of Young Girls. These organizations have planned a course of lectures and have engaged 10 teachers who travel through the country, holding meetings and lecturing to the people. This organization conducts a home with which are connected an industrial school, a housekeeping school, a home for children, primarily for those of invalided soldiers, a farm with an agricultural housekeeping school. Its members dispense charity and do all in their power to mitigate the existing misery and destitution. Of late many shelters for children have been established. Mention should be made of the Catholic School Association, the *Piusverein* (for a clean press), various young men's associations, journeymen's associations (*Gesellenvereine*), the Marian Congregation, with more than 200 branches, the Union of Christian Workers and Accountants, and a Union of Christian Housemaids and Servants. Besides these denominational societies there are associations to improve the economic conditions of the workingmen, with a central bureau at Linz and branches in the smaller cities and towns. All the workingmen's associations have formed one central organization which publishes a weekly journal.

The Catholic Press Association is the official organ for the Catholic press. It owns several presses and has a large book-selling and publishing establishment at Linz. A Catholic daily and several weekly and semi-weekly periodicals are printed in other parts of the diocese. The Association also publishes "Die theologische praktische Quartalschrift" (The Practical Theological Quarterly), a scholarly journal which has a large circulation and is well known in America.

Lipa, Diocese of (Lipanensis; cf. C. E., XVI–36a), in the Philippine Islands, suffragan of Manila. This diocese was first erected by a Bull of 17 September, 1902, but the Bull was not put into execution and so Pius X erected the diocese anew 10 April, 1910. It comprises territory which was formerly a portion of the Archdiocese of Manila, and the province of Fayabas, formerly part of the Diocese of Nueva Caceres. Rt. Rev. Giuseppe Petrelli was appointed the first bishop 12 April, 1910. Born in Montegiorgio, Italy, 11 February, 1873, he made his studies in the seminary of Fermo and the college of Capranica in Rome, was appointed secretary of the apostolic delegation to Manila in 1903, and a private chamberlain in 1904. He was promoted to the titular metropolitan see of Nisibis 30 May, 1915, and appointed Apostolic delegate to the Philippines 10 June following. His successor is Rt. Rev. Alfred Verzosa, born in Vigan, in the Philippines, in 1877, appointed 6 September, 1916. By the 1911 census the diocese has a Catholic population of 650,000 and 10,000 non-Catholics. It is served by 75 priests and 72 churches.

Lisbon, Patriarchate of (Lisbonensis; cf. C. E., IX–281c), the primatial see of Portugal. The patriarch is always named a cardinal. At present the see is filled by His Eminence Cardinal Mendes Bello, born in Gouvea, Portugal, 1842, appointed titular archbishop of Mitylene 24 March, 1884, transferred to Faro 13 November following, and promoted to the Patriarchate of Lisbon 19 December, 1907, to succeed Cardinal Netto, retired. He was named cardinal *in petto* at the consistory of 27 November, 1911, and his nomination made public 25 May, 1914. In 1917 the cardinal was ordered to leave the city within five days, and forbidden to live in the district of Lisbon or the neighboring districts for one year. However, on 10 December following a new revolution abolished his exile and he was enabled to return to the city. The cardinal is assisted by an auxiliary, Most Rev. João Evangelista Maria de Lima Vidal, titular Archbishop of Mitylene. In 1918 fifty parishes were taken from the archdiocese of Lisbon to reëstablish the diocese of Leiria. The population comprises 728,739 Catholics and about 5000 Protestants and Jews. By 1920 statistics there are in the archdiocese 662 priests, 341 parishes, and 1555 churches or chapels.

Lismore, Diocese of (Lismorensis; cf. C. E., IX–283d), in Australia, suffragan of Sydney. This see, erected in 1887 under the name of Grafton and changed to its present title in 1900, is under the administration of its second bishop, Rt. Rev. John Carroll. Born in Brenor, Ireland, in 1865, he served as a professor at the English college in Rome, and was appointed bishop 2 December, 1909, to succeed Rt. Rev. Jeremiah Doyle, died 4 June, 1909. The religious orders now established in this diocese include the: Marist Brothers, Presentation Nuns, Sisters of St. Joseph, Sisters of Mercy, Sisters of Our Lady of the Sacred Heart, Sisters of the Good Samaritan, and Ursuline Nuns. By 1922 statistics the diocese comprises 69 churches, 20 districts, 32 secular priests, 4 Religious Brothers, 181 nuns, 9 boarding schools for girls and 3 for boys, 3 superior day schools, 31 primary schools, 1 orphan asylum, 3711 children attending parochial schools, and 128 attending superior schools. According to the 1911

census the total white population of the diocese is 106,000, and the total Catholic population 26,000.

Lithuania (cf. C. E., IX–292b).—An independent Republic which includes the former Russian province of Kaunas (Kovno), the province of Vilnius (Vilna), minus the districts of Disna and Vileika, part of the province of Gardinos (Grodno), the province of Suvalki minus the southern parts of the Suvalki district and Augustovo and parts of the province of Courland and the district of Illuksta. The boundaries of the country are still in dispute, Poland claiming certain important territories not ceded to her by the conference. The latest statistics (1914) give an area of 59,633 sq. miles and a population of 4,800,000; of the inhabitants, the Lithuanians are most numerous, forming 70% of the total population; the Poles, 8%, the Russians and White Russians, 7%; and other nationalities, 2%. Memel with an area of 1080 sq. miles is claimed by the Lithuanians, although at present it is administered by the Allied Powers.

Religion.—The Catholics form 75% of the population in Vilna, Kovno, and Suvalki, the Jews, 12%; Greek Orthodox, 9%; Protestants and Calvinists, 4%.

Education.—Present statistics record about 1630 grammar schools, 31 secondary schools, 42 public high schools, and several technical and agricultural schools. The opening of Vilna University is now under consideration.

Finance.—The budget for 1920 which planned for a revenue of 684,000,000 marks (1 mark = 24 cents) and an expenditure of 768,050,000 marks, revealed a deficit of 84,050,000 marks. In the recent treaty with Russia at Moscow, in place of the indemnity for the damage done by the Russian army in Lithuania, Russia took over the whole of the old Russian debt devolving on Lithuania: in addition, Russia was to give Lithuania 3,000,000 rubles in gold and to concede to her over 100,000 hectares of forest. During the war, the finances of the country were under the control of the Germans who issued paper money and exploited the resources of the country.

Production.—Of the land area, 45.8% is arable; 24.3% consists of meadow and pasture; 20.3% of forest; 3.1% is unproductive, and 6.5% is waste land. The chief crops in 1920 were rye, 1,000,000,000 pounds; wheat, 150,000,000 pounds; barley, 300,000,000 pounds; oats, 500,000,000 pounds; potatoes, 2,000,000,000 pounds; peas, 120,000,000 pounds; flax seed, 70,000,000 pounds.

Commerce.—In 1920, the export trade of this country was valued at 521,797,163 marks; the import trade, 428,728,541 marks (the Lithuanian mark is equal to the German mark), but owing to fluctuations in the exchange the itemized values are not converted into United States currency. Lithuania has 1550 miles of railway lines, of which 1178 miles are broad gauge.

Recent History.—Lithuania was ruled by Russia until 1915, when the Germans invaded the land. As a part of the Russian Empire she shared in the revolutionary outbreaks of 1905. The Lithuanian National Assembly then met for the first time, two thousand delegates being present to demand autonomy, with the continuance of federation with Russia. This attitude continued until 1917, when the idea of complete independence was substituted for federation. In February, 1918, a proclamation of independence was issued, and by April, 1919, a provisional constitution was adopted, to remain in force until a permanent constitution was framed. In July, 1919, Poland agreed to recognize the new state, and a few days later a treaty of peace was signed with Russia at Moscow, defining the boundary. This treaty gave to Lithuania territories claimed by the Poles, who asserted their rights over the old province of Suvalki, a part of Grodno, the city of Vilna itself, and certain other portions, cutting off Lithuania from Russia by a corridor running between Russian and Lithuanian territories to Latvia. Hardly had this treaty been concluded, when the Lithuanians came in conflict with the Poles, who insisted on boundary rectifications, and also on occupying Vilna and using Lithuania's railroads in their offensive against the Bolsheviki. Hostilities ceased for a while pending a settlement by the League of Nations. In the meantime the Polish adventurer, General Zeligowski, decided to seize Vilna on 9 October. At present there are two governments: the Kovno Government (Lithuanian Government, which functions at Kovno, a short distance south of Vilna), and the Vilna provisional Government, which declared on 20 February, 1922, for union with Poland, abrogated all treaties with Soviet Russia, and claimed the right to administer the Vilna territories by the Polish constitution of May, 1921. The Lithuanian Army includes about 50,000 men.

Litoměrice (Leitmeritz), Diocese of (Litomericensis; cf. C. E., IX–141b), in Bohemia, Czechoslovakia. At the conclusion of the World War the Catholics assembled in large numbers at seven different conventions to insist upon the indissolubility of the marriage state, the Catholic education of the young in the schools, and to preserve intact the union of Church and State. The defection from the faith of thirty-five priests and several thousands of former adherents to embrace a recent Czechoslovakian heresy is a matter of great regret. During the War the Catholic churches raised large sums of money for the care of the wounded who, together with the destitute and orphaned, were sedulously attended by clergy, religious and laity. Provision was made also for the spiritual care of the combatants. Valuable consecrated church property and lands were confiscated by the Government for military purposes and the present poverty of the Catholics makes it impossible to buy them back at the price demanded. Of special note are the following recently deceased: Mgr. Jacob Kasper of Georgswalde, honorary canon, through whose beneficence 30 young men were educated for the priesthood; the learned Dr. Otto Willmann of Leitmeritz, professor emeritus of philosophy in the University of Prague, author of various works of philosophy and pedagogy, among which are: "Didaktik als Bildungslehre," "Philosophia Propadeutik," "Geschichte des Idealismus"; the *Stadthalter* Prince Franz von Thun, who served the Church in Bohemia in word and deed. The present bishop of the diocese is Rt. Rev. Joseph Gross, consecrated 5 June, 1910. Recently 3 larger (in Semily, Reichenberg, Warnsdorf) and 4 smaller churches were built and consecrated by Bishop Gross.

The Catholic population is 1,644,014, of whom two-thirds are German and the rest Czechoslovakian. The secular priests number 822, regular priests 144, lay brothers 37. There are 444 parishes with 585 churches, 21 monasteries for men and 4 for women, 1 abbey for men and 1 for women, 2 convents for men and 84 for women, 1 seminary, 1 theological university with 6 professors and 57 students, 1 college for boys with 14 teachers and 210 students, 13 colleges for girls pensioned by the Government, 13 normal schools in the care of the Sisters, 1 training school, 14 homes, 31 hospitals, 24 orphan asylums controlled by the Sisters, 1 deaf and dumb asylum, 27 day nurseries. The normal schools were

erected by and are under the Government supervision, which contributes nothing towards the support of the strictly Catholic institutions. The following Catholic associations exist: for the clergy, Verband der Deutschen geistlichkeit, Ceicilien-Verein, Kirchenbau-Verein, Marian Congregation, Association for Priestly Perseverance, Adoration Society; for the laity, Mariascheiner Association for the support of Students, Press Association, Young Men's and Journeymen's Association, Catholic National League, Catholic School Association, Marian Congregations, League of the Sacred Heart. There are 1 Catholic daily and 5 periodicals published.

Little Flower of Jesus. See TERESA OF THE CHILD JESUS, SISTER.

Little Nellie of Holy God. See ORGAN, NELLIE.

Little Rock, DIOCESE OF (PETRICULANENSIS; cf. C. E., IX–295a), comprises the State of Arkansas, an area of 53,045 sq. miles. The see is filled by Rt. Rev. John B. Morris, born in Hendersonville, Minnesota, 1866, ordained in 1892, served as vicar general of Nashville, and was appointed titular Bishop of Acmonia and coadjutor to Bishop Fitzgerald of Little Rock 6 April, 1906, succeeding to the see upon the death of his predecessor, 21 February, 1907. The episcopal residence is at Little Rock, and the cathedral is dedicated to St. Andrew. In 1920 two important events occurred in the diocese, the opening of a boys' protectory at Armstrong Springs, and the founding of the Diocesan Catholic Lay Council, 8 September, for the purpose of looking after poor missions. The following year St. John's Seminary was opened at Little Rock on 28 September. The new Little Rock College has also been opened at a cost of $250,000.

The diocese counts a total Catholic population of 25,000, comprising about 1275 Italians, 700 Poles, 500 Lithuanians and Slovaks, and 455 negroes; the remainder are Americans of German and Irish descent. By latest statistics there are in the diocese 48 parishes, 113 churches, 65 missions, 122 mission stations, 1 monastery for men (Carmelite), 1 abbey for men, 1 house of Brothers, 14 convents of women, 47 secular and 45 regular clergy, 10 lay Brothers, 505 nuns, 1 seminary, 40 seminarians, 2 colleges for boys with 28 professors and 500 students, 8 academies, 1 normal school with 10 teachers and 100 students, 45 elementary schools with 700 teachers and attendance of 2940, and an industrial school, which will open this year, with 7 teachers and 50 pupils. The charitable institutions include St. Joseph's Orphanage, 5 hospitals, and 1 home at Hot Springs; all the State institutions permit the priests to minister in them. The Apostleship of Prayer and the Eucharistic League are established among the clergy, and the Knights of Columbus and Diocesan Lay Council among the laity. "The Guardian," the official diocesan organ, was founded in 1911 and now has a circulation of 3000.

Liturgical Music, PIUS X INSTITUTE OF, founded in 1918 and established at the College of the Sacred Heart, Manhattanville, New York City, by Mrs. Justine B. Ward, author of the Justine Ward Method of Teaching Music, for the purpose of concentrating on the systematic working out of the reform in church music decreed by Pope Pius X in his Motu Proprio on the subject. At the request and through the inspiration of the late Rev. Dr. Thomas Edward Shields, Dean of the Catholic Sisters College, Washington, D. C., one of whose great desires was to restore music to its true place in the field of Catholic education, and finally by means of a thorough musical education in parochial schools to enable the people to take part in the liturgical singing, Mrs. Ward, with the help and guidance of the Rev. J. B. Young, S. J., wrote her method of teaching music in which she has accomplished the simplification of a great art. This work forms the basis of the work of the Pius X Institute of Liturgical Music. The first volume of the Justine Ward Method of Teaching Music was brought out in 1913. In this volume and in those which followed, music is treated as a basic element in the development of intellect and in the formation of character. Throughout Mrs. Ward has carried out the principles and methods which Dr. Shields embodied in his Catholic Education Series of Primary Text Books, and she has correlated as closely as possible with all the elements of the curriculum, always stressing those aspects of music which would enable the child and older student to appreciate and take an effective part in liturgical singing. Her idea is that music being basic must not be reserved for the gifted few, but must be brought within the grasp of every child to use with ease and joy. To accomplish this result, children in the primary grades begin with the basic principles of music itself, at first in germinal form, but gradually unfolding in greater richness and complexity, according to the child's developing capacity. In the plan of the Justine Ward Method, music takes its place from the very first as a natural form of expression. It is not to be something arbitrarily imposed from without, arrived at through imitation and memorized by dreary repetition, but it is presented in such a way as to become part of the child's own thought. He is taught to read music as naturally as he reads and thinks in his native language. The work begins with a single note, always sung, for all music comes from singing. This original note, out of which the whole system develops, must be pure in quality, that the voice may be well placed and the tone beautiful from the start. The importance of the vocal work in the method can hardly be over-emphasized, for where there is no beauty of tone, there is no music, and therefore the vocal exercises, through which the smoothness, flexibility and beauty of tone are derived, are one of the important studies of the method.

The vocal training achieved in schools where the method is used has won for it much renown. The vocal exercises used are the work of the Rev. J. B. Young, S.J., whose thorough acquaintance with voice training and long practical experience in this field entitles him to be regarded as a leader in any movement directed to the improvement of musical education and liturgical singing. Father Young gave his constant assistance to the author of the Justine Ward Method of Teaching Music and placed at her disposal material which he had already copyrighted and which he had tested by actual use in the service of the Church. He comes frequently to the courses given at the Institute, to hear and aid the vocal work of the students.

In 1918, when Mrs. Ward founded the Pius X Chair of Liturgical Music (the term "Chair" was changed to that of "Institute" when the scope of its work was no longer that of a Chair), at the College of the Sacred Heart, little headway had been made toward carrying out the Motu Proprio of Pope Pius X. The Supreme Pontiff had urged that music be restored to the people as a means of sanctification; that such music as was used by the Church must adequately express the content of her message and that these things be done, not in a spirit of blind obedience but with that alacrity of will that springs from interior conviction of its

necessity. But the people could not sing—nor could they understand a type of music so different from anything they had ever heard. The task of the Pius X Institute was therefore a vast one, but as the only hope of any great movement is in the rising generation, the field for the work was obviously in the parochial schools. The teaching of music had been largely controlled by a highly specialized group which knew its own subject but was more or less out of touch with those elements of general culture which would enable its members to teach their art according to the laws of psychological development. The rigid didactic methods of the past had served their purpose because they attempted little more than to reach the pupils with special aptitude for music. The Pius X Institute of Liturgical Music wished to reach a wider field, and has done so. The work of the Institute was first developed by training the children of the Annunciation School for Girls, taught by the Religious of the Sacred Heart, and thus securing practical results which might be used in the training of teachers. In the summer of 1917 courses for teachers were first given, for lasting results cannot be achieved through any method of instruction, however excellent in itself unless it be used by competent teachers with adequate training in the method in question. Under the direction of Mother G. Stevens, Religious of the Sacred Heart, who has been from the first the chief teacher and interpreter of Mrs. Ward's work, the Institute has flourished and won for itself a unique place in education and art. This is due primarily to the phenomenal results obtained with the children in the schools that have adopted the method, and do the work while keeping in close touch with its development at the center. The zeal with which teachers and educators have taken up Mrs. Ward's work and carried it on is in itself a proof of its value. It is these teachers, for the most part bodies of women of many different religious orders, who had realized the object to be attained and who are pushing the work in their schools. Practically every instance of its adoption in a school has been the result of popular acclaim; rarely has it been enforced from without. With such splendid co-operation, the work of the Institute has progressed healthily and normally. In June, 1920, two years after it was established, many people in the United States witnessed the beginning of the liturgical revival in this country when thirty-five hundred children, trained by teachers of the normal school of the Pius X Institute, took part in the International Congress of Gregorian Chant held in New York City in St. Patrick's Cathedral, under the auspices of the Most Reverend Patrick J. Hayes, Archbishop of New York. The beauty of the children's singing was praised by the Monks of Solesmes, Dom André Mocquereau and Dom Gatard, who led the Congress. The children, drawn from forty schools of New York City and suburbs, and several groups from Philadelphia and suburbs, sang the *Missa de Angelis* on the opening day of the Congress. They had had but three *ensemble* rehearsals before the event, yet they sang in perfect unison and with a purity of tone and an enthusiasm that brought tears to many eyes. For many years before the founding of the Pius X Institute of Liturgical Music, the Society of St. Gregory, an organization of Catholic organists and choirmasters and others interested in the advancement of the cause of sacred music, together with the Auxiliary Committee of the Pontifical Institute of Sacred Music, had been laying the foundation for a Congress such as this, but it was the work done by the school children that made the event possible. The Congress was a milestone in the history of the liturgical revival in the New World.

The people were not always silent onlookers at the liturgical drama. Their part originally was akin to that of the chorus in the Greek drama; they responded to the prayers of the priest with a shout of approval, "Amen"; with a burst of joy, "Alleluia!" The *Kyrie* was their own plea for mercy; the *Credo* their own act of faith. But for generations the voice of the people had been hushed. The Church is restoring to them their musical birthright. Since the Renaissance, public worship has suffered a gradual deterioration. Stealthily the principle of art for art's sake has crept into our churches through the choir. Music has been treated as an end rather than as a means and both music and prayer have suffered. To combat this and to make it possible to obey the Motu Proprio have been Mrs. Ward's aim and sole desire. The liturgy, the complex of public worship through words, through gesture, through color, through sound—is the most powerful means towards conversion and sanctification. The arts, as humble handmaids of the Lord, are admitted, not for their own sakes, but "to add life and efficacy to the thoughts" and by so doing, to "train and form the minds of the faithful to all sanctity" (Pius X). Music must be primarily prayer, and furthermore, liturgical prayer, vesting itself with the exact form and spirit of the liturgy. "These qualities are to be found in the highest degree in Gregorian Chant, which is consequently the chant proper to the Roman Church" (Pius X). Gregorian Chant, being unison music, can be sung by the entire people and even by little children. Besides the thirty-five hundred school children who sang during the Congress in St. Patrick's Cathedral, there were many adults, delegates from all over the United States and Europe. The seminaries of Baltimore, Rochester and other cities co-operated with those of Dunwoodie, in singing the offices. Hundreds of delegates from religious communities from all over the country took part in the singing, and for a number of weeks before the event, evening rehearsals both in churches and at the College of the Sacred Heart were conducted under the auspices of the Pius X Institute of Liturgical Music, in order that the laity might fit themselves to join in the singing of the Psalms. For three days the body of St. Patrick's Cathedral was filled with these singers under the direction of the greatest living authority on Gregorian Chant, the venerable Dom André Mocquereau, with his late pupil Dom Gatard, then prior of Farnborough Abbey, England. No more rapid and effective method could have been devised to further this great educational movement in the Church than the bringing together of those groups for the Congress which gave not only a model of what the Holy See desires, but a practical illustration of how these desires can most easily be fulfilled.

Through the new interest and enthusiasm aroused by the overwhelming success of the Congress, greater impetus was given to the work of the Pius X Institute, and in two years following the Congress the work broadened in scope. Besides the teaching of the method to the children of the Annunciation Parish School and those of the Academy of the Sacred Heart, the work of the Institute is divided into three departments: (1) the training of teachers in the normal school; (2) the supervision of the teaching of music in all the schools that have adopted the Justine Ward Method; (3) Extension Work, from which department teachers are sent out all over the country to give normal courses in schools and colleges to bodies of

teacher-students in the Justine Ward Method. This extension teaching is carefully followed up by the faculty of the Institute. Written examinations are required and certificates are awarded upon the successful passing of these examinations, which are conducted on the plan of the State Regents' tests. Sealed questions are sent out from the Institute and the examination papers are returned to the center for correction and rating. Records are kept, and the work of all teachers trained through the Extension Work Department, as well as that of teachers who come to the Institute, is carefully followed up from the center through its staff of supervisors. Diplomas are awarded for practical work. In this way the work has been made a living thing, constantly being developed to meet new needs discovered in the experience of teaching it. Two sessions a year are conducted by Mrs. Ward and Mother G. Stevens in the normal school, a summer session and a winter session. The courses given include the Justine Ward Method, harmony, psychology, pedagogy and elementary and advanced Gregorian Chant. The courses in the Chant are always given by well known authorities on the subject. In the summer session of 1922, advanced Gregorian Chant was given by the great master, Dom André Mocquereau, and a course in Gregorian Chant Accompaniment was given by Dom Desroquesttes, organist of Quarr Abbey, Isle of Wight, England. As an aftermath of the Congress, widespread interest in the movement showed itself in the greatly increased attendance at the courses of study given in the Normal School of the Institute. The student body includes Sisters of almost every teaching order, priests and seminarians, organists and choirmasters, as well as many pianists and singing teachers among the laity who are interested in new and progressive methods. Although the work of the Institute is distinctly Catholic in aim and purpose, the phenomenal musical results obtained everywhere in the schools that are working under its supervision, have aroused the interest of non-Catholic educators. The Justine Ward Method has been adopted in many of their private schools and the directors of these schools are working in close co-operation with the faculty of the Pius X Institute. This branching out into the non-Catholic field of education was partly brought about by a number of influential ladies who attended the International Congress of Gregorian Chant and were deeply impressed by the beauty of the children's singing and who witnessed at a public demonstration given in Cathedral Hall during the days of the Congress an exhibition of the method as it is conducted in the class room. The beautiful quality of the children's voices and their power of sustaining an absolutely true pitch without the support of an instrument have amazed all who have heard them, among whom have been many musicians of international reputation. The children can read at sight a new melody with as much ease as they read a printed statement. They can write down a melody at first hearing with equal facility. They analyze intelligently the melodies they hear, both as to content and form. They improvise phrases and responses with ease and delight and compose original melodies of musical value in two and three parts as well as in unison. After the meeting of the Congress, these ladies under the leadership of Mrs. Adrian Iselin, formed themselves into a committee to work for the spread of the Justine Ward Method of Teaching Music in both public and private schools, for they recognized in it an educational movement of power, i. e., this bringing of a great art into the lives of the people instead of to the cultured few alone. For this purpose they have given the Institute substantial financial support as well as lending to it valuable influence. But in spite of financial aid secured from various sources, the work of the Institute is not yet self-supporting. This will probably take years to accomplish and at present its needs arising from the mass of work connected with the movement, are great. Established as a Chair of the College of the Sacred Heart, it has long since outgrown the space allotted to it by the College and an adequate building and funds for supervisors are greatly needed.

Through its extension work, schools in many important cities from Maine to California are working in close co-operation with it in methods and purpose. In May, 1922, the Society of Saint Gregory held its fifth annual convention at Rochester, N. Y., under the auspices of the Rt. Rev. Thomas F. Hickey, Bishop of Rochester. The Institute was represented by a class of children from the parochial school of the Annunciation, New York City, taught by Mother G. Stevens, who gave a demonstration in the advanced work of the Justine Ward Method. School children of Rochester also took part in the demonstration of the Method.

Mrs. Ward has completed three volumes of her work and the fourth is nearly finished. The latter deals exclusively with Gregorian Chant and has been written in close collaboration with Dom Mocquereau, who gives it the highest possible praise in the introduction which he himself has written. Dom Mocquereau, more than any single figure, has contributed by his researches to the restoration of the Gregorian melodies to their original purity in the form now embodied in the Vatican edition of the Gradual, which since its publication has become a matter of musical dogma to the Church. He is the authoritative interpreter of his own discoveries of rhythmic principles, which break away from some of the rules which musicians of the last few centuries have held as axiomatic, but from whose shackles modern musicians are gradually freeing themselves. Like Vincent d'Indy and other composers of our day, Dom Mocquereau denies the dominance of the first beat of the measure as being of necessity a stressed beat; the stressed beat for the first measure he considers suitable only to the most obvious types of music. Those who have been privileged to hear the Gregorian melodies as they are sung at Quarr Abbey realize that they are shorn of their charm when they move with a heavy beat, when they crawl or ascend with painful jerks. They only become themselves when they rise and fall like clouds or like the flight of a bird. When our musical perceptions are lifted into a seraphic region where the art of singing becomes a matter of the spirit rather than the vocal organs, then it is that we begin to understand the meaning of that art which the Holy Spirit whispered into the ear of St. Gregory and we realize why it is that the Church preserves for us one of her holiest treasures —the traditional phrases of her Gregorian melodies. "What is more pleasing to God than to hear the whole Christian people sing to Him in unison?" (St. Clement of Alexandria). To teach the people to sing to God is the task that the Pius X Institute of Liturgical Music aims to carry on under the inspiration of Mrs. Ward to whom it owes its foundation and life.

Liverpool, Archdiocese of (Liverpolitanensis; cf. C. E., IX–314a), in Lancaster County, England. On 28 October, 1911, Most Rev. Thomas Whiteside was promoted to this see and filled it until his death, 28 January, 1921. During his administration he made an energetic campaign against the three great evils which he found in the diocese—mixed marriages, drinking, and poverty. He was suc-

ceeded by Most Rev. Frederick William Keating, born in Birmingham, England, in 1859, made his studies there and at Sedgley Park, Douai, and Olton, where he was ordained in 1882, served as a professor at Oakmoor, Oscott, and Olton, pastor at Wednesbury, administrator of the cathedral of Birmingham, made a canon in 1900, and appointed Bishop of Northampton 5 February, 1908, from which see he was promoted 13 June, 1921. The religious orders established in the Archdiocese of Liverpool include: men, Benedictines, Franciscans (Friars Minor), Jesuits, Oblates of Mary Immaculate, Passionists, Redemptorists, Holy Ghost Fathers, Society of St. Joseph for Foreign Missions, Brothers of Charity, and Christian Brothers; women, Sisters of Adoration Réparatrice, Augustinian Sisters, Benedictines, Bon Secours, Carmelites, Daughters of Wisdom, Faithful Companions of Jesus, Sisters of the Good Shepherd, of the Holy Child Jesus, of the Holy Cross and Passion, Institute of Our Lady of the Retreat in the Cenacle, Little Sisters of the Poor, Sisters of Mercy, of Notre Dame, Poor Servants of the Mother of Good, Poor Clares, Poor Sisters of Nazareth, Presentation Nuns, Sisters of the Sacred Heart of Mary, St. Joseph Missionary Sisters, various branches of the Sisters of Charity, and Sisters of the Sacred Hearts of Jesus and Mary.

The last civil census of this territory, taken in 1911, counts a total population of 2,069,854, and the last Catholic census (1917) gives the total number of Catholics as 390,173. The latest statistics (1922) credit the archdiocese with 322 secular and 182 regular clergy, 74 convents, 204 public churches, chapels, and stations, 69 private chapels with Sunday Mass, 182 public elementary schools receiving Government aid, and 2 not receiving aid, 6 secondary schools for boys and 24 for girls, 86,486 children in elementary schools, 6981 children in other schools, 4 hospitals, 33 residential institutions for poor children, and 9 othef homes and refuges caring in all for 3850 children.

Ljubljana (Lubiana, German Laibach), Diocese of (cf. C. E., VIII–743c), bishopric in Jugoslavia, rightfully still a suffragan of Gorizia (Gorica, Gorz), but in fact now separated from that metropolitan see which belongs to Italy. The diocese embraces the territory of the former Austrian crown-land of Carniola (Kranjsko; Krain).

The diocese is divided into 5 archdeaneries; Ljubljana, Upper Krain Interior Krain, Middle Krain, and Lower Krain. These are subdivided into 22 deaneries. Beginning with 1922 the see contains 12 cathedral and 5 collegiate prebends, 301 parishes (of which 30 are vacant), 1 vicarship, 1 ancient chaplaincy, 17 *Expositurен* (i. e., filial churches joined to the mother church only by some unimportant link to recall their former relations), 235 positions for assistant clergy (86 vacant), 36 other benefices, 321 parish churches, 1000 dependent churches, 11 monastery churches, 230 chapels, 4 deaneries (with 44 curates and 45 priests) administered by the Archdiocese of Gorzia, since according to the treaty of St. Germain and Rapallo they belong to Italy, and a new partition of the diocese has not yet been made. Besides the prince-bishop there are 16 canons, 457 parish priests, 72 ecclesiastics in other positions, 68 priests retired on pensions, 127 regulars. The population consists of 500,000 Catholics, 200 Protestants, 1000 Orthodox Greeks, 200 Jews. The language spoken by about 97 per cent of the inhabitants is Slovenian. German is spoken in the larger cities like Ljubljana, and in the German-speaking center of Gotschee. The cathedral chapter consists of 12 regular and 6 honorary canons.

Since 1493 a collegiate chapter has existed also in connection with the parish church of St. Nikolaus at Novomesto (New City); it consists of a mitred provost and 4 members. The consistory of the prince-bishop is made up of the cathedral chapter, 2 honorary canons, and 2 other members. The training of the clergy is provided for by a diocesan clerical seminary with 92 students; and a seminary for boys, the College of St. Stanislaus, with gymnasium, founded in 1900, which has 340 students and to which is affiliated the smaller seminary called Collegium Aloysianum, founded in 1846. The University of Ljubljana, which was founded in 1919, provides for theological study with 15 professors and instructors and 112 theological students. Ecclesiastical professors give religious instruction in the gymnasium of St. Vid near Ljubljana (340 students), in the 3 gymnasia and the upper high school at Ljubljana, also in other schools.

The religious orders and congregations for men in the diocese are: Cistercians, 1 abbey at Sittich, 10 priests, 3 clerics, 14 lay brothers; Carthusians, 1 monastery at Pletrije, 29 priests, 31 brothers; Franciscans, 5 monasteries, 48 priests, 15 clerics, 32 lay brothers; Capuchins, 2 monasteries, 9 priests, 6 brothers; Brothers of Mercy, 1 monastery, 1 priest, 18 brothers; Jesuits, 1 residence, 8 priests, 3 lay brothers; Society of St. Vincent de Paul, 1 mission house, 21 missionaries, 9 brothers; Priests of the Teutonic Order, 1 branch monastery, 10 priests, 2 clerics, 1 lay brother; Salesians, 2 houses, 12 priests, 24 clerics, 33 novices, 7 brothers. The total number of Sisters of Christian Charity is 340 in 17 houses.

The Cathedral of St. Nikolaus was built 1700–07 in Barocco style by the Jesuit Andrea Pozzo. Other fine examples of Barocco architecture are the Franciscan Church at Ljubljana (1628), the Church of St. Peter (eighteenth century) at the same place, and the Church of St. Jakob (1615) also at Ljubljana.

Loango (or French Lower Congo), Vicariate Apostolic of (de Loango or Congi gallici inferioris; cf. C. E., IX–317a), erected in 1890, had its boundaries somewhat changed in 1894 and again in 1911. By this second change the mission of Linzolo was detached and joined to the vicariate of French Upper Congo. It is entrusted to the Fathers of the Holy Ghost and includes a population of 1,500,000, of whom 5117 are Catholic, and 3000 catechumens. The mission is served by 24 missionary and 1 native priests, 15 Brothers, 45 catechists, 11 Sisters, 8 stations, 13 chapels, 62 seconddary stations, 6 schools, and 6 orphanages. Rt. Rev. Léon-Charles-Joseph Girod, appointed titular Bishop of Obba and vicar apostolic of Loango, died at Mayumba, 13 December, 1919, and his successor has not yet been appointed.

Lobbedey, Emile-Louis-Cornil, heroic Bishop of Arras, b. at Bergues in the Diocese of Lille, on 29 February, 1856; d. at Boulogne on 26 December, 1916. He studied at Rome, winning a doctorate in theology and a licentiate in canon law as in philosophy, and served in the mission at Cambrai, Pradelles, and Hazebrouck, being named vicar general in 1857. On 5 August, 1906, he was appointed to the see of Moulins and on 5 May, 1911, was transferred to Arras. When the war broke out he was the personification of the bravery that characterized the French clergy, both secular and regular. He was decorated by the President with the cross of the Legion d'honneur with the following citation in the "Journal Officiel" (17 October,

1916)): "From October, 1914, till June, 1915, he remained at Arras within the first French lines exposed at times to violent bombardment, devoting himself to his ministry without counting the cost, visiting our soldiers, burying the dead, aiding the ambulance department, giving everyone an inspiring example of calm, coolness, energy and duty well done in imminent danger from the enemy."

Lodi, DIOCESE OF (LAUDENSIS; cf. C. E., IX–322c), in the province of Milan, Northern Italy, suffragan of Milan. This see is filled by Rt. Rev. Pietro Zanolini, born in Merlara, Italy, 1866, served as professor of moral theology in the seminary, appointed Bishop of Fabriano 4 March, 1910, and transferred 6 July, 1913, to succeed Rt. Rev. Giovanni-Battista Rota, died 24 February, 1913. During the World War 142 priests and clerics of this diocese served in the army, 15 as officers, 5 as chaplains; of this number 8 were killed and 5 received decorations. Those at home joined the citizens in zealously assisting in all patriotic works, serving in the hospitals, homes for refugees, and other charitable organizations. By latest statistics the diocese comprises 109 parishes, 7 convents of men and 61 of women, 268 secular and 27 regular priests, 19 Brothers, 1 seminary, 100 seminarians, 4 secondary schools for boys, 7 for girls, 7 high schools, and 2 normal schools. The charitable institutions include a missionary union of the clergy, 9 homes, 6 orphanages, asylums in all the parishes, 7 hospitals, and 2 day nurseries. Most of the public institutions permit the clergy to minister in them, and all the public schools, but no religious schools, are assisted by the government. A mutual aid society is formed among the clergy, and a number of Catholic periodicals are published.

Lodz, DIOCESE OF (LODZENSIS), in Poland, suffragan of Warsaw. This diocese was erected by a consistorial Decree of 10 December, 1920, which took the western part of the archdiocese of Warsaw, comprising three deaneries, and formed it into the new diocese. The church of St. Stanislas Kostka was made the cathedral and granted a chapter. The former pastor of this church, Rt. Rev. Vincent Tymieniecki, born in 1872 and ordained in 1895, private chamberlain and prelate of the Holy See, was appointed the first bishop 11 April, 1921. Statistics are not yet published.

Loja, DIOCESE OF (LOJANENSIS; cf. C. E., IX–332b), suffragan of Quito in Ecuador, South America, includes the greater part of the provinces of Loja and El Oro. Rt. Rev. Carlos Maria Xavier de La Torre, appointed to this see 30 December, 1911, was transferred to the diocese of Riobamba 21 August, 1919. He was succeeded by Rt. Rev. William Harris, who was born in this diocese, served as chancellor and rector of the seminary and was appointed 7 May, 1920. Statistics of 1920 credit the diocese with 80,530 Catholics, 61 secular and 20 regular clergy, 38 parishes, and 84 churches or chapels.

London, DIOCESE OF (LONDINENSIS; cf. C. E., IX–353c), in Canada, has as its present bishop Rt. Rev. Michael Francis Fallon, who was appointed fifth Bishop of London in December, 1909. In 1920 a society called "The Catholic Unity League of Canada" was established by the bishop, having as its object the propagation of Catholic truth and the refutation of errors and slanders against the Church. The work is carried on by the distribution of pamphlets prepared or procured by the society as the need arises.

During the World War seven of the priests of this diocese acted as chaplains, going overseas with the troops, and at home both clergy and laity united in all patriotic endeavors.

The religious communities now established in the diocese are: Men: Basilians, Franciscans, and Redemptorists. Women: Sisters of St. Joseph, of the Precious Blood, Ursuline Sisters, Sisters of the Holy Names of Jesus and Mary, Loretto Nuns and Hospital Sisters of St. Joseph.

The present (1921) statistics of the diocese show a Catholic population of approximately 77,000. There are 63 parishes, 25 missions with churches, 88 churches, 1 monastery for women, 3 convents for men, 29 for women, 99 secular and 33 regular clergy, 5 Brothers of the Christian Schools, 486 Sisters, 1 seminary with 10 seminarians and 2 universities, Sandwich College for men and Brescia Hall for women, which are affiliated with Western University, London. There are 23 professors and 68 students in these colleges and in addition to these are 5 academies with 40 teachers and 600 girl students and 80 elementary schools with 260 teachers and 12,000 students. The charitable institutions of the diocese comprise 1 orphanage with 180 children, 3 hospitals, 1 home for the aged and indigent; all the public institutions admit the priests to minister in them.

The Priests' Eucharistic League and Total Abstinence Association are organized among the clergy as well as the Knights of Columbus, Holy Name Society, and various parish societies among the laity. The "Catholic Record" is published in London.

Longhaye, GEORGES, literary historian, b. at Rouen, 8 September, 1839; d. at Paris, 17 January, 1920. Having studied at Brugelette and Vaugirard, Paris, and won his baccalaureate with distinction, he entered the Society of Jesus at Issenheim, Alsace. As a scholastic he began to write his college dramas, like "Campion" and "Bouvines," which are of high merit in their genre, and cultivated the lyric muse. His active life after ordination was, owing to the anti-Catholic laws of France, mostly passed in Great Britain, as professor of Classics and literature to the young Jesuits. To this we owe his "Théorie des belles-lettres" (1885), a philosophy of rhetoric, a work of permanent value; "La prédication: grands maîtres et grandes lois" (1888), which we followed by his more ambitious "Histoire de la littérature française au dix-septième siècle" (4 vols., 1895–96), crowned by the French Academy, and "Dix-neuvième siècle. Exquisses littéraires et morales" (5 vols., 1901–08), which has the special merit of dealing thoroughly with the Catholic writers like Veuillot, Ozanam, and de Maistre.

Loreto, DIOCESE OF. See RECANATI AND LORETO.

Loretto, SISTERS OF, AT THE FOOT OF THE CROSS (cf. C. E., IX–360d).—Within the last ten years of the Loretto Society has established eighteen new schools, and the Sisters are now located in the three Archdioceses of St. Louis, Chicago, and Santa Fe, and the fourteen Dioceses of Louisville, Rockford, Belleville, Columbus, Cleveland, Mobile, Kansas City, St. Joseph, Wichita, Lincoln, Oklahoma, Denver, El Paso, and Tucson. Recognizing the need of higher education for women, the Society has also opened two colleges. The first of these, Loretto College, Webster Groves (a suburb of St. Louis), was erected in 1915–16, opening its doors to students in the fall of the latter year. Two years later, Loretto Heights College, Loretto, Colorado, opened with a good enrollment. Both institutions were early placed upon the list of standard colleges by the Catholic Educational Association. On the teaching staff of each are the Vincentian Fath-

ers, and the Sisters of the faculty hold degrees from the leading universities. Loretto College is affiliated with the Catholic University, St. Louis University, and Creighton, and has a preparatory department at Webster Groves, called Loretto College Academy. Loretto Heights College is affiliated with the Catholic University and De Paul University. Fifteen academies, fifty-six parochial schools, and five public schools, totaling an enrollment of nearly 18,000 pupils, complete the number of educational institutions conducted by the Sisters. Their work in the public schools under their charge in Kentucky, Kansas, and New Mexico is held in high regard. At Bernalillo, N. M., and Pawhuska, Okla., the Sisters have industrial schools for Indian girls, in which work they have met with great success.

The mother-house is at Loretto, Kentucky, sixty miles from Louisville. Every Sister of Loretto is an educator in some true sense of the word, for aside from the actual duties of teaching there are many tasks about a convent which, assigned by good judgment, aid the work of the order as a whole. The postulate is six months, followed by a novitiate of one year spent exclusively in the study of the spirit and rules of the Order. At the completion of the novitiate simple vows are taken and renewed annually until at the end of the third year they are taken in perpetuity. After profession a normal course of training as teachers is given, and each year the Sisters are given opportunity to advance in educational excellence. The Society now numbers 819 members. The rules have been revised in accordance with the new Code of Canon Law, and the corrections ratified by the Sacred Congregation of Religious, 29 July, 1920. The most important change, noted above, is the taking of perpetual vows at the end of three years, instead of five as formerly. On 25 April, 1912, Loretto Order celebrated the centennial of its foundation. The destruction by fire in January, 1919, of the Loretto Academy, Florissant, Missouri, was a great disaster. The aged Sisters of the community were transferred to the mother-house, only seven of the younger members remaining to conduct St. Ferdinand's parochial school which adjoins the Sister's property. The Sisters took up their residence in one of the buildings near the old historic convent, formerly occupied by the Ladies of the Sacred Heart, who were succeeded there in 1847 by the Sisters of Loretto. A disastrous flood, a few years previous to the fire, had necessitated the vacating of the convent. To provide suitable accommodations for the Sisters, it was decided to discontinue the high school grades at Florissant, limiting the school to the eight grammar grades, and to erect within the environs of St. Louis a boarding academy and college. This was the origin of Loretto College.

Since 1896 the Society has been under the direction of Mother Praxedes Carty, superior general. She was born in Bawnboy, County Cavan, Ireland, and came with her parents to St. Louis in May, 1865, there received her education, and entered Loretto Order in 1874. Volunteering for the western missions, she made the journey by caravan to Santa Fe, where she made her first vows, was appointed superior at Bernalillo, N. M., in 1880 assigned to the same office at Las Cruses, later called east to fill the superiorship at Florissant, Mo., and elected superior general in 1896. She was ably assisted in the beginning of her administration by Mother Francisca Lamy (d. 1912), a native of France, and niece of Archbishop Lamy. Mother Wilfrid La Motte, vicaress of the society since 1910, formerly directress of studies and mistress of voices, is the author of many poems published in periodicals, under the pen name "Balbus," and of a book of verse entitled "Flowers of the Cloister," published in 1913. Mother Rosine Green, second assistant to the superior general, has filled the offices of local superior, directress of studies, prefect of Loretto training school, secretary general, assistant general, and supervisor of schools.

Among notable deceased members of the order are: Mother Bridget Spalding, cousin of Archbishop Spalding, b. near Calvary, Ky., received the habit from Fr. Nerinckx, 25 March, 1824, at the age of thirteen, mother superior of the society 1825–58; Mothers Magdalen, Bridget, and Elizabeth Hart-Hayden, three sisters, of whom Mother Magdalen was one of the pioneer Sisters of Santa Fe, Mother Elizabeth was successively local superior, general treasurer, and superior general, and Mother Bridget labored long among the Indians at Osage Mission, Kansas, and upon the removal of the Osage Indians further west continued her zealous labor at St. Ann's Academy for young ladies, established on the mission site, and died in 1890, at the age of seventy-six, being among the hardy pioneers of the State whose pictures hang in the capitol at Topeka, Kansas; Mother Generose Mattingly, diamond jubilarian and the last Sister of Loretto to receive the habit from Father Nerinckx; Mother Bertha Bowles, superior general 1864–70; Mother Dafrosa Smythe, superior general for two terms; Mother Ann Joseph Mattingly, superior general 1882–88; Sister Joanna Walsh, one of the early western pioneers, later assistant to mother superior and twice elected mistress of novices; Mother Catherine Connor, successively filled high offices until her election as superior general in 1894; Mother Evangelista Bindewald, for many years assistant general (d. 1916); Mother Victorine Kelly, elected secretary general in 1910 (d. 1914); Mother Pancratia Bonfels, erected Loretto Heights Academy (d. 1915); Mother Flaget Hill, efficient manager, niece of Rev. Walter Hill, S.J., and sister of Rev. Joseph Hill, S.J.; Mother Austin Gough, mistress of novices.

Los Angeles, DIOCESE OF. See MONTEREY AND LOS ANGELES.

Louise de Marillac, BLESSED (cf. C. E., IX–133c), beatified 9 May, 1920, by Benedict XV. Her feast is celebrated on 15 March.

Louisiana (cf. C. E., IX–378c).—The area of the State of Louisiana is 48,506 sq. miles of which 3097 are water surface. There are 5363 miles of railroad, besides 318 miles of electric railway. The population of the State in 1910 was 1,656,388; in 1920 it had increased to 1,798,388.

INDUSTRIES.—The report of the United States Department of Agriculture for 1919 gives the agricultural output as follows:

Cotton	302,224 bales	1,445,000 acres
Corn	32,375,000 bushels	1,850,000 acres
Sugar	15,142,290 pounds	264,000 acres
Molasses	28,049,000 gallons (1918)	.....
Cleaned Rice	19,712,000 pounds	560,000 acres
Sweet Potatoes	6,300,000 bushels	70,000 acres
Irish Potatoes	1,600,000 bushels	25,000 acres
Hay	450,000 tons	250,000 acres

Total area under cultivation, 5,095,000 acres.

MANUFACTURES.—The value of manufactures has increased remarkably in the last five years. In 1914 there were 2211 manufacturing establishments, employing about 77,665 wage earners; the capital invested was $261,635,000, and the value of products $255,313,000. In 1919 the number of establishments

was 2617; wage earners, about 98,344; capital invested, $463,860,000; value of products, $676,190,000.

Recent History.—The Constitutional Convention of 1913 was so limited in power that all it accomplished was to take the constitution of 1898 and insert in its proper place each amendment that had been adopted since that time, the continuous text thus produced being the constitution of 1913. Recents amendments limit the state tax rate to 3 mills and the local tax rate to 5 mills, and require every parish and the city of New Orleans to levy a tax of one and a half mills annually for public schools. In a decision of the Supreme Court of 23 March, 1915, reading of the Bible and recitation of the Lord's prayer in the opening of the public schools in Caddo Parish was prohibited. The case was brought by the Catholics and the Jews. In 1916 a State Board of state affairs was created. More recent legislation has dealt mainly with problems rising from the World War. Louisiana's contribution was 65,988 soldiers or 1.76 per cent of the United States Army, stationed either in the 39th Division at Camp Beauregard, Louisiana, or in the 87th Division at Camp Pike, Ark. The summary of casualties among the Louisiana members of the American Expeditionary Force was as follows: deceased, 27 officers and 796 men; prisoners, 1 officer and 26 men; wounded, 71 officers and 2098 men. In August, 1918, Louisiana ratified the national prohibition amendment, the fourteenth state to do so. The state refused to adopt the federal suffrage amendmend 15 June, 1920. The Constitutional Convention met in 1921 to revise the State Constitution.

Principal Religious Denominations.—The latest available statistics of religious denominations are given in the United States Census bulletin for 1916, from which we take the following figures, except the number of Jews which is taken from the "Jewish Year Book" for 1920: Catholics, 509,910; Baptists, 213,692; Methodists, 88,566; Jews, 12,723; Protestant Episcopalians, 11,632; Presbyterians, 11,820; Lutherans, 8247; German Evangelicals, 4,009; Disciples, 3615; Congregationalists, 1765; all other denominations 4662.

Catholicism.—The State now comprises the Archdiocese of New Orleans and the Dioceses of Alexandria (formerly Natchitoches) and La Fayette. The Catholic Directory for 1921 gives the following figures: 1 archbishop; 3 bishops; 1 abbot; 188 secular and 205 regular priests; 197 churches with resident priests; about 235 missions, stations and chapels; 1 preparatory seminary with 44 students; 11 colleges and academies for boys with 3216 students; 18 academies for young ladies with 3266 students; 110 parishes with parochial schools. The Catholic population is 537,851; the baptisms in 1920 were 21,042.

Education.—Educational statistics are as follows: Educable youth: white 335,854; colored 228,939; total, 564,793. Enrollment in schools: white, 223,308; colored, 99,757; total, 323,065. Teachers employed in public schools: white, 6732; colored, 1500; total, 8232. Teachers employed in agricultural schools: white, 16; colored, 21. Pupils in agricultural schools: white, 237; colored, 323; total, 560. Number of public schools: white, 2113; colored 1168; total, 3281. Number of private colleges: white, 7; colored, 2. Receipts from public school funds in 1919: $7,849,779; the non-revenue receipts were $3,332,090; disbursements, $6,465,549. The Louisiana State University has 73 instructors and 1860 students. Tulane University, with an endowment of $5,162,243, has 348 instructors and 2908 students. In 1919 the State Normal School had 36 instructors and 1649 students; the Ruston Industrial Institute had 36 instructors and 1027 students; Lafayette Industrial Institute had 21 instructors and 931 students; the Southern University for colored youth had 564 students.

State laws relative to private and parochial schools are as follows: No funds raised for the support of the public schools of the state shall be appropriated to or used for the support of any private or sectarian schools (Art. 253); all buildings and property used exclusively for colleges and other school purposes shall be exempt from taxation, provided that the property so exempted be not leased for purposes of private or corporate profit or income (Art. 230); the state board may prescribe teacher training courses for public and private school doing work two years in advance of high schools. Graduates of normal schools offering a two-year course and operating a practice school with sufficient teaching force may be certified without examination; the branches of spelling, reading, writing, drawing, arithmetic, geography, grammar, United States history, the laws of health, including the evil effects of alcohol and narcotics, shall be taught in every elementary school; the teaching of German is forbidden in all schools, colleges, and universities.

Louisville, Diocese of (Ludovicopolitanensis; cf. C. E., IX–386b), comprises 22,714 sq. miles in the State of Kentucky. Rt. Rev. William George McCloskey, who came to this see in 1868, as its fourth bishop, died 17 September, 1909. He was succeeded by Rt. Rev. Denis O'Donahue, born in Daviess, Indiana, 1848, ordained 6 September, 1874, consecrated titular Bishop of Pomario and auxiliary at Indianapolis 25 April, 1900, and transferred 7 February, 1910. The year 1912 witnessed several important events in the diocese: in April the centenary of the Sisters of Loretto at the Foot of the Cross was celebrated, in August, the national convention of the Federation of Catholic Societies met here, and in October the Sisters of Charity of Nazareth celebrated their centennial. The one hundredth anniversary of the dedication of the old cathedral (St. Joseph's Church) at Bardstown took place in 1916, and in 1920 the Sisters of Charity of Nazareth celebrated the centenary of their academy, St. Vincent's, in Union County, Kentucky. During the World War 5 priests of the diocese served as chaplains, 3 of them going overseas.

By latest statistics the Catholic population numbers 120,289, chiefly of Irish or German descent, with a small number of Italians. The diocese comprises 108 parishes, 163 churches, 55 missions, 3 monasteries for men, 1 abbey for men, 4 convents for men, 9 mother-houses of religious congregations of women, 114 secular and 96 regular clergy, 32 seminarians, 1 college for women, 4 high schools with 44 teachers and 907 boy students, 14 academies with 227 teachers and 605 boy and 2266 girl students, 88 elementary schools with 388 teachers and a total attendance of 15,972, and 2 industrial schools with 40 teachers and 308 pupils. The charitable institutions include 3 homes, 3 asylums, and 4 hospitals, and a number of the public institutions permit the priests to minister in them. Six schools taught by Sisters receive financial assistance from the State. A Clerical Aid Society is organized, and a diocesan paper, "The Record," is published.

Lourdes, Diocese of. See Tarbes and Lourdes.

Louvain, University of (cf. C. E., IX–391c).—The destruction of the University of Louvain is one of the outstanding features of the Great War. On the night of 25 August, 1914, the invading Germans set fire to the city of Louvain, and three of the

University buildings were destroyed—the Ecole commerciale et consulaire, the ancient and world famous library—which according to the Hague Convention was inviolable—and the administration offices situated in Les Halles. The conflagration destroyed 300,000 volumes, a thousand incunabula, and hundreds of manuscripts, as also the University's title of nobility and its charter of foundation, dating from 1425. On 27 August the faculty and students were dispersed. Classes were not resumed until 21 January, 1919, when Mgr. Ladeuze, *rector magnificus,* delivered the opening discourse in the auditorium of the College du Pope Adrian IV. Meanwhile the interest and sympathy of the intellectual world had been aroused in behalf of the University and a movement was set on foot in Europe and America to assist in the work of restoring the library. In the Peace Treaty it was provided that Germany should repair to the full the damage done to the University, which benefited further by being the recipient of a share of the 150,000,000 francs distributed among the four Belgian universities by the American Committee of Relief at the conclusion of its activities. On 2 August, 1921, the cornerstone of the new library was laid in the presence of the King and Queen, the Cardinal of Malines, bishops, ambassadors, generals, and representatives of institutions of learning, President Nicholas Murray Butler of Columbia laying the stone. At the end of 1921 about 500,000 volumes had been received, about half by gift, and the other half by German reparation. The number of students enrolled in 1920–21 was 3248, divided as follows: theology 57, law 478, political and social sciences 22, school of commerce 218, medicine 845, philosophy and letters 357, Thomistic philosophy 68, science 477, special courses 444, Ecole de Brasserie 10, preparatory institute 40. The University has announced its intention of admitting women to the full course of studies.

Low Church. See ANGLICANISM; BOOK OF COMMON PRAYER; RITUALISTS.

Löwenstein-Wertheim-Rosenberg, PRINCE KARL H. VON, statesman and Dominican, b. on 31 May, 1834, at the Castle of Haid, Bohemia; d. in the Dominican convent at Cologne on 16 November, 1921. His mother was Princess Agnes of Hohenlohe-Langenburg, and his father the head of the junior branch of the Löwenstein family, with its chief German residence at Kleinheubach, the elder branch being Protestant. He married Princess Adelheid of Isenburg in 1859, who died two years later, and later (1863) took as wife Princess Sophie of Liechtenstein. Two of his daughters became religious, Franziska de Paula joining the Sisters of St. Francis at Aachen, and Agnes entering the Benedictine convent in the Isle of Wight; a third daughter became Princess Miguel of Braganza. Prince Löwenstein was a Knight of the Golden Fleece, and a hereditary member of the Bavarian Parliament and of the Upper House in Würtemburg, Baden, and Hesse. He was a leader in the most intensely Catholic element in Germany, and was active in social reform. He was the founder and president of the Anti-duelling League. For years he had been in charge of the committee promoting Catholic congresses; he was Windthorst's chief associate in forming the Center Party, and fought Bismarck energetically during the Kulturkampf. When Bishop Blum of Limburg was exiled in 1876 for refusing to obey the anti-Catholic legislation, Prince Löwenstein invited him to his castle at Haid in Bohemia, and kept him there during his seven years' exile. When the Center Party became less occupied with purely Catholic interests, his political activities lessened. His wife died in 1899. In 1907 he joined the Dominicans at Venlos in Holland, and was ordained on 8 December, 1908, being thereafter known as Father Raymundus. At his funeral held in the chapel of the castle of Kleinheubach the officiating priest was a convert, a former army captain, one of the princes of the Protestant branch of the family, the Löwenstein-Wertheim-Freudenbergs.

Loyola University, in Chicago, Illinois, conducted by the Jesuit Fathers, is the outgrowth of St. Ignatius College, founded 1869. In June, 1921, the golden jubilee of the university was celebrated. During half a century it had grown from a struggling high school with two classes and ninety-nine students to a university with six departments and more than two thousand enrolled in over fifty classes. The growth since 1906 has been phenomenal. The last fifteen years have been marked by the purchase of a splendid site on Lake Michigan, in Rogers Park, the erection of Loyola Academy and the Cudahy Engineering Building, the opening of the departments of law, medicine, engineering, and sociology, and the inauguration of an Extension Department with fifteen centers in various parts of the city, and an enrollment of over a thousand students.

The Department of Arts and Sciences, at Blue Island Avenue and Roosevelt Road, is the oldest in the university. For half a century it has furnished to lawyers, doctors, engineers, and priests the liberal education which was a necessary prerequisite for their postgraduate studies. The locality in which it is situated has become the city's "Ghetto"; and present plans contemplate moving the college to the site on the lake front at Devon Avenue and Sheridan Road as soon as the necessary funds are available. At present the college has about 150 students, and there are about 5000 alumni in or near Chicago. The dean of this department is Rev. Geo. P. Shanley, S.J. Total registration (1921) 1825.

The Department of Law, established in September, 1908, was due to the persevering energy of Mr. Patrick H. O'Donnell, who had urged the opening of a law school for several years, and had actively interested himself in securing a representative faculty. With the co-operation of Rev. Francis Cassilly, then vice-president of St. Ignatius College, the project was launched in the fall of 1908 in the Ashland Block under the name of "The Lincoln College of Law." This name was subsequently changed to "The Loyola Law School." For thirteen years it has maintained a night school, with a four-year course leading to the degree of LL.B., and the present year marks the opening of a three-year day course with a prerequisite of two years of college work. The dean of the law school is Mr. Arnold McMahon, and the faculty regent Rev. Frederick Siedenburg, S.J. Total registration (1921) 155.

The Department of Medicine represents the fusion of no less than four pre-existing medical schools, the Illinois Medical College, the Bennet, Reliance, and Chicago Colleges of Medicine. These schools were for the most part what are known as "proprietary schools," and the long and difficult task of raising them to a standard which complied with the exacting Class A requirements of the American Medical Association is a story of splendid achievement in medical education. The credit for this successful accomplishment is due in large measure to the faculty regent of the department, Rev. Patrick J. McMahon, S.J., the dean, Doctor

Louis Moorhead, and the energetic and devoted staff which they have gathered around them in medicine and surgery. Total registration, 193.

The School of Sociology was founded in 1914 by the Rev. Frederick Siedenburg, S.J., after his return from several years of post-graduate work in sociology in various European universities. Quarters were secured in the Ashland Block in connection with the law department, and the first school in the United States under Catholic auspices for the training of social workers was opened. Its success from the beginning was marked. Students with a high school training are granted a certificate of social economy at the conclusion of a two-year course; those who have finished two years of college work are given the degree of Ph.B. As in all professional schools of sociology, the time is divided between the history and theory of sociology and actual field work.

Shortly after the School of Sociology was established, extension courses, with full academic credit, were offered in the Ashland Block, in philosophy, pedagogy, English, history, and modern languages. As the quarters became too small to accommodate the number of students, centers were opened in various parts of the city, and the staff of lecturers increased. In this way opportunities for educational work are afforded members of the teaching Sisterhoods in Chicago. Rev. Frederic Siedenburg, S.J., is also dean of this department, assisted by Rev. Claude J. Pernin, S.J.

There are two preparatory high schools in connection with the university: St. Ignatius High School on the West Side, with an attendance of about 600, and Loyola Academy in Rogers Park, with an attendance of some 350. These figures represent the capacity of the two schools. Hundreds must be turned away because of the lack of accommodations.

Rev. Wm. H. Agnew, S.J., former editor of "The Queen's Work," has been appointed president of Loyola University and St. Ignatius College to replace Rev. John Furay, S.J., who is resigning to become director of St. Mary's of the Lake, which will open in September (1922). For the last few years Father Agnew has been in St. Louis, but his new appointment will continue for six years.

Lublin, Diocese of (Lublinensis; cf. C. E., IX–403a).—The Diocese of Podlachia, suppressed by the Russian Government in 1867 and placed under the administration of the Bishop of Lublin and subsequently incorporated in that diocese, was restored to its original dignity in 1918 following upon the expulsion of the Russians from Poland in 1915 and the recent re-establishment of Polish independence. The first bishop of the restored diocese is Henry Przezdziecki, born 1873, consecrated 1918. The building of the Catholic University of Lublin was completed in 1918. It was founded by Charles Jaroszyiski and Ægidius Radzizzewski, the latter of whom was appointed its first rector. In the same year the houses and convents of the religious were restored. Both clergy and laity responded patriotically to the call of their country during the World War. The clergy remaining at home devoted themselves to the care of the destitute and orphaned, and in every parish stations were erected for the relief of suffering. In this work the Jesuits, Redemptorists, Lazarists, and Franciscans deserve special mention. One priest was unjustly put to death by the Hungarian soldiers, and one was exiled into Austria.

The present bishop is Marianus Leo Fulman, born 27 March, 1866, ordained 1 May, 1889, preconized 24 September, 1918, consecrated 17 November, and enthroned 1 December of the same year. The present auxiliary bishop is Adolph Jelowicki, born 25 February, 1863, ordained 7 December, 1890, preconized 9 November, 1918, consecrated 23 March, 1919, vicar general and domestic prelate of His Holiness, titular Bishop of Loryma. Among the clergy of note recently deceased are: Francis Jaczewski, Bishop of Lublin, born 9 May, 1832, ordained 1855, administrator of the diocese 1885, consecrated bishop 18 May, 1890, domestic prelate, assistant at the pontifical throne, died 23 July, 1914; Anthony Nojszewski, rector of the diocesan seminary, d. 10 September, 1921; Victor Suski, Dean of Zaklikow, d. 22 April, 1919; Anthony Komorowskii, Dean of Lubartow, d. 14 June, 1919; Adolph Majewski, prelate of the collegiate chapter of Zamosc, d. 7 December, 1919; Adam Decjusz, canon of the collegiate chapter of Zumosc, dean of Krasnystaw, d. 25 December, 1920; Venceslaus Koscielniakowski, honorary cathedral canon, dean of Krasnystaw, d. 7 March, 1920.

The diocese is divided into 21 deaneries. The Cathedral chapter consists of 4 prelates, 8 canons, and 3 honorary canons; there is also a collegiate chapter at Zamosc with 3 prelates, and 12 canonries, of which 3 are vacant. The Catholic population numbers 909,912 Poles. There are 325 secular and 20 regular priests, and 10 lay brothers; 190 parishes with 249 churches; 5 convents for men and 20 for women; 1 diocesan seminary at Lublin with 11 professors and 102 students; 1 university at Lublin with a teaching faculty of 38 professors and a student body of 1250; 1 college for girls with 350 students; 11 asylums; 2 hospitals. The Government does not contribute to the support of the Catholic institutions. Among the clergy there is an association called "Unitas." The religious organizations among the laity are numerous, totaling about 400. One Catholic monthly is published, called "Wiadamosci Diecezjalue Lubelskie." The statistics of religious orders within the diocese are are follows: 2 Jesuits, 3 Discalced Carmelites, 4 Capuchin Friars Minor, 6 of the Observance, 17 Ursulines, 44 Sisters of Charity with 7 establishments; 6 Sisters of Divine Providence; 16 Sisters of the Third Order of St. Francis with 3 orphanages, 10 Little Servants of the Blessed Virgin with 2 orphanages.

Lucca, Archdiocese of (Lucanensis; cf. C. E., IX–405a), in the province of the same name, in Tuscany, Central Italy, directly dependent on the Holy See. This see was filled by His Eminence Benedetto Cardinal Lorenzelli from 14 November, 1904, until April, 1910, when he retired. His successor was appointed in the person of Most Rev. Angelo Arturo Marchi, born in Copparo, Italy, in 1846, ordained in 1868, made canon and pastor of the cathedral of Bologna, appointed archbishop of Reggio-Emilia 16 December, 1901, and transferred 27 November, 1911. The 1920 statistics credit the archdiocese with 221,432 Catholics, 246 parishes, 512 secular priests, 120 seminarians, and 623 churches or chapels.

Lucera, Diocese of (Lucerinensis; cf. C. E., IX–406b), in the province of Foggia, Southern Italy, suffragan of Benevento. This see is filled by Rt. Rev. Giuseppe di Girolamo, born in Vallecorsa, Italy, 1872, was made an assistant in the office of the Congregation of the Council in 1917, was named an honorary chamberlain in 1918, and appointed 21 April, 1920, succeeding Rt. Rev. Lorenzo Chieppa, transferred to this see 23 June, 1909, died 15 October, 1918. During the vacancy the diocese was administered by His Eminence Cardinal Ascalesi, Archbishop of Benevento. The

Catholic population of the diocese numbers 76,870, and by 1920 statistics there are 18 parishes, 187 secular and 20 regular clergy, 40 seminarians, 12 Brothers, 40 Sisters, and 110 churches or chapels. By a Decree of 1908 the diocese was united to that of Troia, and a Decree of 4 March, 1914, gave to it the territory of Roseto Valforte, while another Decree of 23 February, 1916, gave it another parish.

Luck and Zytomierz, Diocese of (Luceoriensis et Zytomeriensis; cf. C. E., IX–463d), in the Russian provinces of Volhynia and Kiev (part of Volhynia is now in the new republic of Poland), suffragan of Mohileff. It is a diocese of both the Latin and Ruthenian Rites, but for the latter rite it is a suffragan of Lwow. From 1866 until 24 June, 1918, the Bishop of this see also administered the diocese of Kamenetz-Podolski. The Latin see is filled by Rt. Rev. Ignatz Dubowski, born in the diocese in 1874, ordained in 1899, made an honorary canon of Mohileff, pastor and vice rector of the cathedral of Zytomierz, named an honorary chamberlain in 1910 and again in 1914, appointed bishop 16 October, 1916, to succeed Rt. Rev. Charles Anthony Niedzialkowski, died 7 April, 1911. The bishop is usually assisted by three auxiliaries residing at Luck, Zytomierz, and Kiev, but at present there is only one, Rt. Rev. Michel Godlewski, titular Bishop of Ægea, who resides at Luck. The 1920 statistics credit Zytomierz with 8 deaneries, 76 parishes, and 242,917 Catholics, while Luck has 10 deaneries, 92 parishes, 1 collegiate chapter at Olyka, the provost of which is mitred, and 303,683 Catholics.

As a bishopric of the Ruthenian Rite this see is of very ancient origin, but it was suppressed in the eighteenth century and only re-established in 1915. Its re-establishment had not yet been approved by the Polish Government. Rt. Rev. Joseph Bocian was appointed and consecrated for the see in 1915 by Most Rev. Andrew Szeptyski, Archbishop of Lwow, in virtue of special powers conferred by Pius X. The appointment was confirmed by the Holy See 23 February, 1921. Statistics are not published for this Rite.

Luçon, Diocese of (Lucionensis; cf. C. E., IX–413a), in the province of La Vendée, France, suffragan of the Archdiocese of Bordeaux. Rt. Rev. Clovis-Nicholas-Joseph Catteau, appointed to this see 21 September, 1877, filled it for over thirty-seven years, until his death, 28 November, 1915. He was succeeded by Rt. Rev. Gustav-Lazare Garnier, born in Chatillon-en-Bazois 1857, made his studies at Pignelin and Nevers, ordained in 1881, served as a professor in the lower seminary, pastor, vicar general, and made superior of the upper seminary in 1903, named a prothonotary apostolic in 1911, and appointed bishop 27 May, 1916. By 1920 statistics the diocese has a total population of 438,520, 301 parishes, 4 archpriests, 30 deaneries, 271 succursal parishes, 146 vicariates, and 10 annexes or stations.

Ludden, Patrick A. See Syracuse, Diocese of.

Lugano, Diocese of. See Basle-Lugano.

Lugo, Diocese of (Lucensis; cf. C. E., IX–417d), in Galicia, Spain, is suffragan to the Archdiocese of Compostela. Rt. Rev. Bishop Basulto y Jiménez, who came to this see in 1909, was transferred to the diocese of Jaén 18 December, 1919, and was succeeded by the present incumbent, Rt. Rev. Placido Angel Rey-Lemos, O. F. M. Bishop Rey-Lemos was born at Lugo 1867, ordained 1890, entered the Order of Friars Minor 1892, made procurator general of the Order 1911, appointed titular Bishop of Amatha 1917, and administrator apostolic of Jaén, transferred to the see of Lugo 18 December, 1919.

The seminary at Lugo was founded in 1591, and the present building was erected by Rt. Rev. Gregorio Mario Aguirre, then Bishop of Lugo, afterwards Cardinal Archbishop of Toledo. The cathedral is dedicated to the Blessed Virgin.

By present (1921) statistics the inhabitants of this diocese number 392,500; there are 950 priests, 635 parishes, 452 missions, 5 religious orders of men, 5 cloistered orders of women, and 6 other orders of women.

Lugoj (or Lugos), Diocese of (Lugosiensis Rumenorum; cf. C. E., IX–419b), a diocese of Greek Rumanian Rite, in Rumania, suffragan of Fogaras. The see is filled by Rt. Rev. Valerius Trajan Frentiu, born in this diocese in 1875, named vicar forain, and appointed bishop 14 December, 1912, succeeding Bishop Hosszu, transferred to Gherla 15 December, 1911. On 12–13 August, 1920, a diocesan synod was held and the following subjects were brought up for discussion: a diocesan seminary, diocesan boarding houses in connection with the secondary schools, a diocesan normal school for young girls, the recruiting of priests, the association of priests adorers, singing schools, associations for women, etc. By 1920 statistics the diocese comprises 5 deaneries and 1 vicariate forain, divided into 15 archpresbyteries and 174 parishes, of which three are outside of the newly established frontier, 2 being in Jugoslavia and 1 in Hungary, 186 secular priests, and 188 churches or chapels.

Lungro, Diocese of (Lungrensis), a diocese of the Greek Rite, in the Province of Calabria, Italy, directly subject to the Holy See. This diocese was erected by a Decree of 13 February, 1919, which took the eighteen Greek parishes included in the Latin dioceses of Rossano, Bisignano, Cassano, and Anglona, to form the new diocese. The bishop, Rt. Rev. Giovanni Mele, of the Greek Rite, born in Calabria in 1888 and appointed 10 March, 1919, has jurisdiction over all the Greek Catholics scattered through the Latin parishes of Rossano. The church dedicated to St. Nicholas of Myra, at Lungro, was made the cathedral. The seminary is at Grotta Ferrata. Latest statistics credit the diocese with 21 parishes, 21 churches, 30 secular priests and a Catholic population of 35,000; four associations are organized among the laity. During the World War about 400 men from this diocese gave up their lives for their country, and those at home took an active part in all patriotic works.

Luni-Sarzana and Brugnato, Diocese of (Lunensis) Sarzanensis et Brugnatensis; cf. C. E., IX–436a), in the province of Genoa, Italy. The first of these dioceses is directly dependent on the Holy See, while the second is suffragan of the Archdiocese of Genoa. The episcopal residence is at Sarzana. These united sees are filled by Rt. Rev. Bernardo Pizzorno, born in Varazza, Italy, 1861, canon provost of the cathedral, professor of moral theology in the seminary, and vicar general, appointed titular Bishop of Comana 29 April, 1909, and auxiliary to the Archbishop of Sassari, named administrator apostolic of the diocese 12 April, 1910, transferred to the see of Crema 14 January, 1911, retired and transferred to the titular see of Flaviopolis 6 December, 1915, and again transferred to Luni Sarzana and Brugnato 7 March, 1921. According to statistics of 1920 Luni Sarzana counts a Catholic population of 161,755, 91 parishes, 225 secular and 70 regular clergy, 94 seminarians, 30

Brothers, 136 Sisters, and 300 churches or chapels. Brugnato is credited with 19,403 Catholics, 27 parishes, 53 secular and 14 regular clergy, 32 seminarians, 8 Brothers, 57 Sisters, and 75 churches or chapels.

Lutheranism (cf. C. E., IX–458a) continues in Germany and Scandinavia to be agitated by heated controversies between orthodox and rationalistic elements and tends in the United States toward central administrative organization or at least larger denominational combinations.

I. History.—The third centenary of Martin Luther's revolt was commemorated in 1817 with such enthusiasm that it constituted one of the outstanding events in the history of Lutheranism in the nineteenth century. An even more extravagant glorification of the heresiarch and of his pseudo-reform was to signalize in 1917 the fourth centenary of the publication of Luther's ninety-five theses. But the World War then in progress and the internal dissensions among Lutherans prevented celebration on any extensive scale. Germany was too much absorbed in the war and other nations were too hostile to glorify the memory of Luther. Moreover, some of his own followers in Germany saw little reason and showed no eagerness to commemorate the establishment of a church then in rather precarious condition. Hansen, a zealous defender of Lutheran orthodoxy, frankly declared in 1917 that "Protestantism had no ground for celebrating jubilees, but ample reason for doing penance in sackcloth and ashes." To outsiders the multiplicity of opinions among Lutherans themselves as to what constitutes the essentials of Lutheran faith and practice suggests the conclusion that Luther confused rather than "freed" the human mind. To the confusion of religious ideas were added, with the separation of Church and State in 1918, uncertainty of financial support and diversity of administrative direction in the Lutheran churches of Germany (see Evangelical Church). Lutheranism, however, still remains the state church in the three Scandinavian kingdoms of Denmark, Norway, and Sweden.

In the United States two important combinations were recently effected among Lutherans. The Lutheran General Synod, Lutheran General Council and Lutheran United Synod, South, combined and formed the United Lutheran Church in America (15 November, 1918). Three Norwegian synods, the Norwegian Evangelical Lutheran Synod of North America, the Norwegian Hauge Synod and the United Norwegian Lutheran Church took similar action and formed the Norwegian Lutheran Church of America. In foreign missionary work Lutheranism has been adversely affected by the issue of the war and the consequent exclusion of German missionaries from most of their fields of evangelistic endeavor. American Lutherans have made efforts to add these territories to those already in their charge. They also conduct home missions among the negroes and Indians of the United States, but have for generations sustained heavy losses because, differing in race, language and customs, they found it difficult to adapt themselves to religious life in America. A campaign among them for $500,000 to be spent in reconstruction service was eminently successful in 1919. The denomination maintains a large number of educational institutions in America, and is, as the Catholic Church, a strong believer in and defender of parochial schools. Among its institutions for higher education are the following: in Pennsylvania, Muhlenberg College at Allentown, and Susquehanna University at Selinsgrove; in Illinois, Carthage College at Carthage and Augustana College at Rock Island; in Kansas, Bethany College at Lindsborg and in various States many Concordia, Wartburg, Luther or Lutheran colleges or seminaries.

II. Statistics.—There are at present approximately 60,000,000 Lutherans in the world. They are most numerous in Germany which has to-day 39,000,000 Evangelicals. In this number are included not only Lutherans, but also millions of members of the Reformed Church. The relative strength of these two denominations in German lands cannot be accurately determined. Sweden has 5,800,000 Lutherans; Finland, 3,283,000; Denmark, 3,100,000; Norway, 2,600,000; Poland, 1,500,000; Esthonia, 1,458,000; Hungary and Rumania together, 1,360,000; Latvia, 1,200,000.

In the United States the Lutherans are the fourth largest denomination ranking after the Catholics, Methodists, and Baptists. They had in 1921, 2,493,000 members with 14,000 churches and 10,000 ministers. Canada has approximately 65,000 Lutherans.

Finck, *Lutheran Landmarks and Pioneers in America* (Philadelphia, 1913); Neve, *A Brief History of the Lutheran Church in America* (2nd ed. Burlington, 1916); Kissling, *Der deutsche Protestantismus, 1817-1917* (Munster, 1918); Rade, *The Present Situation of Christianity in Germany* in *American Journal of Theology*, XXIV, 1920, 339-367; Lempp, *Church and Religion in Germany in Harvard Theological Review*, XIV, 1921, 30-52; Schneider, *Kirchliches Jahrbuch* (annual); *Religious Bodies 1916* (Washington, 1919); *The Statesman's Year-Book* (New York annual); *Year-Book of the Churches* (New York); *Lutheran Church Year-Book* (New York).

N. A. Weber.

Lutzk, Diocese of. See Luck.

Luxemburg, Diocese of (Luxemburgensis; cf. C. E., IX–465a), comprising the duchy of the same name, is directly subject to the Holy See, and was erected a vicariate apostolic in 1833 and raised to a diocese in 1870. The second bishop of this diocese, Rt. Rev. Jean-Joseph Koppes, b. in Luxemburg 1843, appointed bishop 28 September, 1883, assistant at the pontifical throne 1896, d. 30 November, 1918, was succeeded by the present incumbent, Rt. Rev. Pierre Nommesch. Bishop Nommesch was born in this diocese, was made bishop 8 March, 1920, and consecrated 25 March. The duchy is almost entirely Catholic; the total number of inhabitants was 246,000 by the 1920 statistics, and of this number 242,272 are Catholics, 1230 Protestant, and 970 Jews. The language of the people is a dialect of their own, a kind of Low German with many words borrowed from the French. With the death of the Grand Duke William the male line of rulers became extinct, and, according to the Nassau pact of 1783 and the statute of 1907, his daughter Marie Adelaide succeeded him, taking the throne in 1912. On 1 August, 1914, two days after Germany's declaration of war on France, German troops invaded the duchy, and throughout the war vast quantities of war materials passed over the railways of this country, in spite of the convention of 11 November, 1902, which forbade such transportation. During the whole war, in spite of blockade, isolation, and hardship, the people of the little duchy showed heroic charity toward the sufferers of France and Belgium, sending trainloads of food and clothing. After the signing of the armistice the same charity was shown toward the suffering people of Central Europe, particularly Austria and the Tyrol. In 1918, upon the heels of the retiring enemy, the victorious armies, headed by the Americans, passed through the gayly decorated capital and were viewed from the palace steps by the Grand Duchess and General Pershing.

In 1912 the religious convictions of the Grand

Duchess, a staunch Catholic, made her hesitate to sign the education bill which would banish all religious instruction from the schools, and although she finally signed it, the Liberals and Socialists attacked her severely. Thenceforth serious accusations were launched against her, particularly that of pro-Germanism during the war. The charges had very slight foundation, and many of them were gross calumnies, but in an effort to bring peace to her country, she abdicated in 1919 and entered a Carmelite convent. On 28 September of the same year a referendum was taken in Luxemburg to decide on the political future of the country, and a continuation of the existing government was favored four to one. The Princess Charlotte, younger sister of Marie Adelaide, then ascended the throne, and shortly after her accession she married Prince Felix of Bourbon-Parma. A son was born in February, 1921, and christened John Benedict, after John the Blind, King of Bohemia, and the present Holy Father Benedict XV. The papal nuncio came from Brussels to represent His Holiness, both at the marriage of their Highnesses and at the baptism of the infant prince.

In October, 1915, Paul Eyschen, the well known minister of state, died, having filled this office since 1888. The present Prime Minister is Herr Emile Reuter. In 1918 a change was made in the constitution, granting universal suffrage to all citizens of both sexes over twenty-one years of age. In recent years the duchy also lost two prominent ecclesiastics, Mgr. Frederick Loch, of the parish of Notre Dame of Luxemburg, and Rev. Peter Schilz, D.D., canon and member of the Legislature and director of the diocesan boarding school.

Since 1881 education in the grand duchy has been obligatory, but gratuitous. The educational bill of 1912, anti-Catholic in spirit, was so vigorously protested by the bishop and clergy that in 1921 some slight changes were made in it, and the priests are again permitted to go into the schools to give religious instruction. Primary education is given to all children from six to thirteen years of age, when secondary education begins. Priests are allowed to teach in the secondary schools, provided they hold university degrees and have passed the State examining board. Primary education is under a board of inspectors and, with very few exceptions, education is entirely under State control, and all parish priests, vicars, chaplains, professors, and teachers are paid by the government. In the elementary schools both French and German are taught.

The statistics of 1919–20 show 19,376 boys and 18,662 girls attending the primary schools; 5476 boys and 5390 girls attending other schools preparatory for secondary education; 2632 boys and girls in kindergartens. For secondary education there are 3 Athenaeums, 1 at Luxemburg with 43 professors and 650 boys, 1 at Echternach with 20 professors and 300 boys, 1 at Diekirch with 16 professors and 320 boys; 3 lyceums or high schools for girls, 1 at Luxemburg with 24 professors and 220 girls, 1 at Sainte Sophie with 15 professors and 250 girls; a normal school for men and one for women at Luxemburg; 2 industrial and commercial schools, 1 at Luxemburg with 35 professors and 461 boys, and 1 at Esch with 22 professors and 200 boys. In addition to these there are State schools for mechanics and handicraft, for agriculture, a school of mines, a school for deaf mutes, for the blind, and for the weak-minded. The charitable institutions include a lunatic asylum in charge of Sisters, a home of correction, and homes for foundlings and orphans, in charge of Sisters. The religious communities established in the duchy are: men, Benedictines, Dominicans, Jesuits, Redemptorists, White Fathers, Sacred Heart Fathers, Christian Brothers, and Brothers of Mercy; women, Sisters of Notre Dame, Benedictines, Dominicans, Franciscans, Sisters of St. Elizabeth, of Our Lady of Mount Carmel, of St. Charles Borromeo, of the Poor Child Jesus, of St. Joseph, of Mercy, the School Sisters and the Sisters of St. Zita. There are 381 secular and 61 regular clergy, 27 of these teach in the secondary schools. The "Unio Sacerdotalis," a mutual aid, and support union is formed among the clergy; and the unions of Catholic people, of Catholic workmen, and of Catholic young men and women, besides various sodalities of men, women, and children, are established among the laity. Thirteen Catholic newspapers are published.

Luxemburg, Rosa. See Spartacus Group.

Lwow (Lemberg), Archdiocese of (Leopoliensis; cf. C. E., IX–144d), in Poland, a see for three Rites, Latin, Armenian, and Greek-Ruthenian. For the Latin Rite the present incumbent is Most Rev. Joseph Bilczewski, born in the Diocese of Cracow 1860, appointed 17 December, 1900, made a member of the academy of science of Cracow and appointed an assistant at the pontifical throne 11 May, 1904. He is assisted by an auxiliary, Rt. Rev. Boleslas Twardowski, titular Bishop of Telmessus. By 1920 statistics the diocese is divided into 29 deaneries for this rite, and comprises 256 parishes, 129 filial parishes, 649 secular priests, 49 clerics, and 45 convents of men with 178 religious.

Most Rev. Joseph-Theophilus Téodorowicz, born in Zywaczow, Poland, in 1864, was appointed bishop for the Armenian Rite 16 December, 1901, at the age of thirty-seven. In 1919 he was appointed a deputy to the Diet of Poland. According to 1920 statistics the diocese comprises 3878 Catholics of this rite, and about 800 Armenian Schismatics, 10 parishes, 14 Armenian and 7 Latin priests, and 24 churches and chapels.

For the Greek-Ruthenian Rite the diocese also bears the title of Halicz and includes the diocese of Kamenetz Podolski in Russia. The see is now filled by Most Rev. Andrew Alexander de Szeptyckyi, Basilian, born in Poland of a noble family in 1865, studied at the universities of Cracow, Vienna, and Breslau, ordained 1892, served as a missionary, professor, and master of novices, proving himself especially valuable because of his knowledge of languages. He was appointed Bishop of Stanislawow at the age of thirty-four 19 June, 1899, and promoted 17 December, 1900. In 1914 he was deported to Kiev by the Russians, and in 1916 the press made a false announcement of his death. The Holy See was unsuccessful in trying to obtain his liberation from Nicholas II, and it was only after the abdication of the Tsar that he was freed, in March, 1917, and in August he returned to Vienna. By 1920 statistics there are in the diocese 1,335,977 Catholics of this Rite, 1017 secular priests, 20 regular clergy, 754 parishes, 519 filial parishes, 1250 churches and 35 chapels.

Lyons, Archdiocese of (Lugdunensis; cf. C. E., IX–472a), in France, is under the administration of His Eminence Louis-Joseph Cardinal Maurin, Archbishop of Lyons and Primate of Gaul, b. 1859 in the diocese of Marseilles, ordained 1882, appointed Bishop of Grenoble 1911, and promoted to the Archdiocese of Lyons 1 December, 1916, made cardinal 4 December of the same year. On 11 September, 1912, Cardinal Coullié, who had filled the see of Lyons from 1893, died, and was succeeded by Rt. Rev. Héctor-Irénée Sevin, b. Simandre 1852, ap-

pointed Bishop of Châlons 1908, and Archbishop of Lyons 2 December, 1912, created cardinal 1914. Cardinal Sevin died 4 May, 1916, and was succeeded by the present incumbent.

During the World War about 800 priests of the Archdiocese were mobilized, and of these 57 gave up their lives, as well as 93 seminarians, from 450 to 500 priests were wounded, about 350 received the *croix de guerre,* 30 were decorated with the *légion d'honneur* and 50 with the *médaille militaire.*

Numerous religious orders are represented in this district, but it is impossible to give exact statistics, as since the persecution many of them are no longer permitted to wear the religious habit. However, the famous property of the Chartreux which had been awarded to the city by the Law of Separation, has been bought back by a lay society and turned over to the monks.

Statistics for 1921 give 688 parishes, 700 churches, 1990 secular priests and 300 regulars, 1 university with 50 professors and about 400 students, 15 secondary schools for boys with 300 teachers and 4500 students, 48 secondary schools for girls with 360 teachers and 3100 students, 2 normal schools with 16 teachers and 90 pupils, 11 professional schools with 58 teachers and 1050 pupils, 720 elementary schools with 1790 teachers and 60,000 pupils. The charitable institutions include about 60 hospitals. Numerous societies are formed among the clergy and laity, and 70 daily or weekly journals are published.

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McAndrew, James, major-general in the United States army, b. at Hawley, Penna., in 1862; d. at Washington on 30 April, 1922. Graduating from the Military Academy at West Point he took part in the Spanish American War in Cuba and the Philippines. When the United States entered the World War, McAndrew was sent across with the first detachment of the American troops in 1917, commanding the Eighteenth Infantry of the first Division. He was detailed to organize the army staff college and schools at Langres, where the army officers received a course in modern warfare as it had developed during the past three years. On 1 May, 1918, he became General Pershing's right-hand man as chief of staff of the American Expeditionary Force. It was he who directed from headquarters the operations at Chateau Thierry, St. Mihiel and the Argonne Meuse; and his work in both the defensive and offensive campaigns placed him in the first rank of the great generals of the United States. After the war he received an honorary degree in law from Fordham University and was made commandant of the General Staff College in Washington, but his health broke down toward the end of 1920, though he lingered for fifteen months in hospital.

Macao, Diocese of (Macaonensis; cf. C. E., IX-481b), in the Portuguese settlement of Macao in the Island of Hueng-Shan, adjacent to the coast of the Chinese Province of Kwang-tung. Rt. Rev. João Paul Azeredo e Castro, appointed to this see 9 June, 1902, died 17 February, 1918, and was succeeded by Rt. Rev. José da Costa Nunes, vicar general of the diocese, appointed 16 December, 1920. By a decree of 3 February, 1903, which became effective in 1908, the jurisdiction of the diocese extends over the neighboring islands as far as the mouth of the river (with the exception of Hong-Kong), the prefecture of Tchao-King with twelve sub-prefectures, the prefecture of Hiang-Chan, a part of Timor and the Portuguese Missions of Malacca and Singapore. The territory has a total population of 8,000,000, of whom 40,000 are Catholics. Statistics for 1920 credit it with 3 parishes, 22 missions, 52 European and 9 native priests, 1 seminary with 120 Portuguese and Chinese students, 74 churches and chapels, 6 convents for girls, 1 boarding school for boys, 2 asylums, 36 schools, and 1 hospital.

MacDonagh, Thomas, Irish poet, scholar and patriot, born in Cloughjordan, County Tipperary, 1878, d. Dublin, 1916. His father and mother were both teachers in the primary schools. He was trained by a religious order and even entered a novitiate in his early youth. He became a teacher in a college in Kilkenny and later in Fermoy. Afterwards he went to the Aran Islands and to Irish-speaking districts in Munster and made himself fluent in the language. Just before Pearse (q. v.) opened his school (St. Enda's) MacDonagh came to Dublin to try to get a play of his ("When the Dawn Is Come") produced. The scene was laid in the revolutionary Ireland of the future. When the play was produced in the Abbey Theatre MacDonagh had already joined the staff of St. Enda's school. MacDonagh's two passions were love of art and love of country and his greatest interest was poetry, which he knew well in English, French, Latin and Irish. He was drawn to the classical poets but after coming to Dublin he wrote more personal poetry. During the period before he came to Dublin he published "The Golden Joy" (1906), and later "Songs of Myself." After publishing this work he went to Paris to do some reading. Then he took his M.A. in the National University. Padraic Colum, James Stephens, and a professor in the College of Science and MacDonagh started the "Irish Review" as associate editors and after an interregnum, he took over the paper and edited it with his friend and pupil, Joseph Plunkett. MacDonagh wrote a thesis on "Thomas Campion and English Poetry" and was made assistant professor of English literature in the National University, Dublin. In 1916 he published a critical prose work, "Literature in Ireland." MacDonagh's country was always in his mind and he would have welcomed a reasonable settlement of Irish political conditions from the Government of Great Britain. He was happily married and his first son was born in 1912, and a second one six months before the insurrection. When the nationalists created their volunteers MacDonagh had a place in the Executive and command of a corps. From this time until the Easter Rebellion that ended with his death, MacDonagh was associated with the Volunteer movement with his friends Pearse and Plunkett. Like them he was a combatant-poet, fighting a combat that was passionate, intellectual, spiritual.

Colum, *Introduction to Poems of the Irish Revolutionary Brotherhood* (Boston, 1916).

Samuel Fowle Telfair, Jr.

MacDonald, Walter, theologian and philosopher, b. at Kilkenny in 1854; d. on 2 May, 1920. While still busy with what is called "the most controversial of all modern books," "Some Ethical Questions of Peace and War," Dr. MacDonald's death was approaching. After his preparatory studies he went to Maynooth College, and on his ordination in 1876, he became rector of St. Kieran's College, where he had formerly been a pupil. He returned to Maynooth in 1881 where he served as librarian, Prefect of the Dunboyne Establishment, and professor of theology. He founded the "Irish Theological Quarterly" in 1906. One of his treatises, on "Motion," was withdrawn from circulation because of certain peculiar views it presented.

McDonnell, Charles E. See Brooklyn, Diocese of.

Macedonia, Vicariate Apostolic of (Macedoniensis Bulgarorum), a vicariate in Greece, for the Greek-Bulgarians, with residence at Salonica. The present vicar is Rt. Rev. Epiphanius Scianow of the Greco-Slavic Rite, appointed titular Bishop of Livias, 23 July, 1895. By 1920 statistics the territory comprises a Catholic population of 10,200; 41 missionary priests and 33 churches and chapels. At the outbreak of the Balkan War (September, 1912) this vicariate was much more flourishing, counting 27 parishes and 36 priests. The Greeks, however, destroyed 12 parishes and forced six others

to pass to the Orthodox Church, while the Serbs seized two more and forced them to become schismatic, putting to death one of the pastors. Large numbers of Catholics were massacred but the exact number is not known.

Maceio, Archdiocese of (Macejensis; cf. C. E., I–244c), in the State of Alagoas, Brazil. This see was erected in 1900 under the name of Alagoas, but a Decree of 27 August, 1917, changed it to the present title, and a subsequent Decree 13 February, 1920, raised it to the dignity of a metropolitan see. The first bishop, Rt. Rev. Antonio Manuel de Castilho-Brandao, died in Maceio, 15 March, 1910, and his death was deeply mourned throughout the diocese, his zeal and devotion having been greatly appreciated by his people. He had made himself much loved, and almost all the dioceses of Brazil held solemn services for the repose of his soul. The second bishop was appointed in the person of Rt. Rev. Manuel Antonio de Oliveira Lopes, born in São Gonçalo de Campos, Brazil, in 1861, ordained 1886, served as a pastor and canon of the cathedral of Bahia, founded the journal "O Mensageiro de Fé," was appointed titular Bishop of Tabia 25 January, 1908, and made coadjutor to the Bishop of Fortaleza, and transferred 26 November, 1910. By the Decree which raised Maceio to an archdiocese he was named first archbishop. This territory covers an area of about 22,525 sq. miles and comprises a total population of 800,000. No statistics are published.

Macerata and Tolentino, United Dioceses of (Maceratensis et Tolentinensis; cf. C. E., IX–492a), in the Marches, Central Italy, suffragan of Fermo. This see is filled by Rt. Rev. Domenico Pasi, born in Faenza, Italy, 1870, served as a pastor and was named a prelate of the Holy See in 1909, prothonotary apostolic 3 August, 1912, and appointed titular Bishop of Philadelphia, 9 September, 1913, and made auxiliary and vicar general of the Diocese of Comacchio, and then administrator of the Diocese of Ferrara. He was promoted 15 December, 1919, to succeed Rt. Rev. Romolo Molaroni, appointed 30 September, 1916, died 14 August, 1919. By a Brief of 21 April, 1921, the Sanctuary of Our Lady at Macerata, which bears the title of Mary, Mother of Mercy, was erected into a minor basilica. The statistics of 1920 credit Macerata with a Catholic population of 31,112 Catholics, 17 parishes, 65 secular and 6 regular clergy, 30 seminarians, 5 Brothers, 53 Sisters, and 92 churches and chapels. Tolentino has 15,090 Catholics; 8 parishes, 28 secular and 9 regular clergy, and 48 churches and chapels.

McGloin, Frank, jurist and publicist, b. at Gort, Galway, Ireland, on 22 February, 1846; d. in New Orleans in September, 1921. The son of Patrick and Nora (Comber) McGloin, he was brought to New Orleans in early childhood, and fought in the Confederate Army, after which he was admitted to the bar. He was one of the chief assistants of the late Chief Justice White, in his fight, as an attorney, against the Louisiana lotteries. In 1880 he was appointed Justice of the Louisiana State Court of Appeals. A zealous Catholic, he was one of the great forces in upbuilding the Church in Louisiana; he was the editor of the "Hibernian," the "Holy Family," the founder and president of the Society of the Holy Spirit, the builder of St. George's Chapel, Siegen, Louisiana, and one of the founders of the Catholic Winter School. In 1910 he was made a Knight Commander of the Order of St. Gregory by Pope Pius X. Among his writings are: "The Story of Norodom," a romance of the Far East; "The Conquest of Europe;" "The Light of Faith" (1905); "The Mystery of the Holy Trinity in Oldest Judaism" (1916).

Mackenzie, Vicariate Apostolic of (de Mackenzie; cf. C. E., IX–504a), in Canada, suffragan of Edmonton, with episcopal residence at Fort Resolution. By a decree of 1908 the limits of this vicariate were somewhat changed and it now comprises that part of the Northwest Territory which lies north of the 60° latitude, east of Yukon Territory and west of the 100° longitude. The territory is entrusted to the Oblates of Mary Immaculate, the present vicar being Rt. Rev. Gabriel-Joseph-Elie Breynat, appointed in 1901 and consecrated titular Bishop of Adramattium 6 April, 1902. Latest statistics (1922) credit the vicariate with a Catholic population of 4500; 19 regular clergy, 31 religious women (Gray Nuns), 2 hospitals, 2 dispensaries, 12 churches, and 4 schools.

MacSwiney, Terence; the famous Lord Mayor of Cork, b. on 28 March, 1879; d. at Brixton prison of a hunger strike on 25 October, 1920, which he began as a protest against English rule. The strike lasted seventy-three days. When the Irish "Rising" occurred he was frequently in jail, and at one time in exile; when his intimate friend, Thomas MacCurtain, the Lord Mayor of Cork, was murdered, MacSwiney was elected in his place. He is the author of "Principles of Freedom."

Madagascar. See Diego-Suarez, Fianarantsoa, Tananarive, Vicariates Apostolic of; Antsirabe Prefecture Apostolic of.

Madeleine-Sophie Barat, Blessed (cf. C. E., II–283b), was beatified 24 May, 1908, by Pope Pius X, and her feast is celebrated 25 May.

Madras, Archdiocese of (Madraspatan; cf. C. E., VI–603c), now has a Catholic population of about 58,246, divided as follows: 30,000 Telegus, 20,000 Tamilians, and 8000 Anglo-Indians, out of a total heathen population of nine million. On 12 February, 1911, Archbishop Colgan died after twenty-nine years in this see. He was nominated Bishop of Aureliopolis and Vicar Apostolic of Madras in 1882, and raised to the archiepiscopal dignity by the decree of 25 November, 1886, and was nominated assistant at the papal throne on the occasion of his golden jubilee. He died at the age of eighty-six, and was buried in the Cathedral of St. Mary of the Angels. His successor is the Most Rev. Jean Aelen, D.D., of the Mission Hill Fathers. He was born at Waspite, Holland, in 1854, and was named titular Bishop of Themisonium in December, 1901, and coadjutor to the Archbishop of Madras in 1902.

In 1921, on 4, 5 and 6 of January, the All Indian Marian Congress was held at Madras, and was presided over by the Apostolic Delegate to India, Archbishop Pisani. This congress, originally intended to be held in 1914, had the war not interfered, was, when finally accomplished, an impressive manifestation of the Catholic Faith. It was the first Marian Congress ever held on the continent of Asia, and gathered a vast variety of Catholics, from the uncultured Telegu to the refined Brahmin, from the Burmese, with his flat Chinese face to the distinctive Madrassi; at least twenty different languages were being spoken in this great gathering. All the bishops and archbishops of India attended or sent representatives and the apostolic delegate, speaking to the 1200 assembled in the hall, which

had been especially erected, declared that the time was near when India would have her own clergy under her own Indian bishops. A daily bulletin, "The Marian Congress Bulletin," giving the events of the meeting, was published during the congress.

The 1921 statistics of the diocese show: 44 parishes, 42 churches, 5 missions, 269 stations, nearly all having chapels, 2 convents for men and 27 for women, 27 secular priests and 38 regular (Foreign Missionaries of Mill Hill, London), 8 lay brothers, 274 Sisters, 20 seminarians, 5 high schools with 60 teachers and attendance of 682 boys and 494 girls, 2 training schools with 11 teachers and 55 students, 98 elementary schools with 312 teachers and 6965 students, and 1 industrial school with 2 teachers. Charity is administered through 2 homes for the aged, 2 homes for babies and 4 refuge homes, while 2 of the government hospitals and 1 government training school and college permit Catholic priests to minister in them. The Catholic schools are aided financially by the Government, but none of the institutions. A "Sick Fund" is organized among the clergy, and among the laity the Catholic Indian Association and a philanthropic society. The diocese publishes the "Catholic Leader" (weekly), the "Nalla Ayan" (monthly), and the Catholic Directory of India, Burma, and Ceylon yearly.

Madrid-Alcalá, DIOCESE OF (MATRITENSIS-ALCAHENSIS or COMPLUTENSIS; cf. C. E., IX–516a), in Spain, suffragan of Toledo. These united sees are filled by Rt. Rev. Prudencio Melo y Alcalde, born in Burgos, 1860, ordained in 1883, served as vice-secretary to the Archbishop of Burgos, professor at the University of Valladolid, Central University, and the Seminary, grand chaplain of the Sisters of the Visitation, vicar general, named a canon lector of the cathedral of Burgos in 1898, then pro-vicar general, appointed titular Bishop of Olympia 19 December, 1907, and auxiliary at Toledo, transferred to Vitoria 18 July, 1913 ,and again transferred to Madrid 4 December, 1916, to succeed Rt. Rev. José Maria Salvador y Barrera, promoted to Valencia 4 December, 1916. According to 1920 statistics the diocese comprises a Catholic population of 1,500,600; 251 parishes divided into 18 archpresbyteries, 1170 priests, 776 churches and chapels, 120 convents with 536 religious, and 736 Sisters. A Catholic university was founded in the diocese in 1908, with the faculties of philosophy and social sciences. On 30 May, 1919, the solemn inauguration of the Basilica of the Sacred Heart took place, in the presence of the royal family and many of the Spanish bishops.

Magellan (or MAGALLANES), VICARIATE APOSTOLIC OF (MAGELLANENSIS), in Chili, suffragan of Santiago, with episcopal residence at Punta Arenas. This vicariate was erected by a Decree of 4 October, 1916, and comprises the territory of the old prefecture of Southern Patagonia. It extends from the 47° latitude on the North to the Malvine Islands, belonging to England, which form the South and West boundaries, and on the East as far as the boundary line between Chili and Argentina. It is entrusted to the Salesians, the present vicar being Rt. Rev. Abraham Aguilera, appointed titular Bishop of Issus 22 December, 1916. In 1920 the vicariate comprised 2 parishes and a number of mission stations, served by about 40 missionary priests.

Maher, MICHAEL, psychologist, b. at Leighlinbridge, Ireland; d. at Petworth, England, on 3 September, 1918. He received his early education at Tullamore, Mt. St. Mary's and Tullaby, and became a Jesuit in England in 1880 when he was twenty years of age. Immediately after his course of philosophy at Stonyhurst, he taught psychology from 1885 to 1891 and subsequently from 1897 to 1903. He attempted some missionary work at Edinburgh, but was unable to continue on account of ill-health. He then wrote for the "Stonyhurst Series" his volume on "Psychology," which was declared by the London University to be of such special excellence that no further test was required for according his application for the degree of Doctor of Literature. Another of his works was "Tatian's Diatessaron," and he contributed several articles to THE CATHOLIC ENCYCLOPEDIA.

Mahnic, ANTHONY. See KRK, DIOCESE OF.

Maine (cf. C. E., IX–541c).—INDUSTRIES.—The manufacturing census of 1919 shows a decrease in the number of manufacturing establishments from 3378 in 1914 to 2996 in 1919. There was, however, an increase in capital ($233,844,000 in 1914, $420,651,000 in 1919), and in value of products ($200,450,000 in 1914; $461,415,000 in 1919).

AGRICULTURE.—In 1918 the potato crop of the entire State brought nearly $25,000,000. In 1919 five million barrels of apples were grown. The agricultural products of the entire State equal $100,000,000 in an average year, while through its varied industries Maine produces $275 to $400 for each inhabitant.

POPULATION.—The population of the State was 742,271 in 1910; 768,014 in 1920. The latest census shows an increase of 25,643, or 2.5 per cent from 1910 to 1920, smaller than the increase during the previous decade of 47,905, or 6.9 per cent. The Catholic population is 153,225.

EDUCATION.—According to the report of the State superintendent for the year 1919, the number of school children in the State was 228,489, and the amount expended for school purposes was $5,149,386.

The following favorable opinion on the subject of Bible reading in the public school was rendered by the Supreme Court of Maine: "If the Bible, or any particular version of it, may be excluded from the schools because its teachings may be opposed to the teachings of the authorities of any church, the same result may ensue as to any other book. If any sect may object, the same right may be granted to others. This would give the authorities of any sect the right to annul any regulations of the constituted authorities of the State as to the course of study and the books to be used. It is placing the legislation of the State, in the matter of education, at once and forever in subordination to decrees and teachings of any and all the sects, when their members conscientiously believe such teachings. It at once surrenders the power of the State to a government not emanating from the people nor recognized by the Constitution."

The State laws relative to private and parochial schools are as follows: The basic language of instruction in the common branches of all schools, public and private, shall be the English language. Nothing in this section shall be construed to prohibit the teaching in elementary schools of any language as such; the State superintendent shall prescribe or approve courses of study and methods of instruction of public and private schools; all professors and instructors and teachers in public and private institutions shall teach humanity, morality, etc.; American history and civil government are to be taught; for children attending private schools certificates of attendance must be filed with the public school officials; all private

schools shall make such statistical and other reports as the State superintendent may require.

STATE GOVERNMENT.—The following have been added as heads of State departments: 2 highway commissioners, 1 bank commissioner, 3 public utilities commissioners, a deputy secretary of State commissions and corporations, a commissioner of labor and industry, a superintendent of public buildings, a commissioner of health, 3 industrial accident commissioners, a commissioner of harbor and tidal waves, a live stock sanitary commissioner, 3 prison commissioners, and one woman factory inspector. The commission of inland fisheries has been reduced from three to one member. There are also appointed 3 for the board of accountancy, 4 instead of 8 for the public health council, 4 embalming examiners, and 3 for the board of arbitration and conciliation.

JUDICIAL DEPARTMENT.—Superior Courts have been established in the counties of Cumberland, Kennebec, Androscoggin, and Penobscot. Maine has 20 cities, 434 towns, and 69 plantations. The State Board of Charities and Corrections, established by the Legislature of 1913, is composed of five members, unsalaried, one of them a woman, appointed by the governor and with the consent of the council. The board appoints a salaried secretary and other agents. The board is required to investigate and inspect the whole system of public charities and correctional institutions of the State, to examine into the conditions and the management of all prisons, jails, reform schools, schools of a charitable and correctional nature, and all such institutions as hospitals, houses, sanitariums, orphanages, to give its opinion of their organization and to pass upon all plans for new institutions under their supervision. It acts *ex officio* as a board of mother's aid, and also as a board of children's guardians. A number of associations, hospitals, and other institutions receive appropriations from the State, and are subject to supervision by the State board, as long as they receive such aid. Appropriations are made for certain charitable and benevolent institutions, not owned by the State, for the care, support and medical treatment of dependent persons; among these are St. Elizabeth's Orphan Asylum, Portland, and St. Mary's General Hospital at Lewiston. Overseers of the poor, not to exceed seven in number, are chosen by each town. The semi-intermediate sentence law is applicable to all State institutions, for each of which the governor acts as a parole board. Any property left to educational, charitable, religious or benevolent institutions is exempt from the inheritance tax. A legislative Act of 1913 allowed any corporation or association holding funds bequeathed for religious, moral, and benevolent purposes to transfer the same to another corporate body for similar purposes with the approval of the resident judge.

LEGISLATIVE CHANGES.—Maine was the first State to enact prohibition. The first prohibition law, passed through the influence of Neal Dow in 1851, was repealed. In 1850 another law went into effect, but the enforcement was very lax. In 1884 an amendment was voted into the State constitution, forbidding the sale of liquor except to invalids. Though the Legislature of 1905 enacted the Sturgis Law, creating a State Enforcement Commission, prohibition has always been considered a farce in the State. The extreme bitterness of the campaign and the accompanying charges of fraud led to the initiation and passage of the Davies Direct Primary law, which applies to the election of county officials as well as federal officials. In 1912 the constitutional amendment was re-submitted to a popular vote, and retained by a majority of 758 votes. The national Prohibition Act was ratified in 1919 by the State legislature.

The State constitutional amendment of 1841 forbidding the legislature to loan the credit of the State, directly or indirectly, or to increase the State debt over $300,000, except in emergency cases, was felt by many to be a serious obstacle to the development of Maine, but in 1912 the State was allowed to increase a debt of not over $2,000,000 for highway purposes. In 1913 another law allowed the legislature to tax intangible personal property without regard to the rate applied to other classes of property. In 1915 child labor was prohibited in factories or mercantile establishments, and in the same year the Workmen's Compensation Act was passed. In 1916 the first national park east of the Mississippi River, comprising 500 acres, known as the Sieur de Montes National Monument, was created on Mount Desert Island. In 1918 the legislature passed an Act forbidding the feeble-minded to marry. The federal suffrage amendment was ratified on 5 November, 1919.

PRISONS AND REFORMATORIES.—There is a county jail in each county, except Lincoln and Sagadorhoe, which use jails in other counties. There is an Industrial School for Girls at Hallowell, a State Reformatory for Women at Skowegan (1915), and one for men at Windham (1919).

RECENT HISTORY.—During the European War Maine contributed 24,252 soldiers to the U. S. Army (0.65%). The members of the national guard joined the 26th Division, and those of the national drafted army the 76th Division, both at Camp Devens. The summary of casualties among the Maine members of the American Expeditionary Forces is as follows: deceased, 21 officers, 497 men; prisoners, 2 officers, 15 men; wounded, 64 officers, 1491 men.

For ecclesiastical history see PORTLAND, DIOCESE OF.

Mainz DIOCESE OF, (MAGUNTINENSIS; cf. C. E., IX—552c), in Germany. The present incumbent is the Rt. Rev. Ludwig Hugo, who was named coadjutor to Rt. Rev. George Heinrich Kirstein (d. 15 April, 1921) with the right of succession, succeeding 7 March, 1912, consecrated 10 April, 1921, published 15 April, 1921. The diocese is divided into deaneries and 188 parishes and contains 186 parish priests, 1 rector, 80 curates, 43 priests in other positions, and 20 who are pensioned or on leave of absence. The diocesan seminary has 10 professors and 60 students. The only male order existing in the diocese is that of the Capuchins with 3 houses (Mainz, Bausheim and Dieburg), 19 Fathers and 17 brothers. The female orders are: Sisters of Mercy from the mother-house at Trier, 2 houses, 26 Sisters; English Ladies, 7 houses, 271 Sisters; Franciscan Sisters from Aachen, 3 houses, 27 Sisters; Franciscan Sisters of the Perpetual Adoration, 1 house, 42 Sisters, Sisters of Divine Providence, mother-house at Mainz, 85 filial houses, 657 Sisters; Sisters of the Most Sacred Redeemer, mother-house at Niederbronn, 23 houses, 230 Sisters; Sisters of the Good Shepherd, 1 house, 29 Sisters; Sisters of St. Vincent de Paul, 9 houses, 137 Sisters.

Maitland, DIOCESE OF (MAITLANDENSIS; cf. C. E., IX–555d), in New South Wales, Australia, is suffragan to the Archdiocese of Sydney. It has been growing steadily in recent years during the incumbency of the present bishop, Rt. Rev. Patrick Vincent Dwyer, and now numbers a Catholic population of some 38,000, of whom 36,000 are Aus-

tralians, 100 Irish, 500 German, 300 Syrians, and about 200 of other nationalities.

By the present (1921) statistics, there are 21 parishes, 85 churches, 30 mission stations, 36 convents for men, 48 secular priests, and 7 regular; 14 lay brothers (10 Marists and 4 Redemptorists); 340 Sisters (Dominicans, Sisters of Mercy, and Sisters of St. Joseph); 5 high schools with 20 teachers and an attendance of 230 boys and 420 girls; 52 elementary schools with 120 teachers and an attendance of 5300. The only Catholic Institute for Deaf Mutes in Australasia is conducted at Waratah by the Dominican nuns, and counts 55 girls and small boys among its pupils; an orphanage for girls is conducted at Maitland by the Sisters of Mercy and has 85 children, and a hospital at Waratah is also under the direction of these Sisters. A number of the public institutions admit the priests of the diocese to minister in them, and the government allows a small grant to the Catholic orphanages for their support. The Sick Clergy Fund and the Priests' Eucharistic League are established among the clergy, and the Australian Catholic Guild Benefit Society and the Hibernian Australian Catholic Benefit Society among the laity. The Diocesan Almanac is published annually.

Majorca and Iviza, Diocese of (Majoricensis et Ibusensis; cf. C. E., IX—556d), suffragan of Valencia, with the residential seat at Palma on the Island of Majorca. The present bishop is Rt. Rev. Rigobert Domenech y Vallo, b. 15 November, 1870, at Valencia, ordained 19 May, 1894, honorary chaplain and preacher to His Majesty in 1906, appointed bishop 5 May, 1916, proclaimed 4 December following, succeeding Mgr. Pietro-Juan Campins y Barcelo, b. 14 January, 1859; d. 1915. The cathedral church was restored in 1904. In 1909 the remains of King Jaime III were transferred from Valencia. There are in the diocese (1922): 71 parishes and 23 affiliated parishes; 371 churches; 684 secular and 60 regular priests; 9 monasteries for women; 41 convents for men and 142 for women; 244 lay brothers; 1674 Sisters; 1 seminary with 244 seminarians; 4 colleges for boys with 75 teachers and 219 pupils; 11 colleges for girls with 125 teachers and 1200 pupils; 4 academies with 20 teachers and 90 pupils; 204 elementary schools with 546 teachers and 18,120 pupils; 3 asylums; 10 hospitals, 2 refuges; 3 lay charitable centres, 4 day nurseries. The Government maintains 200 schools; an Institute and a normal school for men and women teachers. Three societies are organized among the clergy. There are 60 organizations among the laity in Palma and 200 in the towns. The Catholic press is represented by eleven periodicals. The population of 297,194 is entirely Spanish and Catholic with the exception of 60 French and 20 English. The diocese lost two of its prominent men by the death of Don Miguel Mauro, brother of Antonio Mauro, present president of the Council of Ministers, and Don José Mari Quadrado, polemist, archælogist, and historian.

Malacca, Diocese of (Malacensis; cf. C. E., IX—562c), in the Malay Peninsula, comprises Singapore Island, the Malacca territory proper, Penang Island, Province Wellesley, Perak, Selangor, Negri-Sembilau, Pahan, Johore, Kedah, Trenganu, Kelantan, Patani, Perlis, and several Siamese provinces on the west coast up to the Isthmus of Krah, with an area of about 700 miles from north to south, and 200 miles from east to west. The diocese is suffragan to Pondicherry, with episcopal residence at Singapore. It has a total population of about 3,500,000 and a Catholic population of 41,760, of whom about 8000 are Europeans and Eurasians, 18,000 Chinese, and 16,000 Indians. The bishop is Rt. Rev. Marie-Luc-Alfonse-Emile Barillon, b. 18 October, 1860, at Chartres, appointed 10 May, 1904, consecrated 18 September, proclaimed 14 November following, succeeding Mgr. René-Michel Fée, b. 4 February, 1856, d. 20 January, 1904. Since 27 November, 1920, the bishop has a coadjutor in the person of Mgr. Louis Perrichon, titular Bishop of Corona. The bishop and all the clergy belong to the Society of Foreign Missions of Paris. During the World War twelve of the priests were mobilized, of whom three were killed, and ten died of exhaustion in the mission, so that the number of missionaries has decreased since the war, but the native clergy, for whom there is a seminary at Penang, are beginning their labors on the mission. There are in the diocese: 33 priests having charge of 69 churches and chapels, 52 schools with 10,675 pupils, 25 orphanages and crêches with 808 children, 49 Brothers of the Christian Schools (7 communities), and 86 Sisters of the Infant Jesus. The English schools receive a "grant-in-aid" from the government.

Malaga, Diocese of (Malacitanensis; cf. C. E., IX–565c), in Spain, suffragan of Granada. This see is filled by Rt. Rev. Manuel Gonzalez y Garcia, born in Seville, 1877, named archpriest of Huelva and made a private chamberlain in 1913, appointed titular Bishop of Olympia 6 December, 1915, and made auxiliary at Malaga, where he succeeded 22 April, 1920, Rt. Rev. Juan Muñros y Herrera (d. 26 December, 1919). The 1920 statistics credit the diocese with 542,440 Catholics; 135 parishes divided among 16 archpresbyteries, 373 priests, 147 chapels or sanctuaries, and 68 convents with 106 religious and 842 Sisters.

Malines (or Mechlin), Diocese of (Mechliniensis; cf. C. E., X–104a), comprises the two Belgian provinces of Antwerp and Brabant. The ecclesiastical province of Malines is co-extensive with the Belgian kingdom (suffragan bishoprics, Tournai, Liège, Namur, Ghent, and Bruges). The ancient metropolitan cathedral of St. Rombaut is the church of the Archbishop of Malines, who is the primate of Belgium. His Eminence Désiré-Joseph Cardinal Mercier, Archbishop of Malines, founder of the Institute of Philosophy at Louvain and eminent patriot, is known throughout the world for his bearing towards a triumphant enemy and his devotion and unceasing labor for his people, country and God during the late war. Cardinal Mercier was born at Braine-l'Alleud in the Diocese of Malines, 21 November, 1851, entered the seminary of Malines, 1 October, 1870, ordained 4 April, 1874, student at Louvain, professor at seminary of Malines, professor at Louvain (1822), director of Institute of Philosophy at Louvain 1891, president of the Leonine in 1892, prelate to Holy See in 1886; named Archbishop of Malines 7 February, 1906, consecrated by the Apostolic nuncio, Mgr. Vico, at Malines 25 March and enthroned 16 April following, succeeding Cardinal Goossens, deceased. Created cardinal 15 April, 1907, received the hat and title of San Pietro in Vincoli 18 April following. During the German occupation Cardinal Mercier was kept under constant surveillance and suspicion, shut in his palace many times and hindered in his ministry but he dared to face the enemy, to protest to German authorities in person and by letter against their actions in Belgium. The Cardinal became recognized as a spokesman for the oppressed country, his letters to the German officials and German bishops and to his own flock effected good results and showed the Cardinal to be one of the greatest figures of the age. Cardinal Mercier has been decorated and honored by many

countries, receiving the *croix de guerre* from France and Italy, the *croix civile* and grand cordon of the Order of Leopold from Belgium, prizes and honors from French and Spanish Academies of Political and Moral Sciences, degrees from numerous universities and many other rewards. From September to November, 1919, Cardinal Mercier received a continuous tribute when he traveled in the United States. The Cardinal has published many important works on Scholastic philosophy and besides his letters of war times, which included the famous pastoral, "Patriotism and Endurance," has written works on spiritual life. In 1919 was published "La Vie intérieure, appel aux ames sacerdotales," which will be followed by other similar works. In 1920 a provincial council was held at Malines.

There are two auxiliaries to the archbishop, Rt. Rev. Louis-Joseph Legraive, b. at Ohain, 18 December, 1858, consecrated titular bishop of Parnassus 17 November, 1907, and made superior of the Upper Seminary at Malines in 1909, and Rt. Rev. Antoine Alphonse de Wachter, b. at Puers 10 April, 1855, and consecrated titular bishop of Dionysias 25 July, 1909. Mgr. Legraive was brought before the council of war at Antwerp, 16 March, 1917, for having given hospitality to a Frenchman unfit for service who wished to return to his own country; he was condemned to nine month's detention and sent to Germany. In the beginning of April, upon the intervention of the Pope, he recovered his liberty.

The statistics for 1912 are the latest available. They give 2,527,850 inhabitants in 52 deaneries with 768 parishes, secular priests 2410, regular priests 1137, scholastics 596, lay brothers 319, Brothers 1308, novices 560, total religious men 3920, religious women, including novices, 13,331.

The communities for men include 3 abbeys and 1 house for Benedictines, 2 Cistercian abbeys, 5 Norbertine abbeys and 1 priory, 11 colleges and houses of Jesuits, 16 convents of orders destined for foreign missions, 22 monasteries for other orders, 65 convents for religious priests, total 126; 70 convents of Brothers, 985 convents of women; general total of convents 1181. Many of these convents have only a few Brothers or Sisters who teach in the schools or Sisters who look after sick or aged in hospitals and refuges of rural communities.

Education, Seminaries.—There is a seminary at Malines with an upper division for theology with 250 students and a lower division for philosophy with 151 students. Also a seminary for vocations that come late in life with 27 students. There is a preparatory seminary at Hoogstraeten and 2 others, these schools teaching almost exactly the same courses in classical study as the colleges. The Seminary of Leo XIII attached to Institute of Philosophy at Louvain is interdiocesan, and there is also an American seminary at Louvain under direction of American bishops with all foreign students.

Higher Education.—The University of Louvain, founded in 1834 by the Belgian episcopate with 140 professors (secular priests, 1 regular and laymen), 3248 students, of whom 141 are foreigners (1921); the faculty of philosophy and letters at the Institut St. Louis at Brussels has 5 professors and 103 students (December, 1921), while the scientific section of the same school has 9 professors and 68 students; the *Institut Supérieur de Commerce* under the Jesuit fathers with 23 instructors and 177 students. These schools confer degrees in the same title as similar State institutions, the university being fully independent, the other schools having a board of examiners appointed by the Government. A school (*école supérieure*) for young ladies at Brussels has 17 professors and 89 pupils; a similar school at Antwerp in the Flemish language has 23 professors and 160 pupils. The diplomas have no legal value, but as a guarantee of their scientific value they are countersigned by the rector of the University of Louvain.

Secondary Education.—Twenty-five colleges or institutes with intermediate instruction of higher degree and under direct authority of the archbishop, have about 430 instructors and 10,000 students, 7 establishments of the same degree in charge of religious (5 Jesuit, 1 Josephite, 1 Crosier Father) with about 4000 students, 1 establishment of Greco-Latin studies in charge of Ursuline nuns at Wavre-Notre-Dame and a very great number of similar institutions in charge of religious with about 19,000 students. Many schools with intermediate instruction of a lower degree are run by the Brothers (of Mercy, Christian Schools, St. Gabriel, etc.). The diplomas given by schools of higher degree have the same value as those of Government schools. The Government intermediate schools of higher and lower degree have religion as part of the program and the course is given by a secular priest appointed by the bishop. The same arrangement exists in the official normal schools and two communal colleges. Thirty-eight priests are assigned to this instruction. The regimental and cadet schools as well as *l'ecole militaire*, have chaplains and their course in religion. The church schools of this degree do not receive any government subsidy except two colleges at Gheel and Herenthals and four institutes at Antwerp which are supported by the commune.

Normal Schools.—There are two schools of regents for the training of professors of intermediate schools of lower degree under the authority of the archbishop, also 7 schools of regents in charge of the nuns. Then there are 3 primary normal schools for instructors in primary schools and 2 others of same sort for girls under direct charge of the archbishop, with 11 normal schools for girls under the nuns, 1 school for regents and 2 primary normal schools under the Brothers. These normal schools receive large subsidies and also burses in favor of pupils. The diplomas from these schools have the same value as those of the governmental normal schools.

Primary Schools.—There exists nearly everywhere in the diocese a primary school of the Sisters. Often in the Flemish section of the diocese the Sisters have charge of the communal schools and usually these Sisters' schools are the only ones for girls in the commune. The school for boys is directed by instructors in whom the religious authority has confidence. In the cities, except Antwerp, Brussels and their suburbs, religious instruction is given in all the schools as a branch of the program from which parents can exempt their children. In localities where the religious interest of population demands it the clergy have erected free schools directed by the Sisters, Brothers or lay persons. The total of these schools is 650 with about 150,000 pupils. There are 204 professional and industrial free schools, 102 for boys with 14,000 pupils and 102 for girls with 6700 pupils. The Government pays the entire salary of the lay instructors who have diplomas, assigned to free primary schools which accept the program and instruction of the State, which is practically in every case, and also that of the religious on a reduced basis. Besides the government pays eight-tenths of the salary of the teachers personnel and the same percentage of several other parts of the

budget of the industrial and professional schools. The city of Antwerp pays a subsidy of 2,000,000 francs to the Catholic schools.

At Turnhout there is an apostolic school under the Jesuits for young boys who propose to enter the congregations whose members are destined for mission work; and 2 apostolic schools under the Fathers of the Holy Ghost.

HOSPITALS.—Since the confiscation of hospitals, hospices, and charitable establishments during the French-occupation (1794–1815), these institutions have been under civil control, but the religious continued their care of the sick, for which they receive a slight remuneration. Lately some lay nurses have been introduced. The Sisters serve in the military hospitals, and nearly all others in the country, besides owning numerous hospitals, sanatoriums, and clinics themselves.

ASSOCIATIONS.—In all the urban communes there exists a Catholic political organization, working men's and youth's circles, military training classes, gymnastics, etc. In the rural communities nearly all the interests are affiliated. In the Flemish region there is a powerful agricultural organization which has 90,000 members in the Flemish provinces.

NEWSPAPERS.—The principal Catholic dailies are "La Libre Belgique," "Le XX^{e} siècle," "De Handaard," Brussels; "La Métropole," "De Morgendport," "Het Handelsblod," Antwerp; in Flemish, "De Gazet van Antwerpen," Antwerp and "Het Nieuws van der Tag," Brussels; less important dailies are "Le Démocrat," Brussels and "De Gazet van Mechelen," Malines.

Malta, DIOCESE OF (MELITENSIS; cf. C. E., IX–576b), comprising the Island of Malta, is immediately subject to the Holy See. The bishop, also titular Archbishop of Rhodes, is Rt. Rev. Maurus Caruana, O.S.B., b. 16 November, 1867, in Malta, studied at the College of St. Ignatius and at Fort-Augustus, professed 11 November, 1885, ordained 14 March, 1891, missionary in Scotland, appointed at the Consistory of 22 January, 1915, consecrated at Rome 10 February, by the Cardinal Merry del Val, enthroned 25 February following, succeeding Mgr. Pietro Pace (b. 9 April, 1831, d. 26 July, 1914). The diocesan statistics for 1921 are: 46 parishes, 510 secular and 248 regular priests, 2 abbeys for women (Benedictine), 26 convents for men and 47 for women, 105 lay brothers, 611 Sisters, 1 seminary with 44 seminarians, 1 university with 84 students, 2 colleges for men with 220 students, 4 high schools with 510 boys and 640 girls, 1 training school with 120 pupils, 102 elementary schools with 775 teachers and 16,407 pupils, 1 industrial school with 100 pupils. A diocesan missionary institute was founded in 1920 for missionary work among Maltese emigrants; there are 3 homes, 1 asylum, 3 hospitals, 1 refuge (Good Shepherd), 1 settle-house, 3 day nurseries. All public institutions have chaplains paid by Government, and all the schools except the high schools are supported by the Government. Four societies are organized among the clergy. The Catholic press is represented by monthly magazines or bulletins issued by almost all the religious orders in connection with their special works. The diocese comprises 200,000 Maltese Catholics.

In 1921 Malta was granted self-government, and the New Parliament was opened by the Prince of Wales, 1 November, 1921; two out of seventeen members of the senate are nominated by the archbishop. During the World War twelve priests acted as military chaplains on the various fronts. From the time of the Gallipoli Expedition a base hospital was established at Malta, the largest number of patients received at one time being 25,000.

Managua, ARCHDIOCESE OF (MANAGUENSIS; cf. C. E., XI—46d), in the Republic of Nicaragua, Central America. Erected 26 February, 1531, under the name of Nicaragua, it was raised to the rank of a metropolitan see by Pius X, 2 December, 1913, with two suffragan dioceses under its jurisdiction. It comprises the provinces of Managua, Masaya, Carazo, Matagalpa, and Ginotega, with an area of about 6563 square miles. It is bounded on the north and west by the Diocese of Leon, on the east by the Diocese of Granada and the Vicariate of Bluefields, and on the south by the Pacific Ocean. The population is estimated at 250,000. The first archbishop is Most Rev. José Antonio Lezcano y Ortega, b. 10 April, 1865, at Granada, ordained 15 April, 1888, elected archbishop 10 December, 1913, enthroned 3 May, 1914, proclaimed 28 May following, elected in 1915 and 1916 president of the Supreme Congress of the Republic. The auxiliary for Matagalpa is Rt. Rev. Carillo y Salazar, titular Bishop of Torone. There are in the archdiocese : 30 parishes, 45 churches, 1 mission, 27 secular and 3 regular clergy, 18 Brothers, 24 Sisters, 1 seminary with 19 seminarians, 4 hospitals.

Manchester, DIOCESE OF (MANCHESTERIENSIS; cf. C. E., IX—584d), comprising the State of New Hampshire, an area of 9305 sq. m., suffragan of Boston. This see is filled by Rt. Rev. George Albert Guertin, born in Nashua, New Hampshire, 1869, studied at Brighton, Sherbrooke and St. Hyacinthe, ordained in Manchester in 1892, served as pastor of St. Anthony's Church and appointed bishop at the age of thirty-eight, 16 December, 1906, to succeed Rt. Rev. John B. Delaney, died 11 June of the same year. The religious orders established in the diocese include, men: Benedictines, Christian Brothers, Brothers of the Sacred Heart, Marist Brothers of the Schools, and Xaverian Brothers; women: Sisters of Mercy, Sisters of Jesus Mary, Presentation Sisters, Sisters of Charity of Providence, Gray Nuns, Sisters Adorers of the Precious Blood and Sisters of the Holy Cross and of the Seven Dolors. By latest statistics 1922, the Catholic population of the diocese numbers 141,489; it comprises 81 churches with resident priests, 31 missions with churches, 144 secular and 14 regular clergy, 28 chapels, 39 mission stations, 36 seminarians, 1 college with 250 students, 1 high school with 160 boys, 2 academies with 225 pupils, 41 parochial schools with 19,900 pupils, 7 orphan asylums caring for 1009 orphans, 4 hospitals, 2 homes for the aged, 2 homes for working girls, and 1 infant asylum.

Manchuria, NORTHERN, VICARIATE APOSTOLIC OF (MANCIURENSIS SEPTENTRIONALIS; cf. C. E., IX–585d), one of the two ecclesiastical divisions of the civil province of the same name, in China. It comprises territory separated from the vicariate apostolic of Southern Manchuria, 10 May, 1898, and is entrusted to the Society of Foreign Missions of Paris, the present Vicar Apostolic being Rt. Rev. Pierre-Marie-François Lalouyer, appointed titular Bishop of Raphana 24 July, 1897, and named first vicar of this territory 16 May, 1898. He is assisted by a coadjutor, Rt. Rev. Auguste-Ernest Gaspais, appointed titular Bishop of Canopus 16 December, 1920, and named coadjutor 20 December following. Out of a total population of 10,000,000 this vicariate counts 23,311 Catholics and 2556 catechumens. The 1920 statistics credit it with 700 Protestants, 25 missionaries, 11 native secular priests, 32 catechists, 21 churches, 66 chapels, 1 upper and 2 lower seminaries with 50 students, 123 schools teaching nearly

3000 children, and 9 orphanages. The religious congregations working here include the Franciscan Missionaries of Mary, who came to the mission in 1911, 35 native Sisters of the Sacred Heart of Mary, and about 135 Chinese women who have taken religious vows but live with their families and work in the mission.

Manchuria, Southern (or Liao-tong), Vicariate Apostolic of (Manciurensis Meridionalis; cf. C. E., IX–585d), one of the two ecclesiastical divisions, of the civil province of the same name in China. It is entrusted to the Society of Foreign Missions of Paris, the present Vicar Apostolic being Rt. Rev. Marie-Félix Choulet, appointed 19 February, 1901, and named titular Bishop of Zela, two days later. According to 1920 statistics, out of a total population of 10,000,000, this territory counts 27,847 Catholics; the vicariate is credited with 3814 catechumens, 32 European and 16 native priests, 95 catechists, 144 churches or chapels, 190 stations, 35 seminarians, 63 schools, 11 orphanages, 15 Sisters of Portieux, and 30 Chinese religious. These native religious belong to the Congregation of the Most Pure Heart of Mary, which in 1919 had two convents, one, the mother-house, at Siao-Pa-Kia-Tse, in the province of Ghirin, the other at Houlan, in the province of He-Lung-Kiang. In 1920 this congregation furnished forty-one teachers to the vicariate.

Manfredonia, Archdiocese of (Sipontinensis; cf. C. E., IX—588b), in the province of Foggia, Southern Italy, with the perpetual administration of the diocese of Viesti (Vestanensis). For twenty-five years this see has been filled by Most Rev. Pasquale Gagliardi, born in Tricarico 7 December, 1859, appointed 19 April, 1897. The statistics of 1920 credit Manfredonia with 101,800 Catholics, 16 parishes, 140 secular and 14 regular clergy, 7 Brothers, 15 Sisters and 154 churches and chapels. Viesti, comprising only the city of that name, counts 8005 Catholics, 2 parishes, 36 priests and 11 churches and chapels.

Mangalore, Diocese of (Mangalorensis; cf. C. E., IX—588d), in the province of Madras (India), suffragan of Bombay, with residence at Codialboil. It has a total Catholic population of 112,000. The bishop is Rt. Rev. Paul-Charles Perini, S. J., b. 12 January, 1867, ordained in 1897, consecrated 4 December, proclaimed 3 November, 1911, succeeding Mgr. Abbondio Cavadini, S. J., b. 5 February, 1846, d. 26 March, 1910. The diocesan statistics for 1922 are: 61 parishes, 61 churches, 8 chapels, 2 missions, 8 mission stations, 82 secular and 43 regular priests, 1 convent for men and 3 for women, 14 lay brothers, 165 Sisters, 1 seminary with 86 seminarians, 1 college for men and 1 for women, 2 high schools for boys and 3 for girls, 2 normal schools, 1 training school for catechists, 90 elementary schools, 5 industrial schools, 1 home for the aged and infirm, 4 asylums (2 for men, 2 for women), 3 hospitals, 1 settlement house for Korgars. The Government Civil Hospital and the Government Civil Jail admit the ministry of priests, and schools such as are on the Government list of recognized schools receive Government grants. Two associations are organized among the clergy and five among the laity. There are published in the diocese: "Trumpet Call," the organ of the Priests' Apostolic Union; "Ange," the messenger of the Sacred Heart in Konkany; Indian Catholic Truth Society publications in Konkany; "The Catholic Educational Review;" and the Konkany "Dirven," a bi-monthly publication. The total Catholic population of the diocese is 112,000, of whom 107,000 are Konkany Catholics of Aryan origin, 3500 Malabar and Tamil Catholics of Dravidian origin, and 800 Eurasians, mostly of Indo-Portuguese descent. Clergymen of note deceased since 1910 are: Rev. Augustus Muller, S. J., of the New York province of the Society of Jesus, who founded the charitable institutions now called "Father Muller's Charitable Institutions;" labored for over thirty years, and died 1 November, 1910, aged 69, his services being recognized by the late King Emperor, Edward VII, who honored him with the Kaiser-i-Hind Medal; Rev. E. Frachetti, S. J., who spent twenty-nine years in the mission, filling important posts, and died 8 June, 1915. "The Father Frachetti Memorial Ward" in Father Muller's Hospital was erected in his memory by the Catholic Community of Mangalore. During the World War Mangalore was the first diocese in India to send out an Indian chaplain for the Indian army in Mesopotamia. The Indian army is not entitled to have a chaplain, but during the war the Indian Government initiated a departure from its usual policy, and it was Mangalore that volunteered the first chaplain.

Manifestation of Conscience (cf. C. E., IX–597). It is strictly forbidden for any religious superior whosoever to induce in any way his subjects to manifest their consciences to him; but subjects may open their souls to their superiors, if they so desire; it is even laudable for them to show this filial trust in their superiors, and if the latter are priests to discuss their doubts and troubles of conscience with them. There is no longer any obligation to denounce a superior who violates this law, as was prescribed in the decree "Quemadmodum" of Leo XIII.

Manila, Archdiocese of (de Manila; cf. C. E., IX–597c), comprises the city of Manila, the provinces of Bataan, Bulacan, Cavite, Nueva Ecija, Pampanga, Rizal, Tarlac, Pangasinan, and Zambales. The area of the territory is 9276 square miles. The population, nearly all Catholics, is estimated at 2,026,269. By the appointment (March, 1910) of the Rt. Rev. José Petrelli as first Bishop of Lipa, Batangas, the provinces of Batangas, Tayabas, and Laguna were separated from the archdiocese, of which they had until then been a part. The archdiocese includes some 200 towns with a population of two or three thousand each. On 16 May, 1916, Archbishop Harty was translated to Omaha, and Rt. Rev. M. J. O'Doherty, Bishop of Zamboanga, elevated to the see of Manila. Bishop Petrelli, who had succeeded Mgr. Agius as Apostolic Delegate, established a permanent residence of the Papal Delegation in the district of Malate, Manila, but was later appointed Nuncio at Lima, and left the islands in July, 1921.

The second organic Act of Congress for the government of the Philippine Islands, called the "Jones Law" (1916), prohibited the use of public money for the support of any sectarian institution. As the result of this clause of the law it became necessary to close the Catholic Boys' Reformatory at Lolomboy, theretofore aided by the city of Manila; the Hospital de San José de Cavite, where a large number of insane persons (partially maintained by Government grants), had been cared for by Sisters of Charity; and the Hospicio de San José, also suffering from the withdrawal of government aid for its orphans, has become partially converted into a scholastic institution. The repeated declarations of the Government to change the official language from Spanish to English has necessitated the introduction of English-speaking communities and congregations. Prior to the American régime the Assumption Mothers were the only English-speaking community in the islands.

In response to appeals the Christian Brothers

came, in 1910, and established a school; Benedictine Mothers, a girls' academy; Sisters of the Divine Word, Holy Ghost College; the Belgian Canonnesses Mission, the Tondo Orphanage, St. Teresa's Hall, and the Immaculate Conception Sisters, Chinese Hospital. In 1921 Sisters of the Good Shepherd established their first house in the Philippines in the District of Sta Ana, Manila, and the same year the historic academy of the Jesuits, the alma mater of the most famous Filipinos, recognizing the needs of the hour, in the course of 1921 declared English the official language of the Ateneo de Manila, and the staff is now mainly composed of American Fathers.

The unprecedented experiment of the United States in undertaking to educate in the English language on secular lines an illiterate Catholic population of at least one million children has been responded to by the Filipinos with enthusiasm. The Government schools, primary, intermediate, high, and university, are crowded with pupils, for whom, however, no religious education is provided. Keenly alive to the urgent necessity of making provisions for the teaching of the faith to the young people, the archbishop erected the Catholic dormitory, St. Rita's Hall, at a cost of $300,000 in 1917 for 350 Catholic students, and in 1918 he purchased a suitable building, St. Mary's Hall, as a Catholic dormitory for 130 young women students. Since 1917 in parishes in this diocese Catholic elementary schools recognized by the Government are educating a majority of the municipal students of school age according to Government standards. The Christian Brothers in 1910 established an elementary and secondary school for boys; this has increased and now magnificent buildings are being erected which will make La Salle College one of the foremost academic establishments in the Orient. Another costly building which was erected in 1913 is St. Escolastica College, where upwards of 400 girl students are in daily attendance. Besides the royal university of St. Tomas there are now twenty Catholic scholastic institutions offering academic courses to young men and women, several of which are recognized by the Government as qualified to grant the baccalaureate and other degrees. There is also established in almost every parish an elementary school of Christian doctrine. The attendance in these schools fluctuates, but may be estimated at not less than 8000. Regarding Catholic schools recognized by the Government, the figures can not be ascertained accurately; the total number in attendance in November, 1921, was 13,460.

The Knights of Columbus have grown from one council to three and are expecting the establishment of more. The year 1921 records the death of the Chief Justice of the Supreme Court, Cayetano Arellano, a Knight of Columbus, an eminent jurist, and a humble minded Christian gentleman. A month or two later the Hon. Norberto Romualdez, then Grand Knight of the Manila Council, was appointed by the President of the United States an Associate Justice of the Supreme Court.

Shortly after his installation Archbishop O'Doherty established a Catholic Federation of Men, and another of Women, both of which are doing good work. Lately an American Women's Catholic Club has also come into existence to take its part in social, economic, and charitable activities in Manila and the nearer provinces.

The old established Dominican daily paper, "Libertas," withdrew from publication in April, 1917. Shortly after "La Defensa," a successful daily evening paper, came into being and has acquired a wide circulation, under the direction of "The Association of the Catholic Press."

By 1921 statistics there are in the archdiocese 142 secular priests, 150 priests representing 9 religious orders, 187 parishes (144 of which have resident priests), 70 lay brothers, 309 members of 9 religious communities of women, 1 general seminary and 3 preparatory, 1 university, 43 colleges, academies, and schools, with a total attendance of about 13,500, and 3 charitable institutions with approximately 200 inmates.

Manizales, Diocese of (Manizalensis; cf. C. E., X—117a), in Colombia, Central America, suffragan of Medellin. This see was erected in 1900 and Rt. Rev. Gregory Nazianza Hoyos, born in Vahos in 1849, was appointed the first bishop, 11 May, 1901. He died 26 October, 1921, and his successor has not yet been appointed. A decree of the Consistory of 11 June, 1920, separated the territory of Balsa from this diocese and united it to the diocese of Cali. The cathedral is dedicated to Our Lady. No statistics are published.

Mantua, Diocese of (Mantuanensis; cf. C. E., IX—611b), in Lombardy, northern Italy, suffragan of Milan. This see is filled by Rt. Rev. Paolo Carlo Francesco Origo, born in Milan in 1840, ordained in 1863, appointed 18 March, 1895, to succeed Bishop Sarto who was promoted to Venice, and who later became Pope Pius X. Bishop Origo was named an assistant at the pontifical throne 16 November, 1903. The Catholic population of this diocese numbers 257,500; the 1920 statistics credit it with 153 parishes, 307 secular and 25 regular clergy, 120 seminarians, 10 Brothers, 270 Sisters and 259 churches or chapels.

Maranon, Prefecture Apostolic of. See San Gabriel dell' Addolorata de Maranon.

Marash, Diocese of (Marascensis; cf. C. E., IX—636b), a see of the Armenian Rite, in Cilicia, Asiatic Turkey. The see is filled by Rt. Rev. Nonce-Avedis Arpiarian, born in Eghin, Armenia, 1856, appointed Bishop of Karpouth 23 September, 1890, promoted to the titular metropolitan see of Anazarbe 5 April, 1898, and made auxiliary to the Patriarch of Cilicia, transferred 27 August, 1911, succeeding Bishop Monradian, who died in 1906. During the World War the Abbés Stephen Paramian and Joseph Akrabian, both of whom had studied at the Seminary of St. Francis Xavier at Beirut, were martyred. In all 70,000 Armenians of this region perished, leaving now about 30,000, of whom 1600 are Catholics. The diocese is served by 11 missionary priests, 7 regulars and 4 churches or chapels.

Marbeau, Emmanuel-Jules-Marie, Bishop of Meaux, b. at Paris on 12 November, 1844; d. on 31 May, 1921. He was ordained at Orléans in 1874. When the city of Meaux was deserted by all the authorities during the World War, Bishop Marbeau remained at his post and practically administered the affairs of the municipality. This made him one of the heroes of the Marne. For this *defensio civitatis* he was awarded the Cross of the Legion of Honor. He was consecrated Bishop of Meaux in 1910 and died two or three days after celebrating his golden jubilee as a priest.

Mardin, a mission in Mesopotamia, Asia Minor, erected in 1627, made a prefecture apostolic in 1842, and again returned to the status of a mission 12 September, 1896. It is entrusted to the Capuchins, with official residence at Diarbékir. The present

Superior is Rev. Ange de Clamecy, born in Clamecy, France, 1 July, 1863, entered the Congregation of Capuchins in 1892 and was named head of this mission 18 March, 1910. According to 1920 statistics the mission comprises 1445 Catholics of the Latin Rite, 9 stations with resident priests, 11 churches or chapels, 18 schools with 2585 children, 1 college with 48 students, and 2 orphanages with 22 orphans. The mission is served by 10 Capuchin Fathers and 5 Brothers, 6 secular priests and 22 Sisters, Tertiaries of Lons-le-Saunier.

Mardin, Archdiocese of (Mardensis; cf. C. E., IX—650d) of the Syrian Rite and a diocese of the Armenian and Chaldean Rites in Mesopotamia, Asiatic Turkey. This is a patriarchal see of the Syrian Rite, the Patriarch of Antioch, His Excellency Ignatius Dionysius Rahmani, resides here. A patriarchal vicar also resides here, at present, Most Rev. Behnan Kalian, titular Archbishop of Sarugh. The diocese comprises 4200 Syrian Catholics, 3900 Schismatics, 350 Protestants, 10,000 Mussulmans and 1000 Jews. The 1920 statistics credit it with 14 secular and 13 regular clergy, and 8 churches or chapels.

The see for the Armenian Rite is vacant, the bishop, Rt. Rev. Hussig Ghulian, having died, 18 February, 1922. The diocese comprises 6500 Armenian Catholics and 20,000 Schismatics; 14 missionary priests, 2 regulars and 14 churches or chapels. The diocese is administered for the Chaldeans by Rt. Rev. Israel Audo, born in Alkosch, Mesopotamia, 1859, studied at the Seminary of Mossul and was ordained in 1886, served as patriarchal vicar at Bassorah in 1892 and appointed bishop 11 May, 1909. Statistics of 1920 credit the diocese with 1670 Chaldean Catholics, 6 regular clergy, 3 churches or chapels, 2 stations and 3 schools.

Margaret Mary Alacoque, Saint (cf. C. E., IX–653b), canonized by Benedict XV, on 13 May, 1920.

Margaret of Lorraine. Blessed (cf. C. E., IX–655b).—Her cultus was approved at Rome, 20 March, 1921.

Mariana, Archdiocese of (Marianensis; cf C. E., IX—660b), in the state of Minas Geraes, Brazil. This see is filled by Most Rev. Silvère Gomes Pimenta, born in Congonhas do Campo, in this diocese, in 1840, ordained in 1862, made a professor in the seminary, vicar capitular, vicar general ,and prothonotary apostolic in 1878, appointed titular Bishop of Camachus 20 June, 1890, and transferred to Marianna 3 December, 1897. When the diocese was raised to the dignity of an archdiocese in 1906, he was made its first archbishop 1 May of that year. On 19 June, 1912, he was made an assistant at the pontifical throne, and on 28 May, 1920, he was made a member of the literary academy. He is assisted by an auxiliary, Rt. Rev. Antonio-Augusto de Assis, titular Bishop of Diocletianopolis, appointed 2 August, 1918. By a decree of 22 February, 1921, the limits of the archdiocese, as well as those of the diocese of Aterrado were slightly changed. The diocese of Aterrado had been erected in 1918 by a division of the archdiocese. Statistics of the archdiocese have not been published since this division was made.

Mariana and Caroline Islands, Vicariate Apostolic of (Marianensis et Carolinensis; cf. C. E., IX—660d), formerly a prefecture Apostolic and raised to a vicariate 1 March, 1911. On 18 June, 1907, this territory was entrusted to the Capuchins of Westphalia, the present vicar apostolic being Rt. Rev. Salvator Peter Walleser, appointed titular Bishop of Tanagra, 21 August, 1912. He is the author of a Palan dictionary and grammar. Having submitted to Japanese domination, these islands are dependent on the apostolic delegate for Japan, since 3 March, 1921. The official residence is at Ponapa. In 1911 the Caroline Islands had a total population of 20,000, of whom 1700 are Catholic; 12 missionaries, 12 Brothers, 11 religious, 11 stations, 11 churches or chapels and 14 schools with 600 pupils. The Mariana Islands count a Catholic population of 2800, and 1000 non-Catholics; 3 Capuchin priests, 2 Brothers, 3 stations, 3 churches. The mission does not conduct any schools here as the Government holds complete control over education.

Mariannhill, Vicariate Apostolic of (Mariannhillensis), in South Africa. On 27 July, 1921, a portion of the Vicariate Apostolic of Natal was taken and entrusted to the missionaries of Mariannhill, and on 10 September, following, it was erected into a separate vicariate under the name of Mariannhill. It extends from East to West between the Rivers Umkomaas and Umlaas, and is bounded on the North by the Division of Impendhle, on the West by the Drackensburg and on the South by the Great Key River. Rev. Father Fleischer has just been appointed vicar apostolic and titular Bishop of Tiberiopolis. Statistics are not yet published.

Marquesas Islands, Vicariate Apostolic of (Insularum Marchesi; cf. C. E., IX—688c), in Polynesia, with residence at Atouona, on the Island of Hiva. It is entrusted to the Congregation of Picpus, the present vicar being Rt. Rev. David Le Cadre, made provincial of these islands 29 June, 1912, administrator apostolic 11 November following, named vicar apostolic 30 December, 1920, and appointed titular Bishop of Demetrias 5 January, 1921. The population comprises 2750 Catholics, 450 Protestants and 100 pagans. By 1920 statistics the vicariate is served by 8 missionary priests, 2 Brothers, 9 Sisters of St. Joseph of Cluny, 9 cathechists, and 37 churches or chapels. The schools were closed in 1904 by order of the French Government, which has had control of these islands since 1841.

Marquette (Sault Ste Marie and Marquette), Diocese of (Marianapolitana et Marquettensis; cf. C. E., IX–689a), is under the administration of the fourth bishop, the Rt. Rev. Frederick Eis, D. D., who was consecrated 24 August, 1899. The present (1921) statistics for this diocese show a Catholic population of approximately 85,896; 90 secular priests and 8 regulars, 76 churches with resident priests, 61 missions with churches, 54 mission stations, 29 chapels, 12 ecclesiastical students, 3 academies, 27 parochial schools, 8413 pupils in schools, 1 orphan asylum with 100 orphans, 1 school for Indians, and 4 hospitals. The diocese comprises the northern peninsula of the State of Michigaan and is suffragan of Milwaukee.

Marquette University, situated in Milwaukee, Wisconsin, was founded by the Jesuits in 1857 as St. Aloysius Academy and incorporated in 1864 as Marquette College until 1907, when a new charter was obtained and the institution became a university. This same year the Milwaukee Medical College was affiliated with the University, and in 1908 the Milwaukee Law School, the College of Applied Science and Engineering being begun at the same time. In 1910 the College of Economics, School of Business Administration and School of Journalism were opened. The affiliation between Marquette University and the Milwaukee Medical School was discontinued in 1912 when the Univer-

sity acquired complete control of the schools of Medicine and Dentistry, and the Training School for Nurses of Trinity Hospital. The following year property was purchased from the Wisconsin College of Physicians and Surgeons and the two Medical Colleges of Milwaukee were merged into the new medical department of the university. A complete reorganization of the College faculties took place after this and in February, 1915, Marquette School of Medicine was accorded a "Class A" rating by the American Medical Association. In 1918 the Carnegie Foundation offered the University two-thirds of a million dollars for the Medical School on condition that the University raise one-third, and this having been done, the Medical School now has an endowment fund of one million dollars.

The present organization of the University comprises the College of Arts and Sciences with a total registration of 325; College of Applied Science and Engineering, registration 500; College of Dentistry, registration 425; College of Economics, registration 500; School of Journalism, registration 70; College of Law, 250; School of Medicine, 155; Conservatory of Music, 1100; Training School for Nurses, 62; and University High School, 450. Rev. Herbert C. Noonan, S. J., is president of the university, with a faculty of 264.

Marriage (cf. C. E., IX–699).—In 1921 the Holy See instructed ordinaries to insist, even by the infliction of penalties, that their priests should observe most carefully the canons prescribing the investigation of the status of parties wishing to get married and the notification of the parish priest of their place of baptism after the marriage ceremony. The Code prescribes that before a marriage takes place it is necessary to ascertain if the parties are free to marry validly and licitly. If there was danger of death the oaths of the contracting parties affirming their baptism and freedom to contract would in case of necessity suffice. Ordinarily the procedure is to publish the banns of marriage; in addition the parish entitled to assist at the ceremony must examine the parties separately in accordance with regulations to be drawn up by the local ordinary, and ascertain from them if there is any impediment and if they, especially the woman, are contracting freely. If they have not been baptized in his territory the parish priest who is to assist at the marriage must obtain baptismal certificates from both parties, or from the Catholic party if a dispensation has been granted from the impediment of disparity of worship. Moreover, those who have not been confirmed are to receive that sacrament before marriage, if that can be arranged without grave inconvenience. The parish priest must exhort minors not to marry without the knowledge or reasonable consent of their parents; should the minors disregard this advice he must not assist at their marriage without first consulting the local ordinary; finally, he must instruct the parties, according to circumstances, on the sanctity of the sacrament, the duties they are about to assume, and earnestly exhort them to go to confession and receive Holy Communion before their marriage.

Matrimonial Consent.—A simple error concerning the unity, indissolubility, or sacramental dignity of marriage, even if it gave rise to the contract, does not vitiate matrimonial consent; nor does knowledge or belief that the marriage is void necessarily exclude it. A valid marriage cannot be contracted unless the parties are present personally or by proxy; consequently marriage cannot now be contracted by letter, the parties must express their consent verbally, and may not employ equivalent signs, if they are able to speak. If the marriage is by proxy: (a) the diocesan regulations must be observed; (b) for validity, the proxy must have a special commission to contract with a specified person; the commission must be signed by the principal and either the parish priest or the ordinary of the place where the commission is given, or by a priest delegated by either, or by at least two witnesses; (c) if the principal does not know how to write, the fact is to be noted in the commission and another witness added who must also sign the document; if these provisions are not observed the commission is invalid; (d) if prior to the contracting of the marriage, the principal should withdraw the commission or become insane, even without the knowledge of the proxy or of the other principal, the marriage would be invalid; (e) the proxy must discharge his commission personally, otherwise the marriage would be void. Marriage can be contracted also with the aid of an interpreter, but the parish priest must not assist at a marriage by proxy or by the help of an interpreter without just cause, and unless the authenticity of the commission or the trustworthiness of the interpreter is undoubted; if time permits he must, moreover, get permission from the ordinary.

In all cases of marriage a record should be made as soon as possible (*quamprimum,* the word *statim* —immediately—was used in the earlier law) by the parish priest or his substitute, even when another priest was delegated to assist. The marriage is to be recorded also in the baptismal registers; consequently if either or both of the principals were baptized elsewhere the parish priest who assisted the marriage must personally or through the episcopal curia and without delay notify the pastor of the place of baptism. This notification must give the age and names of the parties, the names of their parents, the place and date of the ceremony, the names of the witnesses, and of the parish priest; the document must be stamped with the parochial seal and should be sent through the diocesan chancery. The Holy See has recently called the attention of parish priests to the fact that many of the emigrant workers are vagi or if not it is difficult to be sure that there is no impediment to their marriage and that in such cases it is necessary for the priest to refer the matter to the ordinary before assisting at their marriages. If marriage took place under circumstances in which no priest was necessary for validity, the obligation of procuring its record in both books devolves primarily on the priest, if any, who assisted, and secondarily on the witnesses and the contracting parties.

Marriages of conscience, that is secret marriages for which the banns have not been published, can be authorized by the local ordinary, but not by the vicar general without a special mandate, for a very urgent and grave reason only. The assistant priest, the witnesses, the ordinary and his successors, and either spouse unless with the consent of the other are bound to secrecy. The marriage is to be recorded in a special book kept in the secret curial archives. The promise of secrecy does not bind the ordinary if its observance would constitute a danger of scandal or reflect gravely on the sanctity of marriage, or if the parents neglect to have the offspring of such a marriage baptized, or if they have them baptized under fictitious names without notifying the ordinary of the birth and baptism with the real names of the parents within thirty days, or if they neglect to give the children a Christian education.

Marriage may be contracted at any time of the

year, but the solemn nuptial blessing is forbidden from the first Sunday of Advent till Christmas Day inclusive and from Ash Wednesday to Easter Sunday inclusive; the local ordinary, however, may for just cause permit the blessing during those periods, while observing the liturgical laws regarding the Mass to be said; but the parties are to be admonished to abstain from too great a display. The marriages of Catholics are to be celebrated in the parish church and not in another church or public or semi-public oratory without the permission of the local ordinary or the parish priest. Local ordinaries can allow marriage in private buildings only in extraordinary cases when there is a just and reasonable cause; they are allowed in churches or oratories of seminaries or of nuns only in case of urgent necessity, when due precautions have been taken. Mixed marriages are to be celebrated outside the church without sacred rites; an ordinary may, however, dispense from this to avoid greater evils, but he may not allow Mass to be celebrated.

Codex jur. can., 1019-33; 1094-1109; VLAMING, *Praelect. jur. matr.* (1920-21); AYRINHAC, *Marriage Legislation.*

Marriage, MIXED (cf. C. E., IX–698).—Before granting a dispensation for a mixed marriage, which the Church forbids most severely and commands ordinaries and other pastors of souls to deter the faithful from contracting as far as they can, there must be grave and just reasons, and guarantees, ordinarily to be in writing, that the non-Catholic party will remove from the Catholic party the danger of perversion, and the promise of both parties that all the children will be baptized and brought up exclusively in the Catholic Faith. There must be, moreover, moral certainty that the promises will be fulfilled. As was said above in treating of disparity of worship (q.v.), the parties must be married only by a Catholic ceremony.

Marseilles, DIOCESE OF (MASSILIENSIS; cf. C. E., IX—715b), in the province of Bouches-du-Rhône, France, suffragan of Aix. This see is filled by Rt. Rev. Joseph-Antoine Fabre, born in La Ciotat, France, 1844, ordained in 1867, served as a curate and rector, made pastor-dean of Roquevaire 25 May, 1881, named an honorary canon in 1898 and a titular canon in 1904, vicar general in 1906, prothonotary apostolic 29 January, 1908, vicar capitular in 1909, and appointed bishop the same year, 29 April, succeeding Cardinal Andrieu, promoted to Bordeaux, 2 January preceding. He is assisted by an auxiliary, Rt. Rev. Daniel Champavier, titular Bishop of Sora. In 1921 Bishop Fabre was named a commander of the Order of Leopold by the Belgian King, and received the cross on 6 May, from the Belgian Consul. The first diocesan synod since 1907 was held in 1920 and presided over by Bishop Fabre, assisted by Mgr. Durand. A new upper seminary was opened at St. Joseph the same year, in the former school of the Religious of the Sacred Heart; it comprises a large chapel, the old chateau of the Barony of St. Joseph, a new building, and the old boarding school, which is used for the seminary proper, and a number of small buildings. During the World War 127 priests and 67 seminarians were mobilized from this diocese, and of this number 21 were killed or disappeared, 6 were decorated with the *Médaille Militaire*, 44 with the *Croix de Guerre* and 2 with the *Médaille des Epidemies.*

Latest statistics, collected in 1911 give the total population of this diocese as 622,056, of whom 492,663 are Catholics. It comprises 8 first class, 3 second class and 82 succursal parishes, 115 vicariates, 1 church for the Greek Uniat Rites, 1 church for Italian speaking, and 1 for German speaking Catholics, 1 upper and 1 lower seminary, and 3 colleges and ecclesiastical institutions. The "Ordo" of 1920 gives 399 secular and regular clergy; 37 priests deceased in 1918 and 15 in 1919.

Marshall Islands, VICARIATE APOSTOLIC OF (INSULARUM MARCHALL; cf. C. E., IX—718c), in the Pacific Ocean, is entrusted to the Congregation of the Sacred Heart of Issoudun, the present Superior of the mission being Rev. Bruno Sching, named in November, 1911. These islands have become subject to Japan and therefore are dependent on the apostolic delegate for Japan, since 3 March, 1921. Although erected into a vicariate in 1905 this territory is not yet invested with the full episcopal character. It comprised in 1920, 6 stations, 8 missionary priests, 8 Brothers, 13 religious of Our Lady of the Sacred Heart, 4 churches, 6 stations and 6 schools with 225 children.

Marsi, DIOCESE OF (MARSORUM; cf. C. E., IX—718d), in the province of Aquila, Southern Italy, directly subject to the Holy See. The episcopal residence is at Pescina and for this reason the bishopric is sometimes known by that name. The see is at present filled by Rt. Rev. Pio Marcello Bagnoli, O.C.D., born in the diocese of Florence, 1859, definitor general of his Order, named consultor to the Congregation of Bishops and Regulars in 1907, then to that of the Council in 1908, and later consultor of the Congregation of Religious, appointed bishop 14 December, 1910, succeeding Rt. Rev. Niccolo Cola, transferred to Nocera 26 August, 1910. This diocese has a Catholic population of 165,000, 80 parishes, 132 secular and 25 regular clergy, 30 seminarians, 30 Brothers, 60 Sisters and 303 churches or chapels.

Marsico Nuovo and Potenza, DIOCESE OF (MARCISENSIS ET PATENTINENSIS; cf. C. E., IX–719a), in the province of Potenza, Southern Italy. The first see is a suffragan of Salerno and the second of Acerenza. Rt. Rev. Roberto Achille Razzoli, O.F.M,. b. 29 January, 1863, studied at the college of Giaccherino, entered the Order of Friars Minor 29 August, 1879, ordained 9 August, 1885, provincial definitor in 1901, custodian of the Holy Land from January, 1906, to January, 1913, appointed to this see 27 August, 1913, consecrated in Florence, 18 September following, enthroned 21 May, 1914, succeeding Mgr. Ignazio Monterisi (b. 6 October, 1860; d. 16 February, 1913). The united sees comprise 24 parishes, 104 churches, 70 secular priests, 1 monastery and 7 convents for women, 60 nuns, 10 seminarians, 2 missionary societies, 2 homes, 5 asylums, 1 hospital under the care of the Sisters of Charity, 2 orphanages. Five public institutions admit the ministry of the priests. Seven associations are organized among the clergy and seven among the men and women. "L'Aurora," the diocesan bulletin, is published here. The diocese has an entirely Latin population of 100,000 Catholics. The District Catholic Congress was held in 1911 and the Women's Social Week in 1921.

Martinelli, SEBASTIANO, Cardinal, b. at Santa Anna, near Lucca, Italy, on 20 August, 1848; d. at Rome on 4 July, 1918. He was the successor of Cardinal Satolli as Delegate Apostolic in the United States, became an Augustinian when he was 15. He was ordained in 1871. After teaching theology in his Order he was made Prior General in 1869, and re-elected in 1896, and after being made Archbishop of Ephesus in 1896, went to Washington. He was elevated to the Cardinalate in 1901, and in 1909 he was Prefect of the Congregation of Rites. He was member of the Canon Law Commission from 1906 till 1917.

Martinique, Diocese of (Sancti Petri et Arcis Gallicæ; cf. C. E., IX–731b), one of the French Lesser Antilles, was suffragan to the Archdiocese of Bordeaux from 1850 to 1905, when it was restored to the Sacred Congregation of Propaganda, and by a decree of 4 March, 1912, it was entrusted to the Congregation of the Holy Ghost.

Bishop Marie-Charles-Alfred de Cormont, who came to this see in 1899 as successor to Bishop Tanoux, died in 1911, and was succeeded by Rt. Rev. Joseph-François Malleret (1912–14). Upon his death, Bishop Malleret was succeeded by the present incumbent, Rt. Rev. Paul-Louis-Joseph Lequien, C. S. Sp., b. in the diocese of Lille, 1872, appointed bishop 15 March, 1915. The town of St. Pierre, which was completely destroyed by the eruption of Mont Pelée in 1902, is in process of reconstruction and the parish has been re-established since 1914. A modest chapel has been built on part of the ruins of the old cathedral and at present (1922) there are about 3000 inhabitants in the territory. The population of the whole diocese numbers about 190,000, comprising Europeans, Creoles, half-breeds, Blacks, and some four or five hundred Indians; with the exception of these last mentioned it is entirely Catholic. The diocese has 34 parishes, 36 churches, 1 convent of men and 2 of women, 37 secular and 22 regular clergy, 1 secondary school for boys with 9 teachers and 75 students, 2 for girls with 18 teachers and 128 pupils, 1 asylum, 7 hospitals and 1 nursery. Six public institutions permit the priests of the diocese to minister in them. A Catholic journal and a religious bulletin are published.

Martinsberg (or Pannonhalma, cf. C. E., IX—734c), an archabbey, belonging to the Benedictines, in Hungary, about fourteen miles south of Györ. It includes a Catholic population of 33,333 and 6230 Protestants.

Mary, Little Brothers of (cf. C. E., IX–749b).— The Institute of the Little Brothers of Mary, generally known as Marist Brothers of the Schools (F. M. S.), celebrated the centennial of its foundation in 1917, the festal celebrations being auspiciously inaugurated at St. Ann's Hermitage, Poughkeepsie, N. Y., 2 January, 1917. The progress of the order in the first century of its existence is a notable achievement in the face of almost insurmountable obstacles. It marks the success of the work of the founder, Venerable Joseph Benedict Champagnat (q.v.), a humble curate of a poor parish with nothing to sustain him but his trust in God and a desire to do something to promote His glory by bringing children closer to Him. By a decree of 11 July, 1920, Pope Benedict XV declared that the Venerable Champagnat had practiced virtue to a heroic degree.

The twelfth general chapter of the order was held at Turin, May–June, 1920, and was attended by Brothers from all parts of the world. The chapter unanimously elected as superior general Very Rt. Rev. Brother Diogène, assistant general to Brother Superior Stratonique, who declined re-election. Eight assistants, together with a procurator general, secretary general, etc., were also elected for the ensuing twelve years. Brother Diogène, for many years head of one of the largest normal schools of the institute, had moulded the future Marist teachers on broad and thorough lines. Later as provincial and then as assistant general he was frequently entrusted with delicate missions, which were skilfully executed. During the German occupation of Belgium and Northern France, he remained in the danger zone for more than three years, devoting himself to the welfare of some aged and infirm Brothers, and of the neighboring populations. At the special request of the inhabitants of Beaucamp (a few miles from Lille) and of the neighboring townships he accepted the difficult position of Mayor, and thus became the connecting link between the people and the German authorities. His fearlessness carried him through this and other critical situations. Shortly after the signing of the armistice the people whom he had protected so effectively claimed for him the Cross of the Legion of Honor.

For over a month the general chapter deliberated questions affecting administration, finance, normal schools, professional and religious training, and numerous commissions were appointed to deal with the whole work of education, the system of teaching followed by the Marist Brothers being modified where necessary to meet the requirements of the times. Varied outlooks upon the educational question arising out of personal knowledge and experience were considered, and the result published in the modified "Educational Guide and School Method." A study of the complete statistics of the order evidenced the vitality and power of the Marist Institute. Despite persecutions in certain countries, the fact that nearly a thousand of its members were called to the colors during the World War, and opposition to the development of its schools in various places it has grown and multiplied. There are at present (1921) 25 provinces and 7000 members.

In 1921 the canonical visitation of the Marist educational establishments was made by special delegates of the superior general. The canonical visit of the Marist institutes in the United States was made by Very Rev. Brother Stratonique, former general of the order, and Very Rev. Brother Angelicus, assistant general, who had previously had several years of successful educational work in Canada and the United States. During the course of this visitation the corporation of the Marist Brothers secured the site for a juniorate or junior novitiate in the Diocese of Boston where they have several schools. It is known as Tyngsboro Mansion, a house erected by Captain Tyng (d. 1772), an important landmark of the country-side, and admirably adapted for the purpose of the Marist institution. The juniorate is a preparatory school for boys from thirteen to sixteen years of age, who are willing to consecrate their lives to the noble cause of Catholic education in the Marist Institute. The juniorate is to the regular novitiate what the preparatory seminary is to the theological seminary of the diocesan clergy. It brings the aspirant simply to the threshold of the novitiate, to which he is promoted when he has attained the required age and given proof of possessing the essential qualifications.

The Marist Brothers have recently purchased also twenty-one acres advantageously situated in one of the highest points of the Bronx, N. Y., for the purpose of erecting a boarding and day school. Work on the buildings will be begun within two or three years, and meanwhile parts of the grounds are used as the athletic field of St. Ann's Academy conducted by the Marist Brothers on Lexington Avenue and 76th Street. St. Ann's, established 1892, the chief Marist institution in New York City, is a high school, where graduates of parochial schools may find, besides all the advantages of an incorporated school, every safeguard for mind, conscience, and heart. St. Ann's Camp, conducted by the Marist Brothers on Lake Champlain, N. Y., solves the vacation problem for Catholic boys.

Mary, Saint, Sisters of. See Saint Mary Sisters of.

Mary, Servants of (Order of Servites; cf. C. E., IX–750b).—At the general chapter of the order, held in Florence in 1913, Rev. Alexis Lepicier, b. at Vancouleurs, France, and professor of dogma at Propaganda, was elected prior general to succeed Rev. Guiseppe Lucchesi. On account of the troubltime the next general chapter was not held until 1920, and Fr. Lepicier ruled the order for seven instead of six years. His successor is Aloysius Tabanelli, professor of moral theology at the Bologna Seminary, elected prior general at the general chapter held at Monteberico, Vicenza, 1920. In 1913, the order assumed a mission, detached from the Vicariate Apostolic of Natal, in Swaziland. The superior of the mission resides at the capital, Nbabanc. In 1914 apostolic work was also taken up at S. Antonio de Obligado, Santa Fe, Argentina. In 1920 Mgr. Prosper Bernardi, consecrated titular Bishop of Paltus, became the first prelate of the Prelature of Acre and Purus in Brazil, detached from the Diocese of Manaos. He reached his new official residence, Senna Madureira, in August. In 1910 two new houses of the order were opened, one in Chicago, and one at Ladysmith, Wis., and also two missions in Missouri, one at Malden, and one at Wilhelmina; in 1912 Notre Dame de la Défense, Montreal, Canada; in 1913 Notre Dame du Mont Carmel, also at Montreal, and one at Vancouver, B. C.; in 1914 one at Ottawa; in 1916 one at Welby, Col.; and in 1917 one at Portland, Ore. The novitiate of the American Sisters has been transferred from Cheropee, Ia., to Omaha, Neb. Mgr. Pellegrino Stagni, former prior general of the Servites and Apostolic Delegate to Canada, died 23 September, 1918.

Mary, Society of, of Paris (Marianistes; cf. C. E., IX—752b).—In 1917 the Society had 170 houses and 1800 religious. The superior general, Very Rev. Joseph Hiss, celebrated his sacerdotal golden jubilee in 1921, the occasion being commemorated throughout the order. For its scholarly works in Japan the Society was awarded a prize of 10,000 francs by the French Academy, 25 November, 1920. This prize was instituted for spreading a knowledge of the French language outside of France. And according to a statement in "Tunisie catholique" (2 Oct., 1920) it is through the Marianistes that the intellectually élite of the bourgeoisie and the official world in Japan have learned to know France in her language. her history, and her spirit, as have also the common people. They reach all classes of people in Japan, through their academies, commercial schools, night schools and vocation schools for adults, and normal school. The academy at Tokio numbers 1200 pupils, of whom 553 are in the primary classes and 647 in secondary classes; the commercial school at Osaka has 868 pupils; and the academy at Nagasaki has 547. There are 54 students at the apostolic school at Urakami. The College of St. Joseph at Yokohoma has 253 pupils recruited chiefly from the foreign settlement in the city composed mostly of English and Americans. The Marianistes wish to found other schools at Osaka and Fukuoha, but the losses suffered by the Society during the war and the lack of subjects, due to difficulties in the recruiting of religious since 1903, make this at present impossible. In Hawaii the Marianistes direct the College of St. Louis at Honolulu, with 950 pupils of whom 400 are non-Catholics. Since its foundation in 1883 there have been 273 conversions to the faith at this college, and in 1920 alone there were 74.

In the United States the Society numbers 551 members, located in 59 establishments of which 6 are colleges, 20 high schools, and the remainder parish schools. St. Mary's College at Dayton, Ohio, was established as the University of Dayton in 1920, in which year colleges of Education and of Finance and Commerce, and the School of Sociology were added; the College of Engineering was opened in 1911; and the pré-Medical School began its courses in 1915. The Society has 2 provinces in the United States: the Cincinnati Province with 39 institutions and 370 members; and the St. Louis Province with 20 institutions and 181 members. The latter has its provincial house and novitiate at Maryhurst, near Kirkwood, Mo., with a normal school under erection. The residence of the provincial of the Cincinnati Province is at Mount St. John, Dayton, Ohio. New foundations in the Cincinnati Province are: Cathedral Latin School, Cleveland, Ohio; West Philadelphia Catholic High School for Boys, Philadelphia, Pa.; Mount St. John Normal School, Dayton, Ohio; and a new Juniorate at Beacon, N. Y.

Mary, of St. Philip, Sister. See Lescher, Frances Mary.

Maryknoll. See Foreign Mission Society of America, Catholic.

Maryland (cf. C. E., IX–755b).—The total area of the State of Maryland is 12,327 square miles, of which 2386 are water.

Population.—The total population in 1920 was 1,449,661, an increase of 154,315 or of 11.9 per cent since 1910. The average number of persons to the square mile was 145.8. The urban population was 60 per cent; the rural population 40 per cent. The numerical rank of the State has decreased in every census, being sixth in 1790 and twenty-seventh in 1920. The negro population is about 244,000. Baltimore increased 31 per cent in population during the census decade 1910–20. The federal census of 1920 gives it 733,826 inhabitants as against 558,485 in 1910. The religious census of 1916 shows 2936 church organizations with a membership (communicants) of 602,587. The Census Bureau dropped the word "communicants" and accepted from each body its own report of members. The number of Catholics is therefore put down in 1916 as 219,530. Other totals are: Baptists, 44,866; Disciples, or Christians, 5719; Dunkers, 6538; Friends, 4790; Methodists, 166,445; Presbyterians, 21,551; Reformed Presbyterians, 15,801; United Brethren, 8428. The total number of church edifices reported was 2879, with a valuation of $29,162,381.

Resources.—There were 4937 manufacturing establishments in the State in 1919, with 140,400 wage earners. The capital invested was $619,607,000 and the total value of products $873,945,000. In 1920 Maryland had 47,908 farms valued at $463,638,120. In the same year the value of the agricultural crops was $109,811,164; corn, wheat, hay, and tobacco are the principal crops. The fisheries of the state are very valuable, especially the oyster fisheries which yield more than those of any other state. There are ample facilities for traffic both by sea and land, the state having 1409 miles of railway track, while 30 or more steamboat lines enter the port of Baltimore. The construction of a Chesapeake and Delaware ship canal by the Federal Government is in progress and its extension from Norfolk to North Carolina has been recommended.

Education.—In 1920 there were in Maryland 64,434 illiterates over 10 years of age. Of the native whites, 13,884 illiterates or 2 per cent, were of native parentage, 1484 or 9 per cent, were of foreign or mixed parentage. The illiterates among the foreign

born whites numbered 13,575 or 13.4 per cent; among the negroes, 35,404 or 18 per cent. The decrease of illiteracy among negroes from 23 per cent in 1910 to 18 per cent in 1920 shows the gain in Maryland's educational standards. In 1920 there were 2423 public elementary and high schools with 181,547 white and 43,543 colored elementary pupils and 15,541 white and 987 colored high school pupils. The state expenditure was $8,918,441. Bible reading is neither permitted nor excluded in the public schools. The State Board of Education (seven members appointed by the governor) selects the state superintendent as the executive officer of the board and through him has control of the public school system. The appointment of county superintendents and supervisors is made by county boards of education, subject to the approval of the state superintendent.

The State laws governing private and parochial schools are as follows: The State Board shall require all private educational institutions to report as to enrollment and courses of study; no private institution not approved shall issue any certificate, diploma, or degree. St. Charles College at Ellicott City was destroyed by fire in 1911; the new St. Charles was built at Cantonsville. For Catholic educational details, see BALTIMORE, ARCHDIOCESE OF.

CHARITIES.—There are (1921) 8 Catholic hospitals, 12 orphan and infant asylums, and 6 trial reform schools in the state.

RECENT LEGISLATION.—In 1913 an amendment to the Constitution placed the penalty of bribery at elections on the buyer of votes as well as the seller. In the next year, a State Tax Commission was created to supervise and equalize assessment of property and taxation; a Workmen's Compensation Act was passed, and a measure providing for the county unit of electing United States Senators. In 1915 four amendments to the constitution provided for referendum, reclassification of property for taxation purposes, parole in criminal cases, and home rule for Baltimore. A State Board of Prison Control was established in 1916. In 1918 child and woman labor was regulated. The legislation of 1920 aimed to correct some abuses in state government by providing for the merit system, and for the centralization of the purchasing department; a State Athletic Commission was created to supervise boxing and another commission was created to supervise and prepare industrial and welfare laws. Maryland refused to ratify the Woman's Suffrage Amendment, 17 February, 1920, and was the sixth State to ratify the National Prohibition Amendment, 12 February, 1921.

WAR RECORD.—During the European War Maryland's contribution of soldiers numbered 47,054 or 1.25 per cent of the United States Army. The Maryland members of the National Guard united with the 29th Division at McClellan, Alabama, and those of the National Army with the 79th Division at Camp Meade, Maryland. A summary of casualties among the Maryland members of the American Expeditionary Force gives the following figures: deceased, 62 officers and 913 men; prisoners, 54 officers and 1109 men; wounded, 129 officers and 2675 men.

Marymount College, Tarrytown-on-Hudson, New York.—This institution, conducted by the Religious of the Sacred Heart of Mary, was established in 1908 through the munificence of Mr. James Butler, K. G. C., of New York City, who also founded Marymount School for Girls. The college comprises four buildings, and has a well equipped laboratory, conservatory, and gymnasium. Three classes of students are admitted to the lectures and class work: matriculated, non-matriculated, and special two-year course students. A special secretarial course is offered, and a very distinctive feature of the institution is its Paris branch, situated in the most desirable quarter of Paris, where girls of the junior year of college may spend a year in travel and study, taking courses at the Catholic Institute, the Sorbonne, and the conservatories of music and art. Various societies and clubs are organized among the students; Apostleship of Prayer, Association of the Children of Mary, La Société de Ste Constance, English Dramatic Club, Classical Club, Debating Society, Orchestral Society, Glee Club, Riding Club, and Athletic Association. Mother M. Gerard, R. S. H. M., is the present (1922) dean of the college; the faculty number 8 religious and 5 lay professors; total registration of students, 50.

Mass, CHAPTER AND CONVENTUAL (cf. C. E., IX–790).—A conventual Mass should ordinarily be sung, but the chanting may be omitted when the bishop or his substitute says Mass pontifically in the church. It must be applied for the benefactors in general. If a canon is unable through illness to offer Mass he is not bound to give an alms to the priest who fulfills the obligation for him, unless the capitular statutes or a special custom provide otherwise.

Mass, SACRIFICE OF THE (cf. C. E., X–20).—All priests are bound to say Mass several times each year, bishops and religious superiors, however, should see that they all do so more frequently, on Sundays and other feasts of precept at least. Regarding the Mass *pro populo*, the Code provides that if a feast is transferred so that not only the office and Mass but the obligation of hearing Mass and of abstaining from servile work is transferred to another day, bishops, vicars capitular, and parish priests (parochial vicars representing chapters or other moral persons; also vicars œconomi), are obliged to apply Mass for their flocks on the latter day, but not on the original feast. If a bishop or parish priest has charge of more than one territory he need offer only one Mass; hitherto his obligation was multiple. The parish priest should say the Mass for the people in the parish church, unless it is necessary or advisable to say it elsewhere, and for a just cause the local ordinary may allow him to change the day of celebration. In May, 1911, the Holy See declared that in parish churches where only one Mass was said parish priests were obliged to say the Mass *pro populo*, according to the office of the day even on Sundays to which had been transferred the solemnization of the feasts of the Epihany, Corpus Christi, Sts. Peter and Paul, the chief local patron and other feasts, and that they would not fulfil their obligation by the Mass of the solemnizations mentioned. If a priest is obliged to say a conventual Mass and the Mass for the people on the same day, he must celebrate and apply the former Mass personally, and the following day must offer the latter himself or get another priest to do so. Vicars Apostolic, prefects Apostolic, and quasi-parish priests are bound to do so at least on the feasts of Christmas, the Epiphany, Easter, Ascension Thursday, Pentecost, Corpus Christi, the Immaculate Conception, the Annunciation, St. Joseph, Sts. Peter and Paul, and All Saints; in other respects they are bound by the ordinary regulations in this matter.

A priest should always use the altar bread prescribed in his Rite when saying Mass. It is an impious thing, even in case of extreme necessity,

to consecrate the bread without the wine, or vice-versa, or to consecrate them when not celebrating Mass. All customs to the contrary being reprobated, priests in saying Mass must observe the rubrics of the liturgical books, and beware of adding any ceremonies or prayers of their own accord; they must, moreover, use the liturgical language prescribed for their Rite.

Massa di Carrara, DIOCESE OF (MASSENSIS; cf. C. E., X–24c), in Central Italy, is suffragan of Modena. It is under the administration of the Rt. Rev. Giusseppe Bertazzoni (b. at San Rocco, 1865), who was consecrated 12 September, 1917, succeeding Rt. Rev. Bishop Marenco. The diocese comprises a Catholic population of 165,000 and includes 213 parishes, 280 churches, 4 convents for men and 12 for women, 230 secular priests and 15 regular, 6 lay brothers, 100 religious women, 3 seminaries with 56 seminarians, 1 college for men with 40 students, 4 colleges for women with 14 instructors and 150 students. The various charitable institutions include 1 female orphanage, 15 asylums for children and 2 homes, in addition to schools and oratories. A Mutual Aid Society is established among the clergy and a Catholic Young Men's Society among the laity.

Massa Maritima, DIOCESE OF (MASSANENSIS; cf. C. E., X—30a), in the province of Grosseto, Central Italy, with the united title of Populonia, suffragan of Siena. The see is filled by Rt. Rev. Giovanni Battista Boracchia, born in Santa Croce di Beverino, Italy, 1849, appointed 11 July, 1892. This diocese counts 80,000 Catholics, 29 parishes, 60 secular and 7 regular clergy, 10 seminarians, 6 Brothers, 54 Sisters and 64 churches or chapels.

Massachusetts (cf. C. E., X–24d).—The total land area of the State of Massachusetts is 8039 square miles.

POPULATION.—In 1920 the population was 3,852,356; less than 6 per cent lived in communities having a population of 2500 or less. In 1920 the ratio of decrease in the foreign-born of the population was 3.2 per cent; the number of native-born in the total population being 2,725,990, and that of the foreign-born 1,045,106. Ireland has furnished 17.0 per cent of the total of foreign-born. Canada (exclusive of New Brunswick, Nova Scotia, and Prince Edward Island) is second, with a population of 14.2 per cent of the total foreign-born population. In 1920 Russia supplied the largest increase in foreign born, having risen from one-half of one per cent in 1885 to 8.5 per cent. Italy's contribution in the same period rose from .76 per cent to 10.9 per cent. In the cities of Fall River, Lawrence, and New Bedford it runs over 70 per cent of the entire population. In Boston the population of foreign parentage forms 63 per cent, while at Holyoke it has risen to 66 per cent; at Worcester to 67 per cent; at Lowell it is 66 per cent; the Greeks, who formed 1.1 per cent of the foreign-born population in 1910, now form 1.9 per cent of the foreign-born population. In the city of Boston Irish parentage gives a total of 57,011 out of a census of 238,919 persons of foreign parentage, and this nationality predominates in every ward except five, where either the Russians or the Italians have the majority.

The present order of religious denominations in this State is: Catholics, 71.3 per cent, or 1,140,208; Congregationalists, 6.8 per cent, or 133,509; Baptists, 4.4 per cent, or 86,551; Methodists, 3.8 per cent, or 75,965; Episcopalians, 3.8 per cent, or 75,217.

ECONOMIC CONDITIONS.—According to the State statistics of manufactures for 1918, in rank of industries by gross value of product, cotton goods came first, with $537,631,796; boots and shoes second, with $479,400,878; woolen goods third, with $464,067,705. According to the Federal census of manufactures for 1919 Massachusetts had 11,904 manufacturing establishments with a product valued at $4,007,452,000. The total capital devoted to production in the State was $2,964,177,000, and the average number of wage earners 716,600.

Massachusetts laws prohibit more than forty-eight hours' weekly employment for women and children, and limit the day's labor to nine hours. No woman or minor may be employed for purposes of manufacturing between five o'clock p. m. and six o'clock a. m. In 1912 the State Board of Labor and Industries was created to take over the enforcement of all the labor laws in the State. In the same year Massachusetts was a pioneer in establishing a commission to provide for the determination of minimum wages for women and children. Refusal to pay the minimum wage incurs only the penalty of publicity; this is abrogated when the prosperity of the establishment is threatened.

RECENT LEGISLATIVE CHANGES.—The new constitution submitted by the Constitutional Convention (1917–19) and constituting a re-arrangement of the previous instrument, was ratified on 4 November. It provided for direct legislation by the people by means of the initiative and referendum, gave the Legislature far-reaching powers to engage in trading, and to promote the general welfare by utilizing the natural resources of the State. It established a modern budget system and formulated the "anti-aid" amendment, refusing State money to all schools under private control. It authorized the Legislature to provide for compulsory voting at elections. Most far-reaching was its reform of the State administration. The administrative and executive branches were reorganized into not more than twenty departments, in one of which every executive and administrative office, board, and commission, except those serving directly under the governor and council, must find place. The Public Utilities Department was created in 1919 to take over the duties of two of the old boards. Massachusetts was the eleventh State to ratify the Prohibition Amendment, 2 April, 1918, and the eighth to ratify the Federal Suffrage Amendment, 25 June, 1919. The Board of Charity is now the Department of Public Welfare, and its secretary has the title of Commissioner. The annual election of the governor, to which Massachusetts clung so long, is replaced by the biennal election, although the Legislature meets every year. In 1920 Governor Calvin Coolidge, of Northampton, was elected Vice-President of the United States.

EDUCATION.—The amendment of 1855 was modified in 1918, to prohibit the appropriation of public money not only to sectarian institutions, but also to any institution not under public control. The State laws governing private and parochial schools are as follows: To satisfy compulsory education laws children must attend public day schools or some other day school approved by the (town or city) school committee; school committees shall approve private schools only when the instruction in all the studies required by law is in the English language; studies taught in private schools must be those required for public schools, and instruction must equal in thoroughness and efficiency that given in public schools; private and parochial schools report annually to the State Board of Education such statistics as it shall prescribe relative to the

number of pupils and instructors, courses of study, cost of tuition, and the general condition of the institution or school under their charge; school moneys shall never be appropriated to any religious sect for the maintenance exclusively of its own schools. Cities and towns containing more than 500 families must maintain high schools. Cities of 20,000 inhabitants must provide manual training, and cities of 50,000 inhabitants must maintain evening high schools. A system of continuation schools provides for the education of illiterate minors between fourteen and sixteen who are at work. There are also stringent provisions as to the employment of minors between sixteen and twenty-one, intended to prevent illiteracy. A department of University Extension under the State Board of Education organizes and maintains a comprehensive system of extension teaching. The student enrollment between January, 1916, and December, 1920, was: in courses, 43,455; correspondence courses, 13,012. The recent establishment of Smith's Agricultural School in Northampton and the Independent Industrial Shoe-making School in Lynn show the trend of education in Massachusetts.

There are (1918) 181 teachers in the normal schools of the State; in the public schools there are 630,878 pupils with an average attendance of 93 per cent. The proportion of teachers is 2089 male and 16,913 female. The total support of the public schools amounts annually to $36,614,623.

The State law relative to Bible reading in the public schools reads: A portion of the Bible shall be read daily in the public schools, without written note or oral comment; but a pupil whose parent, or guardian, informs the teacher in writing that he has conscientious scruples against it, shall not be required to read from any particular version, or to take any personal part in it. The school committee shall not purchase or use school books in the public schools calculated to favor the tenets of any particular religious sect. There are 97 high schools and academies with 10,645 pupils. The local annual tax for school support per child between the ages of five and fifteen is $43. The total valuation of all public school property is $94,608,586. There are within the State 17 colleges or universities, 5 of them devoted to the education of women. There are 3 medical schools; 2 additional law schools have been recently opened. The Massachusetts Institute of Technology is the only college receiving State and Federal subsidies. There are forty schools for the dependent and the afflicted.

For Catholic educational and religious statistics see Boston, Archdiocese of; Fall River, Diocese of; Springfield, Diocese of.

Recent History.—During the European War the State contributed 132,610 soldiers to the U. S. Army (3.53 per cent). As in the case of all New England regiments, the soldiers were stationed at Camp Devens, which was established near Ayer, Massachusetts, incorporated either in the 26th Division as were the Massachusetts national guards, or in the 76th Division as the members of the national army. The summary of casualties among the Massachusetts members of the American Expeditionary Force is as follows: deceased, 206 officers, 2749 men; prisoners, 25 officers, 205 men; wounded, 456 officers, 9864 men. The Massachusetts men served valiantly at Belleau Wood, Argonne Wood, and Soissons, and were in the thick of the fight in France when the armistice came.

Matadi, Prefecture Apostolic of (De Matadi), erected through a separation of the Vicariate Apostolic of Belgian Congo, and entrusted to the Redemptorists. By a Decree of 31 May, 1921, the boundaries were somewhat enlarged by the addition of certain territory taken from the Vicariate Apostolic of Leopoldville. The present and first prefect apostolic is Rev. Joseph Heintz, appointed 1 August, 1911. Statistics are not yet published.

Matanzas, Diocese of (Matanzansis; cf. C. E., XVI—36a), in Cuba, suffragan of Santiago de Cuba. The first bishop of this see, Rt. Rev. Charles Warren Currier was transferred to the titular see of Hetalonia in June, 1915, and his successor was appointed in the person of Rt. Rev. Severiano Sainz y Bencamo, 11 February of the same year. Born in Cuba in 1871 he served as vicar general of San Cristoforo de Laguna, and was named a prelate of the Holy See 14 July, 1914. The diocese covers an area of 5728 sq. miles and embraces a total population of 230,000. According to 1920 statistics it comprises 21 secular and 30 regular clergy, 3 schools for boys and 2 for girls.

Matera, Archdiocese of. See Acerenza.

Maturin, Basil—Churchman, b. in 1847 in Ireland, where his father, an Episcopalian clergyman, had a living at Grangegorman; drowned in 1915 in the "Lusitania" catastrophe. After graduating at Trinity College, Dublin, he went to England and became Dr. Jebb's curate at Peterstow. He remained there for three years and then joined the Cowley Fathers and was sent to St. Clement's in Philadelphia, Pa., where he achieved great popularity as a preacher. In 1897 he became a Catholic at Beaumont, was ordained in 1898, and was made Chaplain of the Oxford undergraduates. He is the author of several books on the piritual life.

Maximalists. See Bolshevism.

Mayotte, Nossi-Bé and Comores, Prefecture Apostolic of (Insularum Majottae, Nossibeæ et Comoræ; cf. C. E., X—90d), off the coast of Africa. These islands, with the rest of the Comoro group, are entrusted to the Fathers of the Holy Ghost. At present the prefecture is administered by Rt. Rev. Auguste Fortineau, C. S. Sp., titular Bishop of Chytri and vicar apostolic of Diego-Suarez. It embraces a total population of 50,810, and by 1916 statistics (the latest available) is credited with 5000 Catholics, 6 churches and 4 missionaries.

Mazara del Vallo, Diocese of (Mazariensis; cf. C. E., X–94c), in the province of Trapani (Sicily), suffragan of Palermo, has a Catholic population of 300,000. The bishop, Rt. Rev. Nicola Audino, b. 15 October, 1861, at Caltanisetta, appointed to the see of Lipari, 28 November, 1898, transferred to the Diocese of Mazaro del Vallo, 22 June, 1903, succeeding Mgr. Gaetano Quattrocchi, deceased. The diocese numbers 27 parishes, 6 convents for men, 300 secular priests, 30 Brothers, 80 Sisters, 1 seminary with 30 seminarians, 16 elementary schools with 16 teachers and 250 pupils, 1010 homes, 8 asylums, 14 hospitals, 2 day nurseries. Eleven associations are organized among the clergy and twenty-eight among the laity. One diocesan and fourteen parochial bulletins are published in the diocese.

Persons of importance deceased since 1910 include Can. Prof. Antonio Castiglione, orator, historian, and founder of a charitable institution, and Can. Davide Ajello, educator, and founder of the Mutual Aid Association.

A diocesan synod was held in 1908, the first diocesan Eucharistic Congress in 1910, and the sec-

ond in 1921. During the World War the diocese contributed two military chaplains, Can. Dr. Giovanni Battista Quinci in the navy and Can. Dr. Benedetto Vivona in the army. Two priests, officers in the army, were decorated, 73 were non-commissioned officers or soldiers.

Meath, Diocese of (Midensis); in the province of Leinster, Ireland, suffragan of Armagh, with episcopal residence at Mullingar. Rt. Rev. Lawrence Gaughran was appointed to this see 16 April, 1906. Born in Lobinstown, this diocese, in 1842, he studied at Navan and Maynooth, was ordained in 1868, served as a professor at Navan, was made administrator of Mullingar in 1877, pastor of Kells and vicar forane in 1885, vicar general in 1894, and named a prelate of the Holy See 24 January, 1896. The various religious orders established in the diocese include men: Franciscans, Carmelites, Jesuits, Christian Brothers and De la Salle Brothers; women: Sisters of Loretto, Presentation Nuns and Sisters of Mercy. By the 1911 census the total population of the diocese is computed at 137,595, of whom 127,729 are Catholics. The 1922 statistics credit it with 66 parishes, 153 secular and 21 regular clergy, 144 churches, 13 convents of nuns with 124 members in the communities, and 3 monastic houses with 17 members in the communities.

Meaux, Diocese of (Meldensis; cf. C. E., X—98b), in the department of Seine-et-Marne, France, suffragan of Paris. Rt. Rev. Emmanuel-Jules-Marie Marbeau, appointed to this see 3 February, 1910, was made a chevalier of the Legion of Honor 30 October, 1920, and an assistant at the pontifical throne 19 April, 1921, on the occasion of the golden jubilee of his ordination. He died 31 May, 1921, and was succeeded by Rt. Rev. Louis Gaillard, born in Beauvais, 1872, studied at St. Sulpice and was ordained in 1902, made an honorary canon and director of charities in 1907, vicar general in 1908, named a private chamberlain the same year, and again in 1915, served as a hospital chaplain from 1914 to 1918, and appointed bishop 21 November, 1921. During the World War 150 priests were mobilized from this territory and a large number of seminarians. Out of the total number 12 priests and 16 seminarians gave up their lives, 3 were decorated with the *Legion d'honneur*, 4 with the *medaille militaire*, 40 with the *croix de guerre* and 1 with the cross of St. George.

By 1920 statistics the diocese counts a Catholic population of 363,561, 39 parishes, 402 succursal parishes and 8 vicariates formerly supported by the state.

Mechlin, Diocese of. See Malines.

Medellin, Archdiocese of (Medellensis; cf. C. E., X—116c), in Colombia, South America. This see is filled by Most Rev. Manuel José Cayzedo y Cuero, born in Bogota 1850, made his studies in the South American College in Rome, ordained in 1883, served as prefect of studies and vice rector of the Seminary of Bogota, appointed Bishop of Pasto 11 February, 1892, transferred to Popayan 2 December, 1895, made archbishop 14 December, 1901 and transferred 14 December, 1905. He was made an assistant at the pontifical throne 15 February, 1917. The statistics of 1920 credit the archdiocese with 363,710 Catholics, 110 secular and 15 regular clergy, 55 parishes, 75 churches or chapels and 141 Catholic schools with 16,035 pupils.

Meissen, Diocese of (Misnensis; cf. C. E., X—148d), in Saxony, directly subject to the Holy See. This ancient see, founded in 968 and suppressed after the Reformation and changed to the Vicariate Apostolic of Saxony, was reestablished, amidst great rejoicing 24 June, 1921. The religious ceremonies were presided over by the papal nuncio, Mgr. Pacelli, and on 26 June, the seven-hundredth anniversary of the foundation of the Cathedral of Bautzen, the residential city, was celebrated. Rt. Rev. Christian Schreiber, born in 1872, studied in Rome and was ordained in 1899 and later professor and rector of the Seminary of Fulda, was appointed first bishop of the newly established see, 12 August, 1921, he is the forty-second bishop since the foundation of the see. The new diocese covers an area of 6741 square miles, and embraces the old Vicariate Apostolic of Saxony and the Prefecture Apostolic of Lusactia. It includes the ancient Kingdom of Saxony and the Principality of Saxe-Altenburg. About forty-five per cent, or 236,000, of the entire population are Catholic and these are served by 100 priests. Only about a quarter of the population belong properly to Saxony, about a quarter are Germans, and the rest foreigners, with a large majority of Austrians.

Melbourne Archdiocese of (Melburnensis; cf. C. E., X—155a), in Australia, is at present under the incumbency of Rt. Rev. Daniel Mannix, b. 4 March, 1864, in the Diocese of Cloyne, studied at St. Solman Fermoy and Maynooth, where he was by turns professor, vice-president, and president from 1903 to 1912, titular chancellor in 1904, senator of the University of Ireland, prelate of the Holy See, 20 March, 1906, appointed Archbishop of Pharsalus 3 July 1912, and coadjutor of the Archbishop of Melbourne, proclaimed 2 December following, succeeded 6 May, 1917, Mgr. Thomas Carr, b. 7 January, 1840, d. 6 May, 1917, the outstanding feature of whose episcopate being the building up of the Catholic primary school system. The statistics for 1921 are: 82 districts, 198 churches, 158 secular and 48 regular clergy, 100 Brothers, 1091 nuns, 2 colleges within the University of Melbourne with 135 students, 2 training colleges with 65 students, 10 superior schools for boys, 27 for girls, with 5262 pupils, 126 parochial primary schools with 31,145 students. The total number receiving education in Catholic Colleges and schools is 37,607. Charitable institutions comprise 4 orphanages, 2 industrial schools, 1 for boys and 1 for girls, 1 reformatory for girls, 2 Magdalen Asylums for penitent women, 1 home for neglected children, 1 home for the aged poor, 1 home for women and girls out of employment, 1 foundling hospital, 1 receiving home in connection with the foundling hospital. The Catholic population is estimated at 193,924 souls. Since 1910 the archdiocese lost two clergymen of note in the persons of the Archbishop of Melbourne and the Rev. S. A. Robinson (died 6 July, 1921), who had erected a beautiful church at Camberwell as a national tribute to Our Lady of Victories. Events of importance were the opening of Newman College for men and St. Mary's Hall, college for women within the University of Melbourne in 1918. Twenty-five new parishes were instituted, and twenty new Catholic primary schools opened. During the War eleven chaplains from the archdiocese served overseas with the troops of whom one received the military cross and another the *croix de guerre*.

Melfi and Rapolla, Diocese of (Melfiensis ac Rapollensis; cf., C. E., X—165a), in the province of Potenza, Southern Italy, is immediately subject to the Holy See. Rt. Rev. Alberto Costa, b. at Borgo San Donnino, 15 March, 1873, vicar general, professor at the seminary and private chamberlain 24 November, 1908, appointed 4 January, 1912, consecrated 28 April following, Bishop of Melfi and Rapolla, succeeding Mgr. Giuseppe Camassa retired and appointed Patriach of Jerusalem.

The united sees include (1921 census) 14 parishes, 47 churches, 52 secular priests, 5 convents for women, 450 Brothers, 32 Sisters, 1 seminary with 4 seminarians, 1 asylum, 1 hospital, 1 day nursery at Rapolla; one war hospital only is supported by the Government. The Juvenile Circle is organized among the laity in Rapolla. In May, 1913, the Peace of Constantine was solemnly commemorated, and a great mission was preached by the Capuchin Fathers in 1914 and 1921. During the World War the clergy, with the cooperation of the laity, ministered to the needy spiritually and materially.

Melo, DIOCESE OF (MELENSIS; cf. C. E., X—169b), in Uruguay, suffragan of Montevideo. This see is filled by its first bishop, Rt. Rev. Josê Marcos Semeria, born in Tacuarembo, Uruguay, 19 March, 1855, served as vicar general and was appointed bishop 3 July, 1919. Although erected by a decree of 14 April, 1897, the see was never actually established until 1919. Its establishment was one of the conditions named upon the restoration of diplomatic relations with the Holy See.

Mende, DIOCESE OF (MINNTENSIS; cf. C. E., X—180a), in the department of Lozère, France, suffragan of Albi. This see is filled by Rt. Rev. Jacques Gély, born in Rigols, France, in 1849, ordained in 1873, served as chaplain of St. Louis of France, diocesan missionary and vicar general, and appointed bishop 21 February, 1906. He is assisted by a coadjutor, Rt. Rev. Jules-Alexandre Cusin, titular Bishop of Nyssa. During the World War, 205 priests and 150 seminarians were mobilized from this territory, and of this number, 17 priests and 24 seminarians gave up their lives, 2 were decorated with the *Legion d'Honneur*, 93 with *Croix de Guerre* and 2 with the *Médaille Militaire*. The 1920 statistics credit the diocese with a population of 122,738, 29 first class parishes, 191 succursal parishes and 143 vicariates formerly supported by the state, and 23 chaplaincies.

Mendez y Gualaquiza, VICARIATE APOSTOLIC OF (DE MENDEZ AC GUALAQUIZA; cf. C. E., X–183a), in the province of Oriente, Ecuador, with residence at Sig-Sig, is entrusted to the care of the Salesians. It is bounded on the north by the Apatemona River, on the south the Zamora River, on the east the Marañon and Morona rivers, on the west with the dioceses of Loja and Cuenca; the population is composed of 20,000 Jibaros and 2000 whites and Indians.

The vicar apostolic, Rt. Rev. Domingo Comin, Salesian, titular Bishop of Obba, b. 9 September, 1874, appointed at the Sacred Congregation of the Consistory of 8 March, 1920, consecrated at Cuenca 17 October following, appointed Vicar Apostolic of Mendez y Gualaquira 5 March preceding, to succeed Mgr. Santiago Costamagua, titular Bishop of Colonia (b. 2 January, 1846; retired in 1919; d. 8 September, 1921, aged seventy-six).

There are (1922 census) 6 churches, 1 mission, 4 stations, 4 convents for men, 6 regular priests, 3 Brothers, 1 seminary with 21 seminarians.

During the administration of Mgr. Santiago Costamagua the mission was supported by the alms collected by him, and the headquarters of the mission, the seminary and the residence of the Vicar Apostolic in Cuenca were built by him. In 1918 he celebrated his jubilee, and for the occasion received a letter of praise from the Pope, dated 31 July, 1918.

Menevia, DIOCESE OF (MENEVENSIS; cf. C. E., X—187d), comprises all of Wales, except Glamorganshire, and is suffragan of Cardiff. The see is administered by Most Rev. Francis Mostyn, Archbishop of Cardiff, who had filled this see, as its first bishop until his promotion 7 March, 1921. The religious communities established in the diocese include, men: Benedictines, Franciscans, Jesuits, Oblates of Mary Immaculate and Passionists; women: Benedictines, Sisters of the Immaculate Conception, Institute of the Blessed Virgin Mary, Sisters of Charity of Our Lady of Mercy, Sisters of Charity of St. Paul, Sisters of Mercy, of the Good Saviour, of the Holy Ghost, of Sainte Marie, and Ursulines. The total Catholic population of the diocese is estimated at 9822. Latest statistics credit it with 29 secular and 62 regular clergy, 19 convents, 52 public churches or chapels, 6 private chapels with Sunday mass, 13 public elementary schools receiving Government grants, and 4 without grants, with 2159 pupils, 11 other schools with 416 boys pupils, 1 residential institution for poor children and 1 home.

Mennonites (cf. C. E., X–190b).—There are now (1922) 16 branches of this sect in the United States instead of 12 as reported in 1906. There has been an attempt in the last two decades to bring about a union of the different branches. As a result there are now two conference-groups which loosely unite the major portion of the sect. In 1918 the Mennonites reported 11 missionaries in Latin America. In Asia, Africa, and Oceania they reported in 1920, 107 missionaries, 5747 members, and 15 hospitals and dispensaries. The total number of members in the world is less than 300,000. In the United States the 16 bodies reported (1921) 887 churches, 1488 ministers, and 82,722 members. About 1500 Mennonites are now migrating to Durango, Mexico, from Manitoba and Saskatchewan, owing to differences of opinion with the Canadian Government regarding war and education.

HORSCH, *Menno Simons: His Life, Labors and Teachings* (Scottsdale, Pa., 1916); SMITH, *The Mennonites: A Brief History of Their Origin* (Bern, Ind., 1920); *Religious Bodies, 1916* (Washington, 1919); *Year Book of the Churches* (New York, annual).

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Mercy, FATHERS OF (cf. C. E., V–794c).—At the general chapter of the society held in Rome, July, 1909, Eugene Porcile, founder-rector of Our Lady of Lourdes Parish, Brooklyn, was elected superior general. Owing to ill health he resigned in less than a year after taking office, and retired to Ciply, Belgium, where he died 2 January, 1912. He was succeeded by Peter Hattais, who was appointed vicar general of the society by the Congregation of Religious in January, 1910. At the general chapter held in Rome, July, 1919, René Delaplanche was elected superior general of the society for the regular term of six years. In 1910, at the request of Cardinal Farley, the Fathers opened the new parish of Notre Dame located at 114th Street and Morningside Drive. This magnificent church, whose style is Classical Renaissance, represents an expenditure of more than one million dollars. The first pastor of Notre Dame was Fr. Maurice Reynaud, who enlisted in the French Army at the outbreak of the World War. He was the first priest from the United States to enter the war, and the first to lay down his life in his country's cause, having fallen in battle 23 October, 1917. His remains are interred in the Military Cemetery at Montgarni. In order to further more rapidly the development of the American province, the new-elected superior general, René Delaplanche, applied for and received from Rome a rescript empowering him to establish in America a novitiate for the reception of American subjects. The novitiate is located at Oregon,

N. Y., near Peekskill, on the banks of the Hudson River. In addition to conducting missions, their real end and aim, the Fathers of Mercy have care of both French and English speaking parishes in America.

Mercy, Sisters of, of St. Borromeo (cf. C. E., X-201b).—During the World War 45 institutions of the order were given over to the care of wounded soldiers and 137,000 soldiers were nursed in these hospitals. Owing to the privations and hardships of the war the death rate of the members doubled. Sister Salesia Backes, mother general of the order at Trier, died 10 March, 1912. Her successor Sister Eugenia Coenzler, died 14 December, 1920. The present general superior is Sister M. Aloysia Schmitz. After a postulate of eight to ten months, candidates remain at the mother-house for the canonically prescribed novitiate of one year. Temporary vows are then made for three years, after which final vows are taken. At the present time (1921) the order at Trier numbers 1400 members, 66 branch houses, 56 hospitals and orphanages, 10 boarding schools, day schools, and sewing schools. On 6 March, 1921, the constitutions of the order, with mother-house at Prague, were definitely approved.

Merida, Diocese of (Emeritensis in Indiis; cf. C. E., X—202a), in Venezuela, suffragan of the Archdiocese of Venezuela. This see is filled by Rt. Rev. Antonio Raimondo Silva, born in Caracas 1850, ordained in 1873 and appointed 21 May, 1894. He was named an assistant at the pontifical throne 17 January, 1916. Statistics of 1920 credit the diocese with 425,000 Catholics, 20,000 Indians and 300 Protestants, (census of 1888); 100 priests, and 150 churches or chapels.

Meschler, Moritz, ascetical writer, b. at Brig, Switzerland, on 16 September, 1830; d. at Exaeten, Holland, on 2 December, 1912. He entered the Society of Jesus in 1850, when his native land was persecuting it. He had studied first at the Benedictine School of Engleberg, and then at a little college of his Jesuit compatriots. He studied philosophy for two years at Bonn, taught humanities to the junior scholastics; made his theology at Ratisbon, was ordained to the priesthood in 1862, and finished his theology at Maria Laach. He passed his life of sixty-two years as a Jesuit, almost exclusively among his fellow-countrymen, engaged mainly in writing. He was eighty-two years old when he published his last book, and for still another year he wrote for the "Stimmen." He never taught theology, but because of his profound studies in that particular science and his thorough knowledge of Suarez in particular, his works on the Holy Ghost, the Sacred Heart, St. Joseph, the Blessed Virgin, his life of Christ, and his "Meditations" place him in the ranks of theological specialists. He was twenty-one years master of novices, sixteen years rector of great colleges; he served three times as provincial and fourteen years as assistant general. In 1872 he was thought to be at the end of his career, but it was precisely then that his literary activity began to display itself, and books and articles came from his pen year after year.

Mesopotamia.—An independent State, under Great Britain as mandatory, which has an area of 143,259 square miles, and a population, according to the census of 1920, of 2,849,282.

Religion.—The following statistics are given in the 1920 census:

Vilayet	Sunni	Shi'ah	Jews	Christian	Others
Baghdad	524,414	750,421	62,565	20,771	2,133
Basra...	42,558	721,414	10,088	2,551	8,989
Mosul..	579,713	22,180	14,835	55,470	31,180
Total..	1,146,685	1,494,015	87,488	78,792	42,302

Government.—In 1920 a Council of State was formed to administer the country until the future government is decided upon. Municipalities have been established wherever possible.

Education.—Before the war the Department of Public Instruction under the Ottoman government maintained in every sanjak and caza, a primary school, in which Turkish and Arabic were taught free of charge. The various religions had their own schools in Baghdad and Basra. In 1906 the German consul at Baghdad offered to subsidize the Carmelite schools in the country if they would undertake to teach German. The French Dominicans and nuns at Mossul conducted over a dozen schools in the neighborhood and carried on educational work among the Chaldeans. The people as a whole are very illiterate and education is the crying need of the country. Since their occupation, the British have opened up about 90 schools.

Economics.—Mesopotamia is a land of great potentialities, especially in the matter of oil deposits. In June, 1919, the ancient canal Saqlawiyah, near Fellujah, was formally reopened, and the waters of the Euphrates allowed to pass through. Before the war the only railway in Mesopotamia was the small section of the Baghdad Railway running from Baghdad north to Samarra (80 miles), which was built by the Germans. During the war several lines were built for military purposes (1100 miles) On 15 January the line running from Bassorah to Baghdad was opened to traffic. A railway from Teheran to Baghdad is under consideration. The total commerce in 1919 amounted to $95,453,362, of which the total exports were $35,751,342; the imports, $59,702,020. Cotton constituted about 50 per cent of the imports.

Recent History.—Mesopotamia belonged to the Turkish empire until the World War when it was conquered by Indian and British troops, who occu- occupied Basra on 22 November, 1914, and Baghdad on 11 March, 1917. In the Treaty of Versailles (1919) Mesopotamia is recognized as an independent state, to be placed under mandatory power. The Supreme Council awarded the mandate to Great Britain.

Messina, Archdiocese of (Messanensis; cf. C. E., X—216c), in Sicily, also bears the title of the Archimandritate of San Salvatore (Sanctissimi Salvatoris Messanæ.) The present incumbent is Most Rev. Letterio d'Arrigo Ramondini, born in Messina, 15 November, 1849, appointed 24 March 1898. He is assisted by a coadjutor, Most Rev. Angelo Paino, promoted to the titular see of Antinœ and named coadjutor 10 January, 1921. This diocese has a Catholic population of 313,932, and comprises 139 parishes, 300 priests and 540 churches or chapels. The Archimandritate of San Salvatore of Messina has 9 parishes, 1 vicar, 6 vicarial chapels, 58 priests, 59 churches or chapels and a Catholic population of 22,000, (1920 statistics).

Methodism, following the general Protestant trend, has in recent years agitated the question of union, but without definite results. Negotiations for the union of the Methodists, Congregationalists, and Presbyterians in Canada were in 1917 postponed until the second year after the war. No definite action has yet (1922) been taken. Efforts to unite the Methodists and the United Brethren came to naught and negotiations for the proposed union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, were finally abandoned in 1918, the chief obstacle being the status of the colored Methodists. The proposals of the Lambeth Conference of 1920 on church

union were definitely rejected by the Methodists in 1922, they refusing to submit to reordination as a condition of reunion. The proposal to extend laity rights to women has been generally accepted, the Canadian General Conference (1918) being the first to grant such rights, with the proviso that women be not considered as eligible for the ministry. Despite the general trend in Methodism on this point, a radical departure is reported on the part of the Northeastern Oklahoma Conference of the Methodist Episcopal Church, which in 1922 is declared to have granted a license to preach to a thirteen-year-old girl.

A summary of the foreign missionary work of all Methodist bodies in 1916 showed 34 countries occupied; 552 stations; 1937 American missionaries; 14,134 native helpers; 3316 churches; 518,000 members; 3342 schools; 118,631 pupils; 120 hospitals, dispensaries, and orphanages. Methodist propaganda has of late been particularly aggressive in the city of Rome, and the late Pope Benedict XV called on the Knights of Columbus and the Paulists of America to help counteract it. The domestic missions in the United States reported for all Methodist bodies in 1916, 4576 missionary workers, 258 colleges and 89,134 students, and 194 hospitals, orphanages, and homes for the aged, of which about 45 were hospitals. Among the better known educational institutions controlled by the Methodists are Boston University, Cornell College, De Pauw University, Dickinson College, Goucher College, and Northwestern University. An important factor in the general work of the Methodist Episcopal Church is the Deaconess movement, which had its origin in 1887 in connection with the Chicago Training School for Missions. There were in 1916 about 200 deaconess institutions of various kinds in the United States and foreign countries, the general purpose being to care for the sick and unfortunate. There were in 1916 in the United States 922 licensed deaconesses, 130 probationers, and 546 associate workers; in Europe, 668 deaconesses; there were 600 nurses in Germany and Austria-Hungary (1916), and deaconess hospitals in Berlin, Hamburg, Frankfort, and Zurich. The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, with headquarters in Washington, D.C., played a prominent part in obtaining the passage of the 18th amendment (prohibition) to the constitution of the United States.

The official list of Methodist bodies includes, besides those enumerated in the article Methodism (1) the Colored Methodist Protestant Church, organized along the same lines as the Methodist Protestant Church, by Negro Methodist churches in Maryland and adjoining states in 1840; (2) the African American Methodist Episcopal Church, organized in Baltimore in 1873, as a "reformed Methodism" and reported in the government statistics for the first time in 1916; (3) the Reformed Methodist Union Episcopal Church, a colored organization formed in 1885 as the Independent Methodist Church, the present name being adopted in 1896. Since 1916 it is in full accord with the Methodist Episcopal Church in doctrine and polity. The Zion Union Apostolic Church is officially the Reformed Zion Union Apostolic Church. The Evangelist Missionary Church has not reported any statistics since 1890 and has in all probability disappeared. In 1921, all Methodist bodies in the United States reported 67,493 churches, 46,364 ministers, 7,867,863 members (7,797,991 in 1922). Five bodies of Methodists reported 836,113 members in Great Britain in 1915; the latest figures for Ireland (1911) claim 62,382; South Africa (1918), 91,199 Europeans and 456,018 non-Europeans; Australia, 547,800; Canada and Newfoundland, 1,148,000. It is to be noted that for Ireland and for the British colonies the above figures are for constituents (communicants and their families), while in all other cases communicants only are listed (see PROTESTANTISM). The total of Methodist communicants in the world is between nine and ten million. The total Methodist constituency in the world is placed by some writers as high as 35,000,000. In all probability it is between 25,000,000 and 30,000,000.

NEELY, *Doctrinal Standards of Methodism* (New York, 1918); RUCKER, *The Separation of the Methodists from the Church of England* (New York, 1918); ARMS, *History of the Wm. Taylor Self-supporting Missions in South America* (New York, 1921); HARTMAN, *Foreign Missionaries in Action* (New York, 1918); FISHER, *Under the Crescent and Among the Kraals* (Boston, 1917); BARSTOW, *Methodist Trails in the African Jungle* (New York, 1917); MUNHALL, *Breakers! Methodism Adrift* (New York, 1913); *Religious Bodies, 1916* (Washington, 1919); *Year Book of the Churches* (New York, annual); *Statesman's Year Book* (London, annual); *Methodist Year Book* (New York, annual).

N. A. WEBER.

Metropolitan. See ARCHBISHOP.

Metz, DIOCESE OF (METENSIS; cf. C. E., X—247a), in Lorraine, France, is immediately subject to the Holy See, and comprises a Catholic population of 540,000 French and 44,000 Germans. The bishop, Rt. Rev. Jean-Baptiste Pelt, b. 6 April, 1863, ordained in 1886, doctor of canon law and theology, author of a manual, vicar at St. Martin, professor and superior of the Upper Seminary, vicar general and archdeacon in 1906, prelate to the pontifical throne, nominated by the French Government 24 April, 1919, appointed by the Pope 1 August, consecrated 29 September, 1919, succeeding Mgr. Willibrord Benzler, retired in 1919, with the title of Archbishop of Attalia, died 16 April, 1921.

The diocesan statistics for 1922 are: 646 parishes, 726 churches, 836 secular and 46 regular clergy, 3 monasteries for men, 2 for women, 1 abbey for women, 4 convents for men, 21 for women, 45 Brothers, 2786 nuns in the various houses. Besides the religious houses existing in the diocese in 1910, there are now: the Fathers of the Assumption with 1 house, Sisters of St. Joseph of Cluny, 1 house; Sisters of Perpetual Adoration (at Biding), 1 house; Sisters of the Faith (at Herrenwald), 1 house; 3 seminaries (1 upper and 2 lower), with 494 seminarians, 1 College for boys with 22 teachers and 400 boys, 10 high schools, 1 normal school with 50 students, about 1500 elementary schools (public and private), 2 lunatic asylums and 1 for the aged, and 17 hospitals. The ministry of priests is unrestricted in public institutions. All public primary schools receive Government aid. Four associations are organized among the clergy: The Apostolic Union, Priest Adorers, Priests of St. Francis de Sales, and the Retreat Fund; among the laity: "Action populaire catholique lorraine," French Women's Patriotic League, Societies for young people and Federation of Works of Charity. The periodicals published are: in French "Le Lorrain," "Le Courrier de Metz," "Le Courrier de la Sarre"; in German: "Die Lothringer Volkszeitung," "Lothr. Volksblatt."

Mexico, (cf. C. E., X—250b).—With the exception of one term (1880-1884), Porforio Diaz filled the office of President from 1877 to 1911, the law against re-elections being repealed in 1887. Diaz aimed from the first at setting up an efficient dictatorship under which economic development was possible and which would gain the good opinion of foreign statesmen and capitalists. To this end he reorganized the "guardias rurales," a force of mounted police to deal with

brigandage. He changed none of the laws against the church; neither did he enforce them. Religious orders were quietly permitted to resume their missionary activities. Supposed to be a constitutional president, Diaz headed a government more autocratic than Russia. Herein lay the seed of the disaster that overwhelmed Mexico after his departure, for he had trained no one for the task he might lay down. He maintained close relations with the state governors and through them controlled the *jefes políticos* who administered the districts. No outside interference was possible as the elections were entirely in the hands of the administrative hierarchy. This together with the ever present perplexing land question was the cause of the discontent that led to Diaz's overthrow. Under the law of Disamortization (1856), the common lands were enclosed at the same time that the Church lands were sold. The failure of the Indians to maintain their holdings led to the concentration of large areas in the hands of a few. According to the Mexican census of 1910, seven thousand families of Spanish creole descent owned nearly all the fertile soil of Mexico, each feudal estate averaging over 100 square miles. The Terrazas estate in Chihuahua contained 13,000,000 acres, an area as large as Holland and Belgium combined. Insurgency soon spread all over Mexico. To save the country from further bloodshed, Diaz resigned and a provisional government was formed under Señor de la Barra. On 2 October, 1911, Francesco I. Madero was unanimously elected president, with Suarez as vice-president. The new Government failed utterly to put an end to the disorder which had broken out everywhere on the fall of Diaz. Zapata and his Indians revolted in Morelos. General Bernardo Reyes attempted an unsuccessful insurrection. General Pascual Orozco rebelled and captured Juarez. General Felix Diaz took Vera Cruz, but was captured and imprisoned. General Mondragon, backed by his own troops and students of the Military Training School at Tlapam, rose against the Government 9 February, 1913, liberated General Reyes and General Felix Diaz, and the three marched to the capital, where Reyes was killed in an attack on the National Palace. In a meeting arranged by the mediation of H. Lane Wilson, United States Minister, Madero was forced to resign and Huerta became provisional president of Mexico until the formal election of Diaz. On 23 February President Madero, his brother Gustavo, and Vice-president Suarez were murdered. Felix Diaz escaped to Europe. The new dictator, Huerta, was recognized by Congress and by the States, except along the frontier. Here the Constitutionalists, Gonzalez, Maytorena, and Carranza refused to compromise or to recognize the new Government. It is doubtful whether their hesitation would have had any important result, had not Huerta driven them to desperation by the murder of Gonzalez who had withdrawn his opposition. Maytorena, thereupon, fled to the United States and Carranza launched his revolution in 1913. Villa, a former bandit, who had a genius for military leadership, joined the revolution, the progress of which was largely due to the favorable attitude of the United States which refused to recognize Huerta on account of the murder of the Maderos and threw its strength into the rebellion. A division among the revolutionists, however, prevented them from getting full control of the country, for Villa turned against Carranza.

The programme of the Constitutionalists was of an extreme revolutionary nature. It included the ownership and control of land and natural resources, the solution of the land question by the division of large estates, and by the return to the villages of all common lands confiscated or sold. Moreover, the Constitutionalists felt that in order to make Mexico a true democracy it was necessary that the influence of the Church should be utterly and finally suppressed. The end was to be attained by the prohibition of all religious education, whether public or private, the confiscation of Church property, and strict Government supervision of the clergy. The action of the Constitutionalist leaders went far beyond this official programme and the victory of the revolution was followed by a campaign of extermination against the Church, the higher clergy being driven out of the country, the churches in several States being closed, and many members of the clergy and religious orders being executed or imprisoned. During the confused period of civil war after 1914 several religious uprisings broke out in districts where the anti-clerical measures were most severe, especially in Michoacan. The rising in Oaxaca was also partly of religious origin. The fall of Huerta was hastened by the action of the United States in raising the embargo on the export of arms in favor of the Constitutionalists only and by the occupation of Vera Cruz by an American armed force on 21 April, 1914. At this juncture Argentine, Brazil, and Chile, known as the A. B. C. powers, offered to serve as mediators and sent their diplomatic representatives to Niagara Falls, but failed to obtain any results. In the meantime Obregon entered Guadalajara, Villa, the noted bandit leader, took Zacatecas with great slaughter, while Monterey and Saltillo fell into the hands of the Constitutionalists. The capture of Tampico on 13 May deprived Huerta of his base in the north and his chief remaining source of revenue. A new war, however, broke out among the revolutionists. Maytorena, supported by the Yaqui Indians, rose against Carranza, and Villa allied himself with Mayorena. A convention at Aguascalientes demanded the resignation of Carranza and declared Eulalio Gutierrez provisional president. Villa and Zapata occupied Mexico City in his name. Gutierrez was, however, disowned by the convention, which ruled the city until its occupation by Obregon, the Carranza commander. He, in turn, was forced to retreat by the incoming Zapatist force on 10 March, and Gonzalez was now recognized as President. The north was in the hands of the Constitutionalists. The siege of the Carranist forces in Sonora called forth the vigorous protests of the United States and the concentration of the United States troops along the frontiere. The climax came when an armed band of Villistas attacked Columbus, New Mexico, killing eight soldiers and nine civilians. The United States Government acted at once, sending 12,000 soldiers under General Pershing to "take Villa dead or alive." Further trouble was caused when President Wilson of the United States demanded the release of seventeen United States prisoners taken in a collision between the Carranzist troops and a body of negro cavalry. The new Government of Mexico, however, was gradually recognized by the different powers (the South American Republics in October, 1915, Austria-Hungary, 21 October; Germany, 10 November; France, Great Britain, Italy, and Russia, 4 December). In November, 1916, a national convention met at Queretaro to consider an amendment to the Constitution and on 31 January, 1917, it was signed. In March, 1917, Carranza was elected president. The new Government was doomed like the rest, for in another revolution (1920), centering at Sonora, Carranza was forced to flee the capital, and de la Huerta became provisional president. Carranza was murdered later by his own troops. In September, 1920, Alvero Obregon was elected.

The new Constitution, while declaring "that Congress shall not enact any law establishing or forbidding any religion whatsoever," not only eliminates freedom

of worship but makes provisions which tend to the destruction of religion itself. This is apparent from article 130, which runs as follows: (1) The Federal authorities shall have exclusive power to exercise in matters of religious worship and outward ecclesiastical forms, such intervention as by law authorized. (2) Marriage is a civil contract. (3) The law recognizes no corporate existence of the religious associations known as churches. (4) The ministers of religious sects shall be considered as persons exercising a profession and shall be directly subject to the laws enacted on the subject. (5) The State legislatures shall have the exclusive power of determining the maximum number of ministers of religious sects according to the needs of the locality. (6) Ministers of religious sect shall not any any public gathering or private meeting criticize the fundamental laws of the country, the authorities in particular, or the government in general; they shall have no vote, either directly or indirectly, nor shall they be allowed to assemble for political purposes. (7) Before consecrating new temples of worship to public use permission must be obtained from the Department of the Interior. (8) The caretaker of each place of worship, together with ten other citizens of the place shall promptly advise the authorities of the minister appointed or of any change of ministers. (9) Under no conditions shall studies carried on in ecclesiastical institutions be ratified or be granted any other dispensation or privilege which shall have for its purpose the ratification of the said studies in official institutions. (10) Periodical religious publications shall not comment on any political affairs of the nation, nor publish any information regarding the act of the authorities of the country or of private individuals in public life. (11) Every kind of political association whose name shall bear any word or any indication relating to any religious belief is forbidden. (12) No minister of any religious sect may inherit on his own behalf or by means of a trustee any real property occupied by any association for religious or charitable purposes. (13) Any real and personal property pertaining to the clergy or to religious institutions shall be governed in conformity to article 27 of this constitution. (Article 27, clause 2 reads: The religious associations known as churches irrespective of creed shall in no case have legal capacity to acquire, own, or administer real property or loans made on such property. All such real property shall vest in the nation and any one shall have the right to denounce property so held. Presumptive proof shall be sufficient to declare the denunciation well founded. Places of public worship are the property of the nation as represented by the Federal government which shall determine which of them may continue to be devoted to their present purposes. Episcopal residences, rectories, seminaries, orphan asylums, collegiate establishments of religious associations and convents or any other buildings built or designed for the administration, propaganda, or teaching of the tenets of any religious sect, shall forthwith vest as of full right directly in the nation to be used exclusively for the public services of the Federation or of the States within their respective jurisdiction. All places of public worship which shall be late erected shall be the property of the nation.) (14) No trial by jury shall ever be granted for the infraction of any of the preceding provisions. Back of the refusal of the United States to recognize the present government of Mexico is the discriminating Clause 5 of Article 27 which reads as follows: "Only Mexicans by birth or naturalization have the right to acquire ownership in lands, waters and their appurtenances, or to obtain concessions to develop mines or waters in Mexico. The nation may grant the same right to foreigners, provided they agree to be Mexicans and not invoke the protection of their governments under penalty of forfeiture. Within a zone of 100 kilometers from the frontiers and 50 kilometers from the coast, no foreigner shall acquire direct ownership of lands and waters. The United States refused to consider this as annulling its obligation to protect its citizens.

Mexico, Archdiocese of (Mexicanensis; cf. C. E., X—269c), a metropolitan see of Mexico, comprising the city and state of the same name. It is filled by Most Rev. José Mora y del Rio, born in Pajacuarán, Mexico, 1854, studied at Zamora and the South American College in Rome, ordained in 1879, served as director of a number of Mexican colleges and secretary to the archbishop, appointed first bishop of Tehuantepec 19 January, 1893, transferred to Tulancingo 12 September, 1901, again transferred to Leon 15 September, 1907, and promoted to Mexico 2 December, 1908. He was named an assistant at the pontifical throne 6 October, 1910, and by a decree of the consistory, the following November he was made president of the Mexican episcopate. He is assisted by an auxiliary, Rt. Rev. Maximino Ruiz, whose titular see is Derbe. An important event has taken place in Mexico in the restoration of the Apostolic Delegation which since the beginning of the more violent political troubles has been in the hands of the apostolic delegates at Washington. Mgr. Filippe was appointed titular Archbishop of Sardica and named delegate, 22 July, 1921. Another important development in the archdiocese has been the organization of a Confederation of Catholic Associations, on the lines of the National Catholic Welfare Council of the United States; the official organ of this association is "The Bond of Union." On 19 March, 1919, the archbishop, separated from his flock, and exiled from his country, celebrated the silver jubilee of his episcopate, with a few intimate friends, at the mother-house of the Sons of the Sacred Heart, at San Antonio, Texas. According to 1920 statistics the archdiocese counts a Catholic population of 1,839,250; 620 secular and 218 regular clergy, 230 parishes and 1000 churches and chapels.

Michigan.—The total land area of the State of Michigan is 57,980 square miles. In 1920 the population was 3,663,412, an increase of 30.5 per cent over that of 1910 (2,810,173). The average number of inhabitants to the square mile was 63.8, as against 48.9 in 1910. Of the population 61 per cent was urban.

Economic Conditions.—The agricultural products for the year 1920 included 64,350,000 bushels of corn, 20,234,000 bushels of wheat, 36,875,000 bushels of oats. The value of wool was $26,243,000. The state had 2,224,000 sheep, 640,000 horses, 1,646,000 neat cattle, and 1,450,000 swine. In 1916 the fish catch in the Great Lakes was worth $1,430,322. The manufacturing statistics of Michigan are as follows: establishments, 8285; capital, $2,337,003,000; persons engaged in manufacure, 547,925; value of products, $3,447,984,000. Michigan manufactures about 75 per cent of the entire output of motor vehicles in this country. The value of the output of the mines was $199,264,604 for the year 1918. In 1919 there were in the state 8982 miles of railway and 947 miles of electric railway; during the year, 50,089,000 net tons with 68,235,542 short tons of freight passed through the St. Mary's Canal, situated at Sault Ste Marie.

Education.—There are 23,051 teachers in the public schools and 683,373 pupils; the total appropriation from all sources in the last fiscal year was $32,141,150. All children are compelled by law to attend some school at least five months in the year, unless shown to be properly taught at home.

The state laws governing public and private schools

are as follows: The superintendent of public instruction has supervision of all the private, denominational and parochial schools of the State. The sanitary conditions of such schools, the courses of study therein, and the qualifications of the teachers thereof must be of the same standard as provided by the general school laws of the State. No person can teach in any of the regular or elementary grades in any private, denominational, or parochial school without a certificate qualifying him or her to teach in like grades of the public schools of the State. No money can be appropriated or drawn from the treasury for the benefit of any religious sect or society, theological or religious seminary, nor can property belonging to the State be appropriated for any such purpose. Incorporated academies or other literary institutions must annually report to the State Superintendent property, income, enrollment, course of studies, textbooks, etc. In 1920 great bitterness arose over a proposed amendment to the State Constitution, designed to compel all children below eighth grade to attend the public schools. It was defeated by a 2 to 1 vote. The proposal was bitterly fought by the private school interests and those religious denominations who maintain schools of their own, as well as by many who oppose religious strife. Although the State attorney-general declared the amendment unconstitutional, the supreme court decided that it should be submitted to the people.

The University of Michigan in 1919 had 555 instructors, and 8857 enrolled students, the State Agricultural College had 158 instructors and 1753 students, and is supported by interest on endowment fund, one-fifth of a mill tax and appropriations from the United States Treasury and State Legislature, students' fees, and receipts for produce. The College of Mines had 27 instructors and 140 students. The four normal schools in the state employ 266 instructors and have an average of 340 pupils. The School for the Blind has 18 instructors and about 165 pupils; the Employment Institute, 8 instructors and 90 pupils, the State Public School, 8 teachers, 9 cottage managers, and about 632 inmates. A State Training School for Women was established in 1917.

Religion.—The Federal Religious Census of 1916, published in 1918, gives the following statistics: Catholics, 1,171,381; Methodist Episcopalians, 287,931; Episcopalians, 40,726; Baptists, 170,452; Presbyterians, 114,857; Disciples of Christ, 116,639; Lutherans, 187,746; Jews, 33,377; Congregationalists, 57,926.

Recent Legislative Changes.—These include a new State Constitution, adopted 3 November, 1908. It has been amended several times to give the people the initiative and referendum on legislative matters and constitutional amendments, and authority to recall elective officers, except judges. In 1912 the Presidential Primary Bill was passed, as well as an Employer's Liability Bill. On 1 May, 1918, state-wide prohibition went into effect by means of an amendment to the State Constitution. In 1919 the Legislature permitted religious societies to receive gifts, although the real estate received must be sold if unused for ten years; prohibited sex discrimination in payment of wages. and provided for the primary election of township officials. The following were created in that year: State Police, Public Utilities Commission, State Athletic Board of Control, Board of Examiners of Architects, Surveyors, and Engineers, an Industrial Commission, and a Commission to investigate the disputed boundary between Wisconsin and Michigan. Both Houses, without a single dissenting vote, ratified the Federal Woman Suffrage Act on 10 June, 1919, and the Federal Amendment on 2 January, 1919. In that year also, boxing was prohibited on Sunday, and on Saturday if continued into Sunday.

History.—On 22 December, 1917, five Germans were convicted and sentenced in the United States District Court at Detroit, on indictments for inaugurating in Michigan military enterprises against Canada while the United States was still at peace with Germany. The leader was connected with attempts to blow up the Welland Canal and other structures of military importance. In 1918 the trial of United States Senator Newberry for exceeding the expenditure limit in securing his nomination and election roused a great deal of interest. It culminated in his conviction and sentence to two years in Leavenworth Penitentiary. The case was appealed. On 12 January, 1921, the Senate voted 46 to 41 to seat him but expressed their disapproval of his election expenditures.

During the European War Michigan sent into the United States Army 135,465 soldiers, or 3.61 per cent of the force. The Michigan members of the national guard formed a part of the 32d Division at MacArthur, Texas, and those of the national army joined the 85th Division at Custer, Michigan. The summary of casualties of the Michigan members of the American Expeditionary Force was as follows: deceased, 124 officers, 2627 men; prisoners, 6 officers, 84 men; wounded, 251 officers, 7277 men.

For ecclesiastical history see Detroit, Diocese of; Grand Rapids, Diocese of; Marquette, Diocese of.

Michoacan (or Mechoacan), Archdiocese of (Michoacanensis; cf. C. E., X—282c), in Mexico, is a metropolitan, with residence at Morelia. The Most Rev. Leopold Ruiz Flores, b. 13 November, 1865, studied in Mexico, later at the South American College, Rome, doctor of theology, philosophy, and canon law in 1887, ordained 17 March, 1888, appointed 1 October, 1900, consecrated 27 December following, promoted as Archbishop of Linares, 14 September, 1907, transferred to Michoacan at the consistory of 27 November, 1911, to succeed Most Rev. Antinogenes Silva (b. 26 August, 1848; d. 26 February, 1911). In 1914 Mgr. Ruiz y Flores went into exile disguised as a drover. The Revolutionists set a price upon his head, but in 1919 he safely returned to his see.

Statistics of the Archdiocese for 1922 give: 63 parishes, 400 churches, 57 succursal parishes, 5 chaplaincies, 246 secular and 91 regular clergy, 1 seminary with 299 seminarians, 1 home, 2 asylums, 2 hospitals. No priests are admitted in public institutions; none of the schools or institutions receive Government grants. Associations organized among the laity are: the Knights of Columbus, the Association of the Fathers of Families, the Catholic Workers, the Catholic Association of Mexican Youth, the Society of Catholic Workmen. Two weeklies are published. The Catholic population is estimated at 900,000, of Spanish and Indian descent.

Events of importance since 1914 are: the persecution against the Church, confiscation of churches, colleges, schools; religious instruction prohibited in private schools and the clergy forbidden to direct educational institutions; 30 priests exiled, the exile of the priests of Morelia being prevented because of the protest of the people *en masse*; the 2 most ancient churches of Morelia, built in 1541, were demolished, the stones being employed to macadamize the streets. The Socialists penetrated the cathedral and broke with their fists the statue of Our Lady of Guadeloupe; the Catholic Association of Mexican Youth was severely persecuted, of whom about ten were im-

prisoned each day. On 20 June, 1920, the Archdiocese of Michoacan ceded a large portion of its territory for the formation of the Diocese of Tacambaro, with Rt. Rev. Leopoldo Lara as its first bishop.

Middle Ages,—Meaning of Name.—By the "Middle Ages" there is now commonly understood the period intervening between antiquity and modern times, or between the Fall of the Roman Empire of the West in 476 and the capture of Constantinople by the Turks in 1453. Thus the Middle Ages cover the period of about one thousand years between the Greco-Roman civilization and the wider diffusion of classical learning at the time of the Renaissance. The very appellation *Middle Ages* seems to imply that they are an intermediary period between two civilizations, a break in the course of civilization, a time of darkness separating the light of the Greco-Roman world from the light of the modern world. A brief examination into the origin of the term and a summary statement of the nature and the achievements of the Middle Ages will dispel this colossal error. Our authority in this treatment will be Godfrey Kurth, the eminent Belgian historian.

Origin of the Term.—Originally, the term "Middle Age" was used philologically. In studying the development of the Latin tongue from its origin down to their own time, the philologists had noted its several epochs and had given each epoch a name. The first epoch was that of the classical Latin, which witnessed the birth of the masterpieces of Roman literature. It extended from the beginning of the Roman State down to the reign of Constantine the Great (312–337). The second epoch was that of the barbarian Latin, when the Latin language was inherited and disfigured by the invading Germanic tribes. It lasted down to the reign of Charlemagne (742–814). The third period of Latinity began at the death of Charlemagne and witnessed the birth of the Italian, Spanish, French, and the other neo-Latin tongues. The three periods of Latinity were called respectively the High, the Middle, and the Low Age. Later the Humanists extended the limits first assigned to the "Middle Age" of Latinity. They began to look upon their own time as a fourth and new age of Latinity. They loved to think that they had restored the Latin tongue to its pristine purity, and they saw in the period beginning with the sixteenth century a new period of Latinity. Thenceforth they united the second and third periods, both of which had marked the decline of the Latin tongue, and called them the *middle period*. Thus they extended the Middle Age of the Latin language to a period stretching from the decline of the Roman Empire under Constantine the Great to the Renaissance. Thus the Middle Age of Latinity became synonymous with declining Latinity. It was used in this sense by the Humanists, also by the French historian and philologist Ducange (1610–1688) when he gave to his celebrated dictionary the title of "Glossarium Mediæ et Infimæ Latinitatis."

The historians borrowed the term "Middle Age" from the philologists, and transferred it to the domain of historiography. They adopted both the name and period which it covered, and designated that historical and political period as the Middle Ages, and from the standpoint of civilization marked as blank the period which the philologists had marked blank from the standpoint of Latinity The unfortunate exchange of terms brought about the exchange of viewpoints and confusion of ideas resulted from the confusion of words.

The term "Middle Ages" was used in this, its present sense, as early as 1639, by Rausin of Liège in his "Leodium" (p. 103). Christopher Keller followed in the footsteps of Rausin in "Historia medii ævi a temporibus Constantini Magni ad Constantinopolim a Turcis captam deducta," published in Jena, 1688. Loescher introduced the word into a German work published in the year 1725. Since then the expression has been in constant use in pedagogical works, and gradually found its way into literary productions. But not before the second half of the eighteenth century does the term appear in literary works, and the great writers of that epoch in France as well as in Germany use it seldom and with hesitancy. The French Academy, the final authority in matters pertaining to the French language, did not admit the term into the official repertoire of the language until the publication of the sixth edition of its dictionary, in 1835. It is not unlikely, as Kurth predicts, that future lexicographers will discard the term "Middle Ages."

Nature and Achievements.—Not only was the introduction of the philological term "Middle Ages" into historiography unwarranted, but the implication that it is an appropriate name for an intermediary period is historically false. Far from being intermediary between the ancient and modern civilizations, the Middle Ages are the beginning of modern civilization, which began when the pagan civilization of Rome collapsed. On the ruins of pagan civilization new societies were built which were Christian in principle. These societies still stand on their original foundation, Christian morality. They were begun during the centuries of the Middle Ages and continued to flourish during subsequent centuries. We are the heirs of the Middle Ages, not, as some would have it, the heirs of Greece and Rome. Whatever of institutions and ideas is lasting in modern society has its roots deep in the fertile soil of the first Christian centuries.

The achievements of the Middle Ages are known to students of history. The Middle Ages gradually put an end to ancient slavery and called all men to freedom. Under the inspiration of the Church of the Middle Ages governments and individuals emancipated their slaves, and the laws of Christian rulers encouraged and favored the suppression of slavery. To loosen link by link the chain of slavery was the work of centuries, which finally brought about the complete and universal emancipation of the slave. The Middle Ages rent the imperial unity of the world and substituted the modern nationalities. The Middle Ages created the modern languages and thereby gradually eliminated the Latin. These are the languages which we speak to-day and which hold unprecedented eminence in the world of thought. The Middle Ages accepted the Christian Faith with love, and defended it vigorously and constantly, with word, pen, and sword. The Middle Ages made the papacy the most respected institution of the world, and it was the papacy that saved civilization "by defending, in the name of religion, the natural rights against the usurpations of the State, of the rulers, and even against the people itself. It was the papacy that knew how to conciliate the weak with the powerful by recommending everywhere and always justice, peace, respect for duty, and assumed obligations; and it was in this way that the papacy laid the cornerstone of international law, by standing forth as a bulwark against the pretensions and passions of brutal force" (Guizot, "L'Eglise et la Société," 1861).

The Middle Ages enforced the distinction between

the temporal and the spiritual, the great principle which flows from the Gospel and which in the past has renovated and to-day upholds the political and social spirit of the civilized world. The Middle Ages founded the constitutional monarchy and representative government, both unknown to antiquity, but which are indispensable conditions for the political existence of modern nations. Under the shelter of these public liberties, which were guaranteed by covenant between prince and subject, the Middle Ages gave impetus to all forms of association, from the municipal corporation down to the labor union, and bequeathed to us models to which, in spite of the storms of revolution, humanity unceasingly turns for imitation. The art of the Middle Ages has become our art. The name Gothic, which at first was applied to the architecture of the Middle Ages as a term of reproach, is now bestowed on our art as a title of glory, and to-day we draw inspiration from the monuments of the Middle Ages. The poets of the seventeenth and eighteenth centuries gloried in their ignorance of the national poetry of the Middle Ages; we love it, we admire it, we have given it our undying affection.

In art and poetry we shall not have surpassed the Middle Ages until we shall have erected a more beautiful cathedral than that of Reims, painted a more inspiring canvas than the Van Eycks' Adoration of the Lamb, and written a poem more powerful than Dante's "Divina Commedia."

All that we have—our religion and our political ideas, our nationality and our language, our æsthetics and our social economy—all these connect us with the Middle Ages and separate us from antiquity. We are the heirs of the Middle Ages; we continue their work. The Middle Ages are the period of our younger years. They do not represent the ideal perfection of society, they had defects peculiar to childhood. Without desiring a return to the conditions then prevailing, we prize the Middle Ages as the time of our vigorous youth, a youth freely and proudly developed in the light and sunshine of the Gospel. When we pride ourselves on the present status of our civilization we honor the vigorous red blood of our ancestors. From its birth Christian society has marched on its checkered course towards the realization of its sublime ideal. The centuries of the Middle Ages began the work, the modern centuries followed, and our age, heir of both, continues the task and will hand down the work unfinished to future centuries.

KURTH, *What are the Middle Ages?*; KURTH, *L'église aux tournants de l'histoire*, tr. DAY, *The Church at the Turning Points of History*; KURTH, *Les Origines de la Civilisation Moderne.*

VICTOR DAY.

Middlesbrough, DIOCESE OF (MEDIOBURGENSIS; cf. C. E., X—286a), comprises the North and East Ridings of York County, England, and the city of York north of the Ouse. The see is suffragan of Liverpool and is at present filled by Rt. Rev. Richard Lacy, born in Navan, England, in 1841, ordained in 1867 and appointed 12 September, 1879. He is the first bishop of the diocese, and was named an assistant at the pontifical throne 20 December, 1917. The religious orders of men established in the diocese include: Benedictines, Canons Regular of the Lateran, Hospitallers of St. John of God, Jesuits, Marists, and Brothers of the Christian Schools; women: Sisters of the Assumption, Dominicans, Canonesses Regular of St. Augustine, Faithful Companions of Jesus, Ladies of Mary, Poor Clares, Poor Sisters of Nazareth, Serietes, Sisters of Charity, Sisters of Charity of St. Paul, Sisters of Mercy, Sisters of the Presentation, Sisters of Charity of Notre Dame, and Sisters of Misericorde. The latest statistics (1922) credit the diocese with 77 secular and 43 regular clergy, 25 convents, 73 churches, 33 private chapels having Sunday Mass, 43 elementary schools receiving Government grants and 2 without grants, with 11,676 pupils, 11 other schools teaching 407 boys, 2 hospitals and 5 residential institutions for poor children. The Catholic population is estimated at 46,920.

Mignot, EUDOXE-IRÉNÉE. See ALBI, ARCHDIOCESE OF.

Milan, ARCHDIOCESE OF (MEDIOLANENSIS; cf. C. E., X—298d), in Lombardy, Northern Italy. The city of Milan, situated on the Olona river, is Italy's industrial center and, next to Naples, the largest city, with a population of 663,000 in 1915. The diocese is the largest in Italy and the most important. The distinguished and universally beloved Cardinal Archbishop Andrea Ferrari (q. v.) died 2 February, 1921, and on 13 June, 1921, Mgr. Achille Ratti, titular Archbishop of Adana, was created cardinal priest and named Archbishop of Milan; on 6 February, 1922, he was elected Pope, taking the name of Pius XI. The Holy Father lost no time in providing his city of Milan with a pastor, Mgr. Eugenio Tosi, of the Oblates of St. Charles, born in Busto Arsizio, diocese of Milan, 6 May, 1863, elected bishop of Squillace 5 April, 1911, transferred to Andria 22 March, 1917, and to Milan in March, 1922.

During the war 481 priests of the archdiocese were in the army, 110 as chaplains, 29 as assistant chaplains, 10 as officers, and 331 as soldiers; of these 9 died, 7 were wounded, 9 made prisoners, and 14 decorated for valor; 300 seminarians served in the army, 18 were killed, 5 were wounded and 27 were taken prisoner. Ten churches were requisitioned by the military authorities, 24 diocesan institutions were used as hospitals, 29 congregations of Sisters served as nurses, committees for needs of war were formed in each parish, organizations were formed to assist refugees, institutions were opened for war orphans, committees of assistance for prisoners and also to locate prisoners were organized, besides the committee of religious assistance for soldiers. At the end of the war the commander-in-chief solemnly praised the work of the clergy of the diocese and the archbishop was decorated.

Two recent institutions inaugurated in 1921 and both founded by Cardinal Ferrari are the Catholic University of the Sacred Heart and the *"Casa del Popolo"* called *L'Opera Cardinale Ferrari.* The first, the only one of its sort in Italy, is limited to the study of philosophy and social sciences and is located in an ancient palace, has 52 professors, about 100 students, with a great hall, laboratories, rich library, offices, chapel, etc. The second, started by a gift of the diocese to the cardinal at his episcopal jubilee, follows the activities of the Knights of Columbus, providing all safe forms of social activities for the workers, artisans, students and clerks gathered together in the great metropolis which is the moral capital of Italy. Still in the course of formation on a vast site, at the present time (January, 1922) there has been started a technical school, school for secretarial course, for preparation of elementary teachers, technical school for daughters of workers, school of popular music, economical restaurant for students, workers, and clerks, a free employment bureau, a school for the unemployed, free course in popular culture, a boarding place for university students, and a *dopo-scuolo* for students from high schools. Many other activities are to be started and the complete *Casa* will

include a theatre, large dormitory, baths, moving pictures, field for sports, etc.

The new Catholic press includes a political daily, 7 weeklies, 10 business papers and 16 cultural ones, with 12 editorial houses and 8 religious libraries. The diocese contains nearly 3,000,000 Catholics (2,967,876 in 1919), 795 parishes (54 in city), 2162 secular priests, 92 regular priests, 141 churches in the city; 1724 outside, total 1865; 18 orders of men with 35 houses, 50 congregations of women, 103 houses in city, 397 in the diocese; 155 lay brothers, 5 seminaries, 750 seminarians; 16 colleges for men, 28 for women; 1 university; 1 mission work; 29 refuges, 10 hospitals, 61 day nurseries; 1 organization among the clergy and 49 for the laity.

Mileto, Diocese of (Miletensis; cf. C. E., X—303b), in the province of Catanzaro, Southern Italy, directly dependent on the Holy See. This see is filled by Rt. Rev. Giuseppe Morabito, born in Reggio-Calabria in 1858, appointed titular Bishop of Dioclea 15 June, 1898, and transferred 15 December following. On 14 February, 1919 Rt. Rev. Paolo Albera, Bishop of Bova, was named apostolic administrator of the diocese. It embraces a Catholic population of 220,000, 126 parishes, 27 vicariates, 300 secular and 8 regular clergy, 120 seminarians, 10 Brothers, 35 Sisters and 300 churches and chapels.

Mill Hill. See Foreign Missions, Saint Joseph's Society for.

Milwaukee, Archdiocese of (Milwauchiensis; cf. C. E., X–319a), in the State of Wisconsin, U. S. A., covers an area of 9321 sq. miles with a Catholic population of about 274,329. The see is filled by Most Rev. Sebastian Gebhard Messmer, D. D., D. C. L., b. 20 August, 1847, at Goldach, ordained 28 July, 1871, appointed Bishop of Green Bay 14 December, 1891, consecrated 27 March, 1892, transferred and raised to the archiepiscopal dignity 10 December, 1903, proclaimed 14 November, 1904, succeeding Mgr. Frederick Xavier Katzer (b. 11 February, 1844; d. 20 July, 1903); made assistant at the pontifical throne 16 November, 1906.

According to 1922 census there are: 233 parishes, 70 missions, 338 secular and 102 regular clergy, 6 monasteries for men, 11 convents for women, 3 clerical seminaries with 524 clerical students, 1 university with 274 professors and 4300 students, 1 college for men with 100 boys, 1 high school with 260 boys and girls, 7 academies with 1080 girls, 165 parochial schools with 45,000 pupils, 1 industrial school for girls with 95 pupils, 5 homes for the aged, 4 for girls, 1 for working men, 7 asylums for orphans and dependent children with 680 inmates, 14 hospitals, 1 institute for deaf-mutes with 85 pupils, 1 institute for the feeble-minded with 190 pupils, 1 day nursery. Most of the public institutions admit the ministry of priests. None of the Catholic institutions or schools are supported by state or government aid. Three societies are organized among the clergy: Eucharistic League, Purgatorial Society, St. Michael's Priest Fund for Indigent Priests; among the laity: Holy Name Society, St. Vincent de Paul Society, League of Catholic Women, Missionary Association of Catholic Women, Association of Catholic Hospitals. Four Catholic weeklies are published: "Catholic Herald," "Catholic Citizen," "Columbia," "Excelsior"; three Catholic monthlies: "Hospital Progress," "The Ligorian," "Mater Dolorosa." Catholic nationalities represented in the archdiocese are: 169 English-speaking parishes, 89 German, 21 Polish, 5 Lithuanian, 5 Italian, 4 Slovak, 3 Slovene, 1 each for French, Croatian, Syrian, and negroes. Since 1910 the following religious orders have come into the diocese: Redemptorist Fathers, at Oconomowoc; Palatini Fathers, at Wauwatosa; Dominican Fathers, at Madison; 3 houses of Carmelite Sisters of the Sacred Heart.

Archbishop Messmer celebrated his golden jubilee 27 July, 1921.

During the World War the diocese contributed 13 chaplains to the army and 13,000 soldiers.

Mind Healing. See Christian Science; New Thought.

Minguella y Arnedo, Toribio, Bishop of Sigüenza and historian, was born at Egeo de Cornago, Logroño, Spain, on 16 April, 1836; d. at Monteagudo on 1 August, 1920. After completing his secondary studies with distinction at Tarragona, he joined the Discalced Augustinians at Monteagudo and after being ordained was sent to the Philippines Islands in 1858. He labored at Las Pinas, Selang, Imus, Rosam, and Cavite Viejo and was secretary general and chronicler of the Philippine province of his order. He was sent later to Madrid as commissary procurator and was nominated rector of San Mullán and elected a corresponding member of the Royal Academy of History. In 1894 he was made Bishop of Porto Rico, where he displayed extraordinary pastoral zeal; three years later he was transferred to the See of Sigüenza, from which after an episcopate of twenty years he resigned in 1916, at the age of eighty-one, and was appointed titular Bishop of Basilopolis. Mgr. Minguella is recognized as one of the greatest scholars in Spain in his day. Among his linguistic published works may be mentioned his Spanish-Tagal Grammar (Manila, 1878), and "Metodo practico para que los ninos y ninas de las provincias tagalas aprendan a hablar espanol" (Manila, 1886), a work crowned by the Government and published at its expense; "Unidad de la especie humana probada por la filologia" (Madrid); an extensive treatise on Filipino palæography, the fruit of long and varied research, is as yet unprinted. His chief historical contributions are "San Mullán de la Cogulla" (Madrid, 1883); "Conquista espiritual de Mindanao por los agostinoo recoletos" (Valladolid, 1885); "Cronologia de Roma P. fray Gabino Sánchez Cortés" (Madrid, 1894); "Historia del P. Ezequial Moreno, obispo de Pasto" (Madrid, 1904), and "Historia de la diocesis de Sigüenza et de sus obispos" (3 vols. Madrid, 1910-13), a masterly work crowned by the Academy of History.

Minnesota.—The total land area of Minnesota is 84,682 square miles. In 1920 the population was 2,387,125, an increase of 15 per cent over that of 1910 (2,075,708). Of this 55 per cent was rural. The average number of inhabitants to the square mile was 29.5. The largest cities are: Minneapolis, 380,582; St. Paul, 234,585; Duluth, 98,917; Winona, 19,143; Stillwater, 12,435.

Economic Conditions.—According to the census of 1919 there were in the State 6225 manufacturing establishments, in which were employed 115,600 wage earners. The capital invested amounted to $690,384,000, and the total value of products was $1,218,130,000. In the same year Minnesota had 178,478 farms, with an acreage of 51,749,120. The value of the crops was $506,020,665, the principal crops being maize (118,125,000 bushels), wheat (29,116,000 bushels), oats (126,488,000 bushels), barley (25,000,000 bushels). The wool clip amounted to 3,594,000 pounds of wool. The national forest area is 1,044,233 acres. In 1917 Minnesota had 9161 miles of railway, besides 732 miles of electric railway. St. Paul is a famous railway center through which ten railroads pass. The Great Northern Rail-

way Company of St. Paul has a line of steamers which sail between Puget Sound and China, Japan, and the Philippines, the railway of the company carrying vast loads of merchandise from St. Paul to the port of shipment at very low freight rates. About 44,000,000 tons of iron ore were mined and shipped from Minnesota in 1917.

EDUCATION.—The laws governing private and parochial schools are as follows: No public moneys or property shall be appropriated or used for the support of schools wherein the distinctive doctrines of any particular Christian or other religion are promulgated or taught. To satisfy the requirements of compulsory attendance a school must be one in which all the common branches are taught in the English language. A foreign language may be taught for a period not to exceed one hour in each day. By a decision of the Attorney General Bible reading is excluded from the public schools. State support is from the income on the permanent school fund and one half the income from the state swamp land fund, from revenue derived from a one mill tax and from biennial appropriations by the Legislature. The appropriated funds are distributed from a special State aid and the income from trust funds and the State tax, exceeding $150,000, is distributed to the districts according to the number of pupils enrolled in the public schools for forty days or more. Local support consists of a tax on the property of the district, including a one mill tax required by law to be levied in each district. There are six public normal schools. In 1920 the 9136 public elementary schools of the State had 16,896 teachers and 439,537 pupils; 240 public high schools with 2244 teachers and 64,060 pupils. The total expenditure on education in the same year was $38,358,555. In 1920 the State University had 5560 students and 800 professors; Hamline University, 30 instructors and 418 students; St. John's University at Collegeville, 51 instructors and 420 students. Among the most recently established State institutions are: the Willmar State Asylum, opened in 1912 as a hospital for inebriates, and in 1917 as an asylum for the insane; the State Reformatory for Women, at Shakopee, opened in 1920; a new Home School for Girls, formerly at Red Wing (1907), now at Sauk Center (1911); Hospital for Crippled and Deformed Children near St. Paul (1910); Minnesota Sanitarium at Leech Lake (1908).

RELIGIOUS.—The United States Religious Census for 1916, published in 1918, gives the following statistics: Catholics, 415,664; Lutherans, 264,649; Methodist Episcopalians, 59,576; Presbyterians, 32,494; Congregationalists, 22,987; Episcopalians, 22,635; German Evangelical Synod, 10,048. See also ST. PAUL, ARCHDIOCESE OF; DULUTH, DIOCESE OF; WINONA, DIOCESE OF; ST. CLOUD, DIOCESE OF; CROOKSTON, DIOCESE OF.

LEGISLATIVE CHANGES.—Minnesota's recent legislation has been most progressive. In 1911 a primary election law for candidates in State public office was passed. In 1913 the United States Supreme Court unanimously upheld the right of the State to regulate railroad rates within its borders. In the same year the congressional and legislative districts were re-apportioned; a workmen's compensation law was passed: a Minimum Wage Commission appointed to regulate the wages of women and children; the Presidential Primaries Bill was passed and the non-partisan primary was extended to all members of the Legislature, requiring them to appeal to the electors on their ability to do the work required of them, instead of making their work a political issue. A Mothers' Pension was also provided for. In 1914 the International Harvester Company was declared to be a trust, and its dissolution ordered by the United States District Court. The administration of all State institutions is now under a Central Board of Control. The Federal Prohibition Act was ratified on 17 January, 1919; the Federal Suffrage Act on 8 September, 1919.

SHARE IN THE WAR.—Minnesota's contribution to the World War was 99,116 soldiers or 2.64 per cent of the United States Army. The Minnesota soldiers of the national guard formed a part of the 34th Division at Camp Cody, New Mexico, and those of the national army part of the 88th Division at Fort Dodge, Iowa. The summary of casualties among the Minnesota members of the American Expeditionary Force was as follows: deceased, 50 officers, 2088 men; prisoners, 10 officers, 91 men; wounded, 105 officers, 4979 men.

Minor. See AGE.

Minor Orders (cf. C. E., X-332).—Vicars Apostolic, prefects Apostolic, and abbots or prelates *nullius,* even if they have not received episcopal consecration, are authorized by law, but only during their term of office and within their own territory, to confer first tonsure and minor orders on their own secular subjects and on others exhibiting the requisite dimissorial letters; a regular abbot has the same power in regard to those subject to him by profession, provided he is a priest and has legimately received the abbatial blessing; his power, however, is similarly limited unless he has received episcopal consecration, all privileges to the contrary being now revoked.

Minorca, DIOCESE OF (MINORICENSIS; cf. C. E. X—332a), suffragan of Valencia, comprises the Island of Minorca, the second largest of the Balearic Islands, which belong to Spain. The see is filled by Rt. Rev. John Torrès y Rivas, born in Iviza 1844, ordained in 1868, served as a pastor, professor of Latin at the University of Madrid, vice rector of the Spanish College in Rome and chancellor of Iviza, made a dean and vicar capitular in 1898, prothonotary apostolic in 1900 and chaplain to His Majesty, appointed bishop 9 June, 1902. This diocese extends over an area of 273 square miles, making it the smallest of the Spanish dioceses. It embraces a Catholic population of 40,000, 80 Protestants, 17 parishes, 111 priests, 38 churches, 8 oratories, and 7 convents with 20 religious and 77 Sisters.

Minsk, DIOCESE OF (MINSCENSIS; cf. C. E., X—333d), in Western Russia, erected in 1798, was suppressed by the Russian Government in 1869, and only re-established by a Decree of 1917. The diocese is dedicated to St. Michael the Archangel and embraces a Catholic population of 288,980, 9 deaneries, 66 filial parishes and 84 secular priests. The first bishop since the re-establishment is Rt. Rev. Sigismund Losinski, born in the diocese in 1870, made chancellor of Mahileff and professor at the seminary and appointed 2 November, 1917. In December, 1920, the Russian papers circulated a false report that Bishop Losinski, held as a hostage by the Bolsheviki, had died of typhus at Smolensk. As a result of the intervention of the Holy See, however, the bishop was liberated in 1921 and returned to Warsaw on 14 July.

Miranda, DIOCESE OF. See BRAGANÇA.

Mirepoix, DIOCESE OF. See PAMIERS.

Miridite, Abbey of (Miriditarum, cf. C. E. X—352c.), situated in the diocese of Alessio, at Oroschi, in the province of Scutari, Albania. It is an abbey nullius, directly subject to the Holy See. The present abbé is Rt. Rev. Giuseppe Gionalli, appointed titular Bishop of Callinicus 21 November, 1921. In the territory under his jurisdiction are: 25,000 Catholics, 25 churches and 8 chapels; 13 native priests of whom 11 are secular and 2 Friars Minor.

Misericorde, Congregation of the Sisters of.—At present the congregation numbers: professed Sisters, 250; novices, 25; postulants, 18. Branch houses have been established throughout Canada and the United States. At the mother-house in Montreal there are 81 nuns; with this is associated an orphan asylum with 7 Sisters and 525 children; also a hospital giving accommodation to 175 patients, with 7 nuns and 30 attendants; patients treated during the year 2837. At Sault-au-Recollet the nuns conduct an orphan asylum with accommodations for 150 children, attendants 25, nuns 15. The hospital at Ottawa, founded in 1879, was destroyed by fire in 1900. The new building, completed in 1904, accommodates 100 patients, nuns 14, nurses 12. A new addition, called the Annex, was added in 1920, with accommodation for 35 patients. A hospital was opened at Winnipeg in 1898 to commemorate the golden jubilee of the order. Patients treated during the year of 1920 2640, nuns 19, nurses 30. In the same year a hospital was opened at Edmonton, Alta.: nuns 14, nurses 20, patients treated during the year 1901. In 1904 a branch house was founded at St. Norbert, Man., for children, and accommodates 200 little ones. In the United States the nuns have a large hospital in New York City: nuns 28, nurses 30, patients treated during the year 3896. In Green Bay, Wis., a hospital was established in 1900: nuns 22, nurses 30, patients treated during the year 1698. At Oak Park, a suburb of Chicago, a beautiful hospital was opened in 1905: nuns 20, nurses 25, patients treated during the year 2740. In 1912 a hospital was opened at Pana, Ill., in the coal regions: nuns 9, nurses 12, patients treated during the year 652. The establishment at Milwaukee has accommodation for 35 patients; nuns 10, nurses 5. In connection with the institution is a nursery with 50 babies. In Toronto a hospital was opened for mothers and babies (1917), accommodating 35 mothers and 50 babies. Perpetual vows are now taken by the religious three years after first vows are made, these first vows having been renewed annually.

Misocco and Calanca, Prefecture Apostolic of (Mesancinae et Calancae; cf. C. E., X—354c), in the Canton of Grisons, Switzerland, with official residence at Cama-Loggia. This territory is administered by a vice-prefect apostolic, Rev. Emile de Seravalle, a member of the Capuchin Order, to whom the prefecture is entrusted. The population, numbering 4250, is almost entirely Catholic. The prefecture comprises 9 residences, 8 parishes, 10 secular priests, under the jurisdiction of the Bishop of Chur, 12 regular clergy, 22 churches or chapels, and 24 schools with 346 children.

Mission, Congregation of the (cf. C. E., X–357). General Administration.—During the twenty-six years of the generalship of Fr. Fiat (1878–1914), the number of Lazarists and of Sisters of Charity increased almost twofold. In China alone, to give one remarkable instance, the number of Lazarist vicariates increased from four in 1878 to ten in 1914. The chief events of general interest which took place in the congregation during Fr. Fiat's term of office were the beatification of John Gabriel Perboyre and Francis Regis Clet, the former martyred in China in 1840, the latter in 1820, and the introduction of the cause of Louise de Marillac, co-foundress of the Sisters of Charity, and that of the Sisters of Arras put to death during the French Revolution. These servants of God were solemnly beatified by Benedict XV in 1920. Several other causes actually before the Court of Rome, notably those of Justin de Jacobis, Vicar Apostolic in Abyssinia, Catherine Labouré, to whom the Miraculous Medal was revealed; John le Vacher, and many others, were zealously promoted by him. The General Assembly of 1914 accepted Fr. Fiat's resignation, he having reached the age of eighty-two. Born in Auvergne 29 August, 1832, he made his theological studies in the Seminary of St. Flour and his novitiate at Paris, was ordained priest and sent to the grand seminary of Montpellier, where he labored for ten years, was recalled to Paris and named sub-director of novices, and later assistant superior of the mother-house, and was elected superior general in 1878 in succession to Fr. Boré, deceased.

Fr. Fiat's successor was Fr. Emile Villette, procurator general of the congregation, elected superior general 31 July, 1914. Frs. Alfred Louwyck, Francis Verdier, Philip Meugniot, and Augustine Veneziani were elected assistant superiors. Emile Villette was born at Somain in the Diocese of Cambrai in 1855, entered the Congregation of the Mission in 1873, after ordination was sent as professor to the grand seminary of Oran, Algiers, in 1886 was named superior of the seminary of Solesmes, and in 1898 superior of the grand seminary of Cambrai, and in 1903 was appointed procurator general of the congregation. His generalship fell within the troubled period of the World War. For the congregation this was a fratricidal war. Members were found in both camps, and many on both sides met death on the battlefields of Europe. The strain of the conflict told upon the health of the superior, who died 7 November, 1916. Owing to the war it was practically impossible to summon a general assembly at this time to elect a successor to Fr. Villette, so according to the constitutions the government of the congregation was assumed by a vicar general, and Fr. Alfred Louwyck, the assistant superior, became vicar. Fr. Louwyck was born near St. Omer 24 January, 1851, entered the congregation in 1876, was master of novices and director of students at the mother-house, and did excellent work on the constitutions and rules of the congregation. He died 17 February, 1918, and was succeeded as vicar general by Fr. Francis Verdier, who had been elected second assistant in 1914. The possibility of convoking a general assembly remaining indefinite, the Holy See granted to the new vicar general the full powers of a superior general, so that the congregation should not suffer for lack of adequate authority. The armistice putting an end to hostilities, Fr. Verdier summoned a general assembly for 27 September, 1919. The deputies to the assembly of nearly 100 chose Fr. Verdier superior general, and Frs. Emile Cazot, Louis Planson, Patrick McHale, and Augustine Veneziani, assistants. Fr. Verdier was born 1 March, 1856, at Lunel, Diocese of Montpellier, and was received into the Congregation of the Mission in 1874; after his ordination he taught in the grand seminary of Nice, received the doctorate of theology in Rome in 1887, and was superior of the grand seminary of Montpellier from 1895 to 1903, when

the seminaries in France were closed by the Government, and he was sent as superior to the seminary of Noto, Italy, remaining there for ten years; elected superior general by an almost unanimous assembly. The congregation has accepted 80 new houses within the last ten years. A few of these, however, are revivals of institutions suppressed during various European revolutions. The new foundations are chiefly in countries outside of Europe, and the restorations in France, Germany, and Poland. Recently deceased notable members of the congregation are the former assistants, Frs. Allou, Meout, and Forrestier.

The canonical status of the Congregation of the Mission conforms to Book II, title XVII, *De Religiosis*.

EUROPE.—In Europe the Congregation of the Mission suffered serious losses during the great war. Many priests, students, novices, and Brothers either fell on the battlefield or died of wounds contracted during military service. The dismemberment of the Austro-Hungarian Empire brought on a national crisis which had both civil and religious effects. In fact, it became expedient to divide the Austrian province of the congregation according to racial groupings into Austrian, Hungarian, and Jugoslav. The restored nationality of Poland had a corresponding effect upon the religious and ecclesiastical organization of the nation. In particular the Priests of the Mission, who had been established in Warsaw by St. Vincent himself about the middle of the seventeenth century, were, after long absence, recalled to that city by the present archbishop. The Church of the Holy Cross, founded in Warsaw in 1651, and twenty-two seminaries were under the direction of the Priests of the Mission, when Russia endeavored to quench the spirit of Polish nationality and extinguish Catholicity in the country in 1864. Passports to return to Warsaw and take possession of Holy Cross Church were granted to the Polish Lazarists by the German Government in 1918. The Missionaries have thus resumed the work first undertaken by St. Vincent de Paul in 1651. Young priests who are taking graduate courses in theology in the University of Warsaw are under the direction of the Lazarists, one of whom is professor of Sacred Scripture and another director of the diocesan seminary. The parish in Vilna has also been restored to the congregation. The Province of Holland was constituted in 1920. It embraces also the missions of Bolivia in South America and the Vicariate of Eastern Chi-li in China.

AFRICA.—The Province of Algiers, to which is attached Abyssinia, has been revived and the seminaries of Constantine and Oran are under the direction of the Priests of the Mission. John Baptist Coulbeaux, who died at the mother-house in Paris in 1921, had spent the greater part of his missionary life in Abyssinia, where, during his apostolic labors, he became proficient in the language of the country, and at the time of his death was preparing for publication a dictionary of the Amhara tongue.

ASIA.—*China*.—The Lazarists now have eleven vicariates in China. By Apostolic Brief of 27 April, 1912, the Vicariate of Maritime Chi-li, with residence at Tien-tsin, was created by division of the Vicariate of Northern Chi-li. Fr. Paul Dumond, C. M., was named its first Vicar Apostolic, and was consecrated Bishop of Curubis 30 June, 1912. The vicariate is territorially the smallest in China, but numerically one of the largest. In 1920 the Holy See created a new vicariate in Southern Kiang-si and entrusted it to the Eastern Province of the United States. Bishop Dumond, formerly of Tien-tsin, is at present apostolic administrator. In the autumn of 1921 the first American Lazarists to undertake mission work in the Celestial Empire reached Kan-chow, the seat of the new vicariate. The first superior is Fr. John O'Shea, and his companions are Frs. Daniel McGillicuddy, Leo Cahill, Francis Meade, Thomas Crossley, with four students, Messrs. Stauble, Colbert, McLaughlin, and Erbe. As soon as the Americans are sufficiently acquainted with the language and customs of the country, one of them will be chosen vicar apostolic. In 1918 Bishop Jarlin of Peking invited the Irish Province to take charge of St. Joseph's Church, Peking. Fr. Patrick O'Gorman volunteered for that mission, and on his arrival in the capital at once set about opening a school for natives and for Europeans. That school is now flourishing.

Persia.—The Province of Persia barely exists. Constant political changes, Mohammedan fanaticism, and fury render the existence of Catholic missions in Persia extremely difficult. When in 1918 the Russians, who had held the Turks and Kurds in check, abandoned Urmiah, these last were determined to return and exterminate the Christians. On two different occasions they were repulsed by the Assyrian Christians, but at length forcing their way by superior numbers they succeeded in capturing Urmiah, where they ruthlessly massacred Archbishop Sontag, Delegate Apostolic and Provincial of the Lazarist Province of Persia. Frs. Dinkha, L'Hotellier, and Miraziz met with a like fate. Archbishop James Sontag was born at Dinsheim, Diocese of Strasburg, in 1869. He made his early studies at Prime Combe, and was received into the congregation in 1887. Ordained priest in 1895 he was sent first to Urmiah and afterwards to Teheran. After the death of Archbishop Lesné, Fr. Sontag was made Apostolic Delegate and Archbishop of Ispahan, and was consecrated in the chapel of the mother-house of the Lazarists in Paris in 1910 by Archbishop Amette. He was decorated by the Shah of Persia in 1917, and received the *croix de guerre* in the same year. At the cost of his life he remained with his afflicted flock when threatened by the Turks. The present superior of the Lazarist mission is Aristide Chatelet, appointed in 1919. Fr. Paul Bedjan, C. M., the distinguished Orientalist, who died at Cologne 9 June, 1920, was born at Kosrova, Persia, in 1840. He was of Chaldean origin and modest parentage. His early studies gave promise of his future success in mastering Syriac and Neo-Aramaic. With indefatigable energy Fr. Bedjan edited some forty volumes upon every variety of ecclesiastical science, and his work has been universally esteemed by Oriental scholars and by missionaries in Persia.

India.—In 1920 the Province of Madrid, at the request of Propaganda, sent four priests to Surada, district of Ganjan, Diocese of Vizagapatam, India, that district to be made a vicariate within a few years.

AMERICA.—In 1913 Rt. Rev. Wm. Rojas, C. M., Bishop of Panama, requested the Visitor of the Eastern Province of the United States to send some American priests to attend to the spiritual needs of the Catholic employees of the United States Government in the Zone. Fr. Thomas McDonald volunteered for that mission. Within a few years he built a church at Balboa and chapels at stations along the Canal. Fr. Peter Burns, his assistant, has been equally active at Christobal and Colon. The missions of Bocas del Toro and Almirante also have for some years been served by Lazarists. At present seven priests are engaged in the Panama mission. In Central America a new

province was formed in 1914 with headquarters at Guatemala City. In Colombia a novitiate of the province of that name was established at Bogota. In Chile the Archbishop of Valparaíso entrusted to the French Lazarists the suburb of Playa Ancha of that city. The territory of Arauca in Colombia was erected into a prefecture apostolic in 1916. Fr. Emile Larquère is first prefect apostolic. In the same republic the district of Tierra-dentro, Diocese of Popayan, is entrusted to the Congregation of the Mission. In 1921 Fr. August Blessing, Vice-Visitor of Costa Rica, was named Vicar Apostolic of Port Limon, recently created a vicariate. The new Kenrick Seminary and the preparatory school of the diocese of St. Louis are recent foundations in the Western Province of the United States, and St. Joseph's College, Princeton, N. J., in the Eastern Province. During the Mexican revolution most of the houses of the congregation in that republic were closed and property confiscated. By degrees the province is being slowly reconstituted.

STATISTICS.—The present number of houses of the Congregation of the Mission is 348, of which 85 are seminaries, and the remaining parish houses or mission houses. .There are 33 provinces, of which 17 are in Europe, 4 in Asia, 2 in Africa, 5 in North America, and 1 in the East Indies. The present number of members is about 3000. Owing to the great war vocations in France, Germany, Austria, and Italy have dwindled considerably. In Poland, Spain, Ireland, and the United States the number of vocations has rather increased than diminished. In the Latin American provinces there is great dearth of vocations to the religious state. Statistics of number and class of seculars cared for are not available except for foreign missions and parishes. In the Northern Province of China, which comprises five vicariates, there are 466,683 Catholics in a total population of about 21,000,000. There were in 1921: 20,554 catechumens, 10,484 pagan adults baptized, 8245 children of Christian parents, and 36,022 children of pagans. In the Southern Province there are six vicariates with a Catholic population of 139,742, an increase of 62,547 in ten years. China is the most promising mission field in charge of the congregation. Whilst French Lazarists are still in the majority in the Chinese missions, other provinces of the congregation are imitating the apostolic zeal of those pioneers who for more than a century have borne the burden of the day and the heats. American, Irish, and Italian provinces have already begun to help towards the conversion of the Celestial Empire to the One Faith of Christ.

PATRICK MCHALE.

Missionaries of the Consolata-(TURIN).—Canon Giuseppe Allamano, rector of the Sanctuary and Convent of the Consolata in Turin realized the need of an Institute to train foreign missioners in that region, so in 1890 he composed a rule planned principally for missionaries destined to evangelize Africa. In 1900 his idea was approved and in June, 1901, he opened the Institute in Turin and two missionary priests were sent to Tuso, in the Vicariate Apostolic of Zanzibar (Eastern Africa), arriving there in June, 1902. Here the work was started anong uncivilized natives of the Kenya district, and in spite of difficulty of language and other hardships, the king was baptised and in three years 12 stations were established. The Sisters of Blessed Cottolengo came to aid them. In 1905 this province of Kenya was erected into an independent Mission and in 1909 into a vicariate apostolic with Mgr. Filippo Perlo (one of the first two missioners) as vicar, with residence at Limourou. To day over 20 stations are established in the vicariate and, besides, 4 orphanages, 1 college for sons of native chiefs, 2 colleges for catechists, 1 college (scholastic-catechistical) to develop native teachers, recognized by English Government, 2 seminaries (upper and lower) with 60 native students, 1 monastery with a number of young native women who aspire to become auxiliary Sisters, 1 printing establishment where a monthly periodical and school and religious books are printed, 1 large industrial school where houses and movable churches are built to be carried to the stations, and a vast farm which provides food supplies for all the stations. There are 60 priests in the vicariate and each station has a school.

In view of the success of this first mission, the Prefecture of Kaffa in southern Abyssinia was erected in 1913 and entrusted to the missionaries of the Consolata. Missionaries had been banished from this territory in 1904 and were forbidden to enter, so it was 1917 before the Fathers entered as civilians and established five stations. Their work is still hampered and clandestine. The vicar apostolic is Mgr. Gaudentius Barlassina, with residence at Kaffa. In the past year the Missionaries of the Consolata have been invited to another field in Iringa, which is part of the Vicariate apostolic of Dar-es-salam, former German East Africa, now British territory, and entrusted to the German Benedictines.

The mother-house of the institute, which in the beginning could scarcely shelter 40 persons, has now been transferred to a new and commodious building, with a capacity for 250 persons, divided into four distinct parts namely: *collegio* for students, seminary, novitiate, and independent house for missionary Sisters. This last institute was established twelve years after the founding of the other institute. During the war all the clerics in the seminary were called to the army but a relatively numerous personnel was maintained at the mission stations.

Missionary Church Association. See NEW THOUGHT.

Missionary Society of St. Paul the Apostle.—Since 1911 new foundations have been made as follows: In New York City the Good Shepherd parish and Newman Hall at Columbia University; in Toronto, Canada, St. Peter's parish and Newman Hall at the University of Toronto; in Minneapolis, Minn., St. Lawrence parish; in Portland, Oregon, St. Philip Neri's parish; and in Rome, Italy, a residence and house of studies. At present the number of priests is 75, and the number of Paulist students in preparation for the priesthood is 50.

In 1919, on the death of Very Rev. John J. Hughes, Very Rev. Thomas F. Burke succeeded him as superior general. Among the recently deceased are: Fr. George M. Searle, a former superior general; Fr. Michael P. Smith, a noted missionary; Fr. Gilbert Simmons, for many years associated with the work of the Catholic World; Fr. Charles J. Powers, one of the consultors; and Fr. Hugh Swift, of the Tennessee foundation.

Mississippi.—The area of the State of Mississippi is 46,865 square miles. In 1920 its population was 1,789,384, of which 853,962 were whites and 935,184 negroes, with 1105 Indians and 364 Chinese. There were 4968 males and 4968 female foreign-born; total, 8019. The number of males of voting age was 441,331; of females, 434,775. Of these 215,098 males and 206,561 females were white; 225,700 males and 227,963 females of negro blood. Of the illiterate males of voting age 9801 were native whites, 489 were foreign-born whites, 81,671 were negroes; of the illiterate females 8063 were natives, 493 were foreign-born, and 81,210 were negroes. Illiteracy

in the total population amounts to 17.2 per cent, a remarkable decrease since the census of 1900 (32 per cent). Illiteracy of the native white population is 3.6 per cent; of foreign born whites 13.3 per cent; of negroes 29.3 per cent. Of the population 13.4 per cent was urban, 86.6 was rural. The largest cities are Meridian (23,399), Jackson (22,817), Vicksburg (18,072).

ECONOMIC CONDITIONS.—Mississippi is pre-eminently an agricultural state, but there is an increase in manufacturing. The number of establishments in 1919 was 2455; the number of persons engaged 64,452; the capital invested $154,117,337; salaries and wages paid $59,182,535; value of products $197,746,987. The number of farms in the State in 1920 was 272,101, and the value of all farm property was $964,751,855. Cotton is the principal crop, the value of the cotton yield in 1919 being $183,845,184, a great increase over that of 1909, which was valued at $83,148,805. Other important crops are corn, oats, and sugar. The value of the sugar crop for 1919 was $3,923,140; in 1909, $1,506,887. In 1919 the bonded debt of the State was $8,443,254. According to the Council of Foreign Bondholders, the State has a defaulted debt of $7,000,000. The assessed value of real and personal property is $649,644,340. Although there are mineral deposits in Mississippi, such as limestone, coal, and gypsum, there is but little mining. The railway mileage of the State in 1919 was 4480. Lumbering is an important industry, the present value of the lumber in the State being not less than $350,000,000.

EDUCATION.—Education is not compulsory in Mississippi. The number of children enrolled in 1918 was 540,756, and the average attendance was 345,952. The average attendance in 1913 was 301,922, showing an increase in 1918 of 44,030. There are 7266 schools in the school districts, and of these 3377 are for negro children. Counting the colored private schools it is estimated that there are about 4500 colored teachers with 150,000 colored pupils. The school expenditure in 1917–18 was as follows: for teachers' salaries $13,498,882; for grand total current expenses $4,263,954; the statistics, outlays, and capital acquisition are not available. There are 6 universities and colleges, and 1 public normal school. The Mississippi Normal College was opened in 1912.

The laws governing private and parochial schools are as follows: No public funds shall be appropriated toward the support of any sectarian school. The flag shall be displayed within or without every school building. In 1912 the Legislature abolished all Greek-letter fraternities and sororities in the State colleges or schools, this being the first legislation of the kind. The matter was brought before the United States Supreme Court, which decided (1 June, 1915) that the Greek-letter fraternity men could not attend any of the state schools of Mississippi, thus upholding the law passed in 1912. Bible reading is neither permitted nor excluded in the public schools of Mississippi.

RELIGION.—The Catholic population of the State in 1920 amounted to 30,792, including 2675 colored and 344 Indian Catholics. According to the religious census of 1916 other religious denominations numbered: Baptists 441,293; Methodist Episcopal, South, 114,469; Methodist Episcopalians 45,483; colored Methodist Episcopal 33,070; African Methodist Episcopal 26,133; Presbyterian 19,758; African Methodist Episcopal Zion Church 7202; all others 43,410. For Catholic educational and religious statistics see NATCHEZ, DIOCESE OF.

ADMINISTRATION.—There are now six judges of the State supreme court, who serve eight years, seventeen Circuit Court judges, and ten chancellors. An amendment to the State constitution in 1914 provides for the election of district judges and chancellors in the popular election, and also for the election of supreme court judges. There are State hospitals at Natchez, Vicksburg, and Jackson. The State owns 28,750 acres of cotton and farm lands, upon which the entire prison population of about 1300 prisoners is worked. The annual cash income to the State from the labor of the prisoners is not less than $200,000. Among the holidays of the State are 19 January (Robert E. Lee's birthday), Thanksgiving Day, and Labor Day.

RECENT LEGISLATION.—In 1912 tipping was prohibited and child labor regulated. The new bank law of 1914 provided for an inspection system and a tax on banks to provide a fund for paying depositors of insolvent banks. In the same year the initiative and referendum was adopted. In 1916 a State board of law examiners was created, women were admitted to the practice of law, and public hangings were prohibited. The law requiring registration of all voters four months prior to the election barred out women enfranchised by the Federal Amendment of November, 1920. In 1919 a highway commission composed of eight men was created. The Federal Suffrage Amendment was defeated on 21 January, 1920. Mississippi, however, was the first State to ratify the Federal Prohibition Act (8 January, 1918).

HISTORY.—During the European War Mississippi's contribution was 54,295 soldiers, or 1.44 per cent of the United States Army. The Mississippi members of the National Guard joined the 39th Division at Camp Beauregard, Louisiana, and those of the National Army the 87th Division at Camp Pike, Arkansas. The summary of casualties among the Mississippi members of the American Expeditionary Force is as follows: deceased, 18 officers, 886 men; prisoners, 23 officers, 542 men; wounded, 53 officers, 1320 men.

Missouri (cf. C. E., X–398a).—The area of the State is 69,420 square miles. According to the census of 1920 its population is 3,404,055, which shows an increase of 110,720 during the period 1910–20, or of 3.4 per cent, a smaller increase than that of the preceding decade, when it was 186,670, or 6 per cent. The largest cities are St. Louis, with a population of 772,897, Kansas City (324,410), St. Joseph (77,939), Springfield (39,631), Joplin (29,855). The urban population is 1,586,963; the rural population 1,817,152, making the urban population 46 per cent.

ECONOMIC CONDITIONS.—In 1917 Missouri ranked as the chief lead-producing State of the Union. The returns from the smelters show that the State mined enough lead ore to produce 234,156 tons of primary lead. The total valuation of the lead produced in 1917 was $40,274,832; of zinc, $27,115,272; of iron ore, $134,906; of lime, cement, brick, $12,202,000. The quantity of cobalt and nickel sulphides varies considerably in the different workings. In 1918 the coal produced in the State was worth $17,126,498. The products of the forests of Missouri included (1918) over 272,000,000 feet of lumber, the greatest production being in oak lumber (112,897,000 feet), yellow pine lumber (31,118,000 feet), cypress lumber (26,981,000 feet), and gum lumber (24,981,000 feet). The value of the output of farm crops alone for the year 1919 was $566,050,000. Of the total crop valuation $214,469,000 consisted of Indian corn, in the production of which Missouri was the first State in the Union. The

greater portion of the crop is consumed by live stock within the State.

The surplus in live stock for the year beginning January, 1920, consisting of cattle, horses, hogs, mules, and sheep, was 9,909,000 head, valued at $378,840,000. Missouri is constantly gaining as a wool-producing State, $3,807,000 worth of wool being sold in 1920. The surplus of poultry and eggs for the year 1919 was about $36,500,000. The statistics in 1904 show an estimated total value from the dairies of $4,900,000, while the statistics of 1919 give a total value of $125,351,000. The cotton crop of 1919 brought $11,051,000. The number of farms in 1919 was 263,124, showing a decrease of 14,120, or of 5 per cent since 1910. Missouri has prosperous manufacturing industries, the more important of which depend on agriculture and forestry. In 1919 there were 8593 establishments with a capital of $939,691,255, employing 245,826 persons, and an output valued at $1,599,313,923. There are 8230 miles of railroads and 113 miles of electric railway. A municipal free bridge across the Mississippi River at St. Louis for the accommodation of railroads, electric roads, wagons, and pedestrians was recently completed.

Religion.—According to the United States religious census of 1916 the total population of church members in Missouri was 1,370,551, and the principal religious denominations were as follows: Catholics 445,352; Baptists 268,468; Congregationalists 10,479; Disciples or Christians 145,403; German Evangelicals 37,374; Lutherans 45,313; Methodists 228,135; Presbyterians 17,435; Episcopalians 14,309; Reformed bodies 1204; United Brethren bodies, 4286; Churches of Christ 15,160; Latter Day Saints 9947; Jewish congregations 8347. Thus 32.5 per cent of the total number of church-going people in the State are Catholics, the Baptists having the next highest percentage (18.4), and the Methodists being third (16.7). The selling of any wares or merchandise is forbidden on Sunday, and one cannot recover for Sunday work. Athletics are allowed. For Catholic educational and religious statistics see St. Louis, Archdiocese of; St. Louis, University of; Kansas City, Diocese of; St. Joseph, Diocese of.

Education.—The State is divided into 9807 school districts. The number of teachers in the elementary schools in 1920 was 21,126, pupils 672,483, high school teachers 2800, pupils 62,438. Attendance for more than three-fourths of the school term is compulsory for children between eight and fourteen years of age. The school expenditure in 1917 was $28,048,051, and the school fund in 1918 amounted to $14,390,306. There are eleven colleges in the State, besides sixteen junior colleges. A Department of Education has been recently established in the State University, which had, in 1919, 3536 students and 128 professors, 53 instructors, and 64 assistants. The School of Administration was opened in 1914. The State laws governing private and parochial schools are as follows: No public money shall be used to help support any school controlled by any religious sect or denomination. Lots and buildings used exclusively for religious worship, for schools, or for religious or charitable purposes may be exempt from taxation. Bible reading in the public schools is neither permitted nor excluded.

Recent Legislation.—In the past twenty years only two amendments to the constitution have been adopted, despite the fact that it required only a majority vote to adopt amendments. In 1919 nine were voted for. The good roads bond issue amendments, providing for bond issues of $60,000,000, and the so-called constitution amendment were most important. The latter changed the method of calling a constitutional convention and made the convention bi-partisan. One was of prime importance from Kansas City's standpoint, for it gave that city home rule in charter-making power and increased the limit of indebtedness to an extent that will permit necessary public improvements, and, if desired, the purchase of utilities. Two referendum measures referred the Prohibition Act of Missouri and the Workmen's Compensation Act, both passed by the 1919 legislature. The Prohibition Act passed, but the other was defeated. Missouri has its Children's Code Commission, appointed by the governor. In 1919 it introduced its revised code of fifty-one bills and succeeded in having twenty-five adopted, some of which merely harmonized existing law, while others introduced new standards. The use of school property for recreational purposes was permitted, the school board furnishing free light, heat, and care-taking. Agricultural education is provided for. Capital punishment was abolished in 1917. The juvenile court now takes care of committing children to other than public institutions, placing them as far as possible with an association controlled by persons of the same religious faith as the parents of the child. The Smith-Hughes Act, providing for vocational education, was accepted by the State in 1917 and elaborate arrangements have been made relative to its administration. An act was passed in 1919 exempting from the inheritance tax all property, benefit, or income passing to any hospital, religious, or educational or scientific institutions to be used for such purposes. Recent legislation permits gifts for religious purposes. A state prison board of three members was established by the Legislature in 1917. This board appoints two chaplains for the penitentiary. The Federal Suffrage Amendment was ratified on 3 July, 1919; the Federal Prohibition Act on 16 January, 1919.

War History.—The total number of Missourians who served in the war against Germany was 128,000 in the army, 6910 in the navy, and 3400 in the marine corps. The Missouri members of the national guard were mobilized at the State Rifle Range at Nevada, on 5 August, under command of Brigadier General Harvey C. Clark, and on 28 September entrained with the 35th Division at Camp Doniphan, Oklahoma. Arriving in France in May, 1918, they were attached to the American contingent in the St. Mihiel salient, forming a part of the reserve. Transferred to the Argonne they participated in the fiercest fighting of the battle. They went into action on 26 September, 1918, and on October, after six days of fighting, had captured every objective from Vouquois Hill to Exermont. The drafted men formed a part of the 89th Division under General Leonard Wood at Camp Funston, and also made a fine record in the battles of St. Mihiel and Argonne. Another Missouri unit which acquitted itself with much credit was the 12th Engineers, composed largely of railroad men from St. Louis. The casualties of Missouri men in the American Expeditionary Force were as follows: deceased, 106 officers, 2456 men; prisoners, 10 officers, 101 men; wounded, 298 officers, 7414 men.

Mobile, Diocese of (Mobiliensis), in Alabama. This diocese took a conspicuous part in the civic celebration of the bi-centenary of the foundation of the City of Mobile, 26 February, 1911. In the presence of His Eminence Cardinal Gibbons, Archbishop Blenk, of New Orleans, and all the bishops of the archdiocese, a pontifical Mass was sung in the historic cathedral by Bishop John W.

Shaw, a native of Mobile, and at that time Bishop of San Antonio, but since raised to the dignity of Archbishop of New Orleans. In the afternoon there was a great demonstration in honor of the anniversary, a parade of Catholic laymen taking place, which in numbers had never before been equaled in this city. The celebration was directed by the present bishop, Rt. Rev. Patrick Allen, who was consecrated by Cardinal Gibbons on 16 May, 1897. In his address the cardinal spoke a word of praise for the splendid work Bishop Allen had accomplished, and for the spiritual and temporal benefits which he felt would be gained for the diocese by his marked interest in this event.

During the same year the Rev. C. T. O'Calloghan, D. D., who had been vicar general of the diocese during four administrations, died on 5 October. On 7 February, 1915, Rev. Henry O'Grady, Dean of North Alabama and for several years missionary to the non-Catholics of the Diocese of Mobile, died in Birmingham, and in 1918 Rev. Wm. Demony, one time secretary to the Papal Delegate, Mgr. Bonzano, an author of considerable promise, died on 8 December. On August 11, 1921, the diocese was shocked by the murder of one of its priests, Rev. James E. Coyle, by a Protestant minister. Father Coyle was Dean of North Alabama, and a model priest, zealous in the performance of his duty, and a noted writer, with some poems also to his credit. Upon trial the murderer was dismissed without punishment.

During the World War the diocese of Mobile responded generously to the needs of the country, with a full quota of priests serving as chaplains and numbers of young men in the service; 42 of these gave up their lives, either in action or through sickness.

The Diocese of Mobile comprises a Catholic population of 46,512, of whom 5266 are colored. It includes 63 parishes, 48 missions, 1 monastery for men, 1 convent for men, 71 secular priests and 72 regulars, 9 Brothers of the Sacred Heart, 19 Benedictine and 5 Jesuit Brothers, 1 seminary with 26 seminarians, 1 high school with 5 teachers and an attendance of 146 boys, 8 academies, and 1 industrial school. A number of the priests devote themselves to various missionary works, and a home is maintained for the evangelization of the colored people as well as three orphan asylums and seven hospitals; all public institutions permit priests to minister in them. The Clergy Relief Society is organized, as well as the Knights of Columbus, the Ancient Order of Hibernians, and the Holy Name Society; a Catholic monthly is published by St. Paul's Church in Birmingham.

Modena, ARCHDIOCESE OF (MUTINENSIS; cf. C. E., X—13a), in Emilia, Northern Italy, was united perpetually in 1821 with the Abbey of Nonantola, a former Benecditine monastery and prelature *nullius*. The present bishop is Mgr. Natale Bruni, born in Nociveglia, diocese of Piacenza, 25 December, 1856, elected 17 December, 1900, to succeed Mgr. Borgognoni, deceased. During the War the clergy opened a *casa del soldato* in the archepiscopal palace and the seminary was used as a military hospital. According to 1919 statistics, there are in the diocese 220,400 Catholics, 179 parishes, 455 secular and 50 regular priests, 60 seminarians, 20 lay brothers, 244 Sisters, 450 churches or chapels.

Modernism (cf. C. E., X–421).—In reply to a query whether the regulations contained in the motu proprio "Sacrorum Antistitum" and the encyclical "Pascendi" of Pius X were revoked by the Code, the Holy Office replied on 22 March, 1918, that these anti-modernistic precautions were still in force and were to continue so until the Holy See decreed otherwise.

Modigliana, DIOCESE OF (MUTILENSIS; cf. C. E., X—421a), in the province of Florence, Northern Italy, suffragan of Florence. The see is filled by Rt. Rev. Ruggero Bovelli, born in Pantalla, Italy, 1875, served as vicar general of Todi and was appointed 5 August, 1915, to succeed Rt. Rev. Luigi Capotosti, transferred to the titular see of Thermæ 22 January, 1915. The Catholic population of this diocese is recorded by 1920 statistics as 40,000; the diocese comprises 83 parishes, 146 secular and 16 regular clergy, 40 seminarians, 7 Brothers, 99 Sisters and 114 churches or chapels.

Modjeska, HELENA, actress, b. at Cracow, Poland, on 12 October, 1840; d. at Bay City, California, on 8 April, 1909; daughter of Michael Opid, a high-school teacher and talented musician. She studied at St. John's Convent, Cracow, and at an early age gave proof of her histrionic talent. On leaving school she made an enthusiastic study of the Polish patriotic writers, especially of the great poets Mickiewicz, Slowacki, and Zaleski, and also of Shakespeare, by whom she was fascinated. In 1857 she married Gustave Sinnmayer Modrzejewski, a theatrical impressario. A few years later she decided to follow the stage and joined a travelling company. In 1865 she came under the guidance of Jasinski, a noted stage director in Warsaw, and achieved a decided success at Cracow in Schiller's "Don Carlos." A little later her husband died, and on 12 September, 1868, she married Count Karol Bozenta Chlapowski. The following month she appeared in the Imperial Theatre, Warsaw, and, playing "Adrienne Lecouvreur," scored a great triumph, establishing her record as Poland's première actress. A few weeks later she had signed a life contract to play at the Warsaw Theatre. Her success, however, raised a hurricane of professional jealousy, and in 1876 she emigrated to California, which was thenceforward her home. She made her first American appearance at San Francisco in 1877, when for the convenience of Americans she modified her name to Modjeska. Her success as Adrienne was immediate. She repeated her triumphs through America in Shakespearean and lighter roles, and then captured England and Ireland, in the latter country, she being a patriot from a sister oppressed nation, was dogged by British secret service agents. Madame Modjeska was most successful probably in the rôles of Lady Macbeth, Mary Stuart, and Beatrice.

MODJESKA, *Memories and Impressions; an autobiography* (New York, 1910).

Mohileff, ARCHDIOCESE OF (MOHILOVIENSIS; cf. C. E., X—428d), in Russia, with episcopal residence at Petrograd. Most Rev. Vincent Kluczynski promoted to this see 7 April, 1910, retired and was transferred to the titular see of Philippopolis 22 September, 1914. He was succeeded by Most Rev. Edward de Ropp, born in the archdiocese in 1851, ordained in 1886, appointed Bishop of Tiraspal 9 June, 1902, transferred to Vilna 9 November, 1903, exiled by the Imperial Russian Government from 1907 until 1917, and promoted 25 July of that year. He was taken prisoner by the Bolsheviki, but liberated, through the intervention of the Pope and permitted to go to Rome in 1920. The archdiocese has the privilege of three suffragan bishops, residing at Mohileff, Polotsk and Livonia, but at present there is only one, Most Rev. John Felix Cieplak, titular Archbishop of Acheida, who resides at Mohileff. Mohileff is the primatial see of Russia and the

metropolitan for all the bishoprics of the Latin Rite, and is the largest archdiocese in the world, comprising three quarters of European Russia and all of Asiatic Russia. It embraces a Catholic population of 747,709, and according to 1920 statistics comprises 171 parishes, 56 filial parishes, 324 secular and 4 regular clergy.

Molfetta, Terlizzi and Giovianzzo, DIOCESE OF (MELPICHTENSIS, TERLITIENSIS AND JURENACENSIS; cf. C. E., X—434a), in the province of Bari, Southern Italy, directly subject to the Holy See. These sees are filled by Rt. Rev. Pascale Gioia, appointed 30 September, 1921, to succeed Rt. Rev. Giovanni Jacono, transferred to Caltamisetto 18 March, 1921; the dioceses, although united, each preserves its own rights. According to 1920 statistics Malfetta has 4 parishes, 70 secular and 9 regular clergy, 150 seminarians, 7 Brothers, 10 Sisters and 15 churches or chapels; it comprises the city and commune of Malfetta, a territory of some 50,000 inhabitants. Terlizzi counts 2 parishes, 40 secular and 2 regular priests, 16 churches or chapels and a population of 24,100. Giovinazzo comprises 2 parishes, 37 secular and 6 regular clergy, 34 churches or chapels, 6 Brothers, 24 Sisters and 12,150 inhabitants.

Monaco, principality and diocese, situated on the Mediterranean Sea, covers an area of eight square miles and comprises the towns of Monaco, La Condamine, and Monte Carlo, with a total population (1913 census) of 22,956.

The present ruler, Prince Albert III, was an absolute ruler until 1911, when on 7 January a constitution was promulgated which provides for a National Council elected by universal suffrage and vote by ballot. The Government is carried out under the authority of the Prince, by a Ministry assisted by a Council of State. The legislative power is exercised by the Prince and the National Council, which consists of 21 members elected every four years. The territory of the principality is divided into three communes administered by municipal bodies, in the election of which women are entitled to take part. It has its own coinage (it issues only 100 franc pieces), which is current since 1876 in all the states of the Latin union, and also issues its own postage stamps and has its own flag.

In 1887, by the Apostolic letter of His Holiness Leo XIII, the principality was erected into a diocese directly subject to the Holy See and Mgr. Bonaventure Theuret was appointed its first bishop. He died 11 November, 1901, and the see was vacant, administered by the vicar capitular, Mgr. Guyotte, until 1903 when Rt. Rev. Jean-Charles Arnal du Curel was appointed second bishop of the see. Bishop Curel died 5 June, 1915, and was succeeded by Rt. Rev. Victor-Augustin Vié, born at Escrennes 1849, preconized Bishop of Monaco 8 May, 1916, died 10 June, 1918. After Bishop Vié's death the see was again vacant, administered by the vicars capitular, Leon Pauthier (1918-20) and Lazare Perruchot (1920). On 16 December, 1920, the present incumbent, Rt. Rev. Georges-Prudent-Marie Bruley des Varennes, was appointed bishop and took possession of the see 25 January, 1921.

By a decision of the Congregation of the Consistory 6 May, 1921, the Archdiocese of Aix was constituted the court of appeal for the Diocese of Monaco, which, though still remaining directly under the Holy See, has been reattached, for its provincial councils, to the metropolitan province of Aix.

The religious orders established in the diocese are: men, Carmelites, Friars Minor, Jesuits, Clerks Regular of the Mother of God, Fathers of the Holy Ghost and Christian Brothers; women, Sisters of the Infant Jesus, Sisters of Bon Secours, Daughters of Charity of St. Vincent de Paul, Dominican Sisters, Sisters of the Holy Rosary, and Sisters of the Blessed Sacrament. The Christian Brothers have charge of 3 communal schools: 1 at Monaco with 307 students, 1 at La Condamine with 402 students, and 1 at Monte Carlo with 480 students; the Sisters of the Infant Jesus also conduct a communal school in each town, and in addition to these they have 1 boarding school with 145 pupils and 3 day schools at Monaco with 145 pupils, 1 at La Condamine with 100 pupils, and 1 at Monte Carlo with 114 pupils. The charitable institutions comprise 3 infant asylums with a total number of 220 children, 1 orphanage and industrial school under the Daughters of Charity, 1 orphanage, industrial school and school under the Dominicans, and 1 nursery and dispensary under the Daughters of Charity. Various archconfraternities are organized in the diocese, of Penitents, of Our Lady of Assistance, of Christian Mothers, of the Holy Rosary and Third Order of St. Francis.

Among the prominent clergy deceased in recent years are: Mgr. J. B. Guyotte, vicar capitular (d. 1915); Mgr. J. Baud (d. 1917); Mgr. Pierre Mercier (d. 1918); Rev. Demetrius Giannecchini (d. 1919), and Mgr. Léon Pauthier (d. 1920).

Mondoñedo, DIOCESE OF (MINFONIENSIS; cf. C. E., X—477a), suffragan of Compostela, Spain. The present bishop is Rt. Rev. Juan José Solis y Fernández, consecrated 1907. The diocese has an area of 1622 square miles, 603 parishes divided into 27 arch presbyterates, 403 priests, 410 churches, 512 chapels or sanctuaries, 27 convents, 57 members of religious orders of men, and 213 Sisters. The Catholic population is 275,000.

Mondovi, DIOCESE OF (MONTIS REGALIS IN PEDEMONTE; cf. C. E., X—478a), suffragan of Turin, Italy. The present bishop is Rt. Rev. Giovanni Battista Ressia, elected 1897. The Catholic population of the diocese is 170,400. There are 150 parishes, 490 secular priests, 145 seminarians, 12 Brothers, 135 Sisters, 20 regular priests and 1760 churches and chapels.

Mongolia, CENTRAL, VICARIATE APOSTOLIC OF (MONGOLIAE CENTRALIS; cf. C. E., X—482b), in China, with residence at Si-wan-tse, contains a Catholic population of 46,867 and is entrusted to the Congregation of the Immaculate Heart of Mary (Scheutveld). The vicar apostolic, Rt. Rev. Jerome Van Aertseler, b. at Hoogstraeten, Belgium 1 November, 1845), titular Bishop of Zarai, has filled this see since 1898. The vicariate numbers (1921) 52 districts, 52 missions with resident priests, 297 stations, 181 churches and chapels, 40 European priests of the Congregation of Scheutveld, 24 native priests (secular) 4 convents for women, 1 seminary with 57 seminarians, 1 college for boys with 90 pupils, 1 for girls with 40 pupils, 28 Franciscan Missionaries of Mary, 267 teachers and catechists (men), 162 (women), 11,135 catechumens, 136 schools for boys, 99 schools for girls, 11 refuges with 541 inmates, 10 orphan asylums with 1495 girls.

On 15 November, 1914, Rt. Rev. Edward Ter Laak was consecrated as coadjutor.

Mongolia, EASTERN, VICARIATE APOSTOLIC OF (MONGOLIÆ ORIENTALIS; cf. C. E., X–479b), erected 21 December, 1883, by Leo XIII, who divided Mongolia into three vicariates apostolic, Eastern, Central, Southwestern. The vicariate is entrusted

to the Belgian Missionaries of the Congregation of Scheutveld, and embraces the province of Jehol, part of the province of Chi-li lying without the Great Wall, and part of the province of Mukden commonly called Pien. It is bounded on the south by that part of the province of Chi-li beyond the Great Wall; on the west by the vicariate of Central Mongolia; and on the north and east by Manchuria. The climate is severe and dry, especially in the north; in the southern part the heat of the summer and the cold of the winter are intense. Epedimics are frequent, especially typhoid, scarlet fever, influenza, bubonic plague and pneumonia. Many of the newly arrived missionaries succumb to typhoid. The vicariate is divided into 3 districts and subdivided into 25 residences (churches with resident missionaries), whence the priests administer to 151 Catholic centers (single congregations composed of 30 or more members), and to 1581 affiliated localities (with less than 30 Catholics in a single congregation). The total population approximates 5,000,000; the total Catholic population (July, 1921) is 35,031 Chinese. The secular priests are Chinese and number 15; the regular priests (Congregation of Scheutveld) number 38, and are assisted by 1 lay brother. There are 70 churches and chapels, 1 convent for Chinese Brothers of the Sacred Heart, 1 convent for Chinese women living in community, 1 seminary with 29 seminarians, 2 colleges for boys with 138 students, 2 normal schools for girls with 51 pupils, 55 elementary schools for boys with 1360 pupils and 66 for girls with 1641 pupils, 76 catechetical centers with 2627 catechumens, 1 home for men with 32 inmates, and 1 for women with 18 inmates, 14 orphanages with 676 children, 81 orphans in the care of nurses, and 20 in the care of Catholic families. The number of orphans adopted yearly is 127. The sect of Nai-li-ti on 17 November, 1891, martyred Fr. Petro Sin and 60 neophytes and burnt the churches at Pakow and Sanshekiatze. In 1900 the Boxers laid waste the entire vicariate with fire and sword. Fr. Joseph Segers, at the age of thirty-two, at the command of the sub-prefect of Lwanpinghsien, was buried alive for the Faith; his cause has been introduced at Rome.

The following are the more recent events of note: 1908, founding of 2 new residences, in Chan-wan-tzen and Kong-ye-fu; 1909, founding of the college for boys in Hata; 1910, founding of a new residence in Ta-ing-tzen in Barin; 1911, epidemic of pneumonia; proclamation of Mongolian independence; 1912, rebellion of the soldiers in Chao-yang-fu; the destruction by fire of the college for boys at Sung-shu-tsoei-tze; battle between Mongolians and Chinese with the latter the victors; 1913, rebellion of the soldiers in Jehol; victory of the Mongolians over the Chinese; Chinese soldiers despoil the church, residences and settlement of Ta-ing-tzen in Barin, and after dispossessing the missionaries and more than 1000 Catholics force them to seek refuge among the churches of the south; 1914, building of the church in Kongil-fou; 1916, founding of a home for aged women in Sung-shu-tsoei-tze; erection of three new residences in Choei-zen-chan, Fang-chenn, and Fong-ning-hein; 1918, famine in Chao-yang-hien; building of the church of Taing-tzen in Barin; 1918–19, death of eight missionaries; 1920, deaths of four missionaries; 1920–21, great famine in Chao-yang-hien.

Since the year 1908 death has claimed from the vicariate eighteen missionary priests, sixteen Europeans, and two Chinese, among whom were the following: Wilhelm Meyer (1838–1909), labored among the missions of the vicariate for forty-three years, delegate of Eastern Mongolia to the general congregation of his order in Europe; Albert Botty (1875–1919), called from the vicariate to become superior general of his order and being forced to resign through sickness returned to the missions as professor of theology in the seminary; John Vyt de Willegen (1866–1911), for nineteen years among the missions of the northern district, of which he was finally elected superior; Ernest G. van Obberge (1875–1919), director of the southwestern district, whose labors of twenty-one years in the vicariate resulted in many converts; Patrick Tcheng (1841–1919), a zealous missionary for forty-three years; Marcus Tchao (1869–1920), dedicated to the work of the missions for twenty-one years, rector of the residence of Liukiatze, cruelly put to death by the pagans. Among the laity recently deceased is Joseph Tchang-tchenn-tong, catechist in Chao-yang-hien, whose zeal converted many and whose counsel was sought by both the lowly and prominent, elected president of the council of the civil prefecture, appointed mandarin by the Manchurian government.

Mongolia, Southwestern, Vicariate Apostolic of (Mongoliæ occiduo-meridionalis; cf. C. E., X—482b), in China, with residence at Eul-che-se-king-ti, is entrusted to the Congregation of the Immaculate Heart of Mary (Scheutveld). This mission has an approximate population of 2,000,000, of whom 32,072 are Christians, and 16,004 catechumens. Having been modified again 12 December, 1914, it now comprises the territory in the ring formed by the Yellow River and the Great Wall. The vicar apostolic, Rt. Rev. Ludovic Van Dyck, b. 21 January, 1862, ordained 30 May, 1885, was appointed 12 August 1915, titular Bishop of Abbir and Vicar Apostolic of Southwestern Mongolia, consecrated 22 January, 1916. The 1921 statistics credit the vicariate with 187 Christian communities, 33 residences, 154 churches and chapels, 42 European and 6 native priests, 72 native nuns, occupied in the hospitals and schools, 165 instructors and catechists (men), and 126 women instructors, 1 seminary with 2 seminarians, 4 students of philosophy and 42 Latinists, 3 colleges with 120 students, 1 normal school for girls with 21 students, 37 primary schools for boys with 1122 pupils.

Events of special importance include: from 1911-12 the war occasioned on the declaration of the Republic, the massacre of the missionaries and the Christians by the Ko-lao-hoei sect in 1912; the great famine from 1915-1916; the influenza epidemic from 1917-1918, which caused great ravages.

Monopoli, Diocese of (Monopolitana; cf. C. E., X—497a), in Italy, dependent directly on the Holy See. The present bishop is Rt. Rev. Agostino Migliore, consecrated titular Bishop of Domitiopolis in 1918 and transferred to Monopoli in 1920. The Catholic population of the diocese is 62,503. There are 8 parishes, 137 secular priests, 10 seminarians, and 29 churches and chapels.

Monreale, Archdiocese of (Montis Regalis; cf. C. E., X—508a), metropolitan see in the Province of Palermo, Sicily. The present archbishop is Rt. Rev. Antonio Augusto Intreccialagli, O. C. C., b. 1852, consecrated Bishop of Caltanisetta in 1907, promoted titular Archbishop of Sardica, and coadjutor of the Archbishop of Monreale in 1914, succeeded to the see in 1919 upon the death of Bishop Lancia di Brolo. The Catholic population of the archdiocese is 228,600. There are 30 parishes, 352 secular priests, 66 regular priests, 120 seminarians, 29 Brothers, 94 Sisters, and 218 churches and chapels.

Mont-Laurier, Diocese of.—Erected 26 April, 1913, by separation from the Diocese of Ottawa. The first bishop, François Xavier Brunet, born at St-André d'Argenteuil 27 November, 1868, ordained 1893, elected bishop of Mont-Laurier 6 August, 1913, died in Montreal 7 January, 1922, and was buried in his cathedral at Mont-Laurier 11 January following. Rev. J. E. Limoges, curé of St. Jovite, is administrateur *Sede Vacante.* The Catholic population is 38,969; the secular priests number 53 and regular priests 13. There are 42 parishes and 42 churches with resident priests, 10 missions with churches, 3 monasteries for men and 7 for women, 1 convent for men and 7 for women, 1 seminary with 13 seminarians and classical college attached with 140 pupils, 217 parochial schools, 1 high school, 7 academies, 1 training school, 1 asylum. The Society of Saint Joseph exists among the clergy. For the laity there are the following associations: Ladies of St. Anne, Union of St. Joseph, French-Canadian Artisans, Catholic Foresters, League of the Sacred Heart. The Government contributes to the support of Catholic institutions.

Montalcino, Diocese of (Ilcinensis; cf. C. E., X—513b), in Italy, dependent directly on the Holy See. The present bishop is Rt. Rev. Alfredo del Tomba, consecrated 1909. The Catholic population of the diocese is 39,150. There are 34 parishes, 74 secular priests, 3 regular priests, 10 seminarians, and 85 churches and chapels.

Montalto, Diocese of (Montis Alti; cf. C. E., X—516a), suffragan of Fermo, Italy. The present bishop is Rt. Rev. Luigi Ferri, consecrated 1911. The Catholic population of the diocese is 33,500. There are 33 parishes, 75 secular priests, 3 regular priests, 18 seminarians, and 97 churches and chapels.

Montana.—The area of the State of Montana is 146,997 square miles. The population in 1920 was 548,889, an increase of 46 per cent over that of 376,653 in 1910. Of this 31.3 per cent was urban; 64.5 per cent was rural. There were 605,289 native whites (440,640 of native parentage, 101,910 of foreign parentage, 62,919 of mixed parentage), and 93,620 foreign born. The Indians number 10,956, the Chinese 872, and the Japanese 1074. The percentage of illiteracy was 2.3 for the whole State. The largest cities are Butte 41,611; Great Falls 24,121; Billings 15,100; Helena 12,037; Missoula 12,668.

Economic Conditions.—There are 57,677 farms in the State, with an acreage of 35,070,656. In 1919 Montana raised 7,799,647 bushels of wheat on 1,698,531 acres; 2,583,908 bushels of oats on 191,096 acres; 346,972 bushels of barley on 75,979 acres; 73,824 tons of sugar beets on 8600 acres. The number of farms irrigated was 10,807, or 18.7 per cent, the capital invested being $52,143,363. In 1917 copper to the value of $74,928,283 was produced, silver to the value of $10,817,589, and gold to the value of $3,517,253. The number of cattle in the State is in excess of 200,000; the annual production of wool is about 17,000,000 pounds. Manufacturing is on the increase, for in 1919 there were 1290 establishments, as against 939 in 1914. The number of persons engaged were 20,692; the capital invested $137,476,277; value of products $166,664,518. The principal products were flour and gristmill products, and lumber and timber products; important industries are car and general repair shop construction, and meat packing. The bonded debt of the State in 1921 was $2,852,588; the assessed valuation of real property $1,271,722,246; of personal property $396,301,869. There were in 1918 4913 miles of main line of railway, 205 miles of double track main line, and 1594 miles of branches, etc.

Education.—The State laws governing private and parochial schools are as follows: No public money shall be used in support of any school controlled in whole or part by any sect. Such property as may be used exclusively for educational purposes may be exempt from taxation. Teaching certificates are issued only to citizens or declarants. Any accredited high school may establish normal training courses. In 1920 the 3619 public elementary schools had 5305 teachers and 111,721 enrolled pupils. In the 178 public high schools there were 910 teachers and 14,517 pupils. The school expenditure was $12,904,270. The average monthly salary paid to male teachers in 1917 was $104, and to female teachers $70. The College of Agriculture and Mechanic Arts at Bozeman, the School of Mines at Butte, the Normal School at Dillon, and the State University at Missoula (founded in 1895) constitute the University of Montana. In 1919 the State university had 1134 students and 65 instructors, and an income from the State of $280,000, the sum of $60,000 being appropriated for new buildings. According to the Russell Sage Foundation Report (1920) Montana stands first among all the States in percentage of school population attending school, in average number of days, attendance by each child of school age, and in expenditure per pupil for purposes other than teachers' salaries.

Religion.—According to the United States census of 1916 there were in the State: Catholics 78,113; Methodist Episcopalians 13,872; Presbyterians 6792; Episcopalians 4607; Baptists, North Convention, 4073; Lutherans 9129; Servian Orthodox 2700; Congregationalists 3841; Disciples of Christ 3719; Latter Day Saints 1460; all other denominations 9259. For Catholic religious and educational statistics see Helena, Diocese of, and Great Falls, Diocese of.

Recent Legislation.—In 1911 a white slave law was passed, juvenile courts established, and a tuberculosis sanatarium provided for. In 1913 a corrupt practice law went into effect, and in 1917 an eight-hour day law for women was passed. In that year attorneys were required to pay a license fee. Changes were made in the mode of elections, in the taxation laws, and in the mining laws. The Prohibition Act was ratified on 19 February, 1918, and the Federal Suffrage Act on 30 July, 1919.

History.—As a result of the election in 1916 the distinction came to Montana of being the first State to send a woman to Congress, Miss Jeannette Rankin, of Missoula, being chosen. In 1917 Frank Little, organizer and agitator for the Industrial Workers of the World, came to the State to organize a strike in the mines. The State authorities were about to prosecute him when he was lynched at Butte.

During the European War Montana contributed 36,293 soldiers, or .97 per cent of the United States Army. The State members of the national guard joined the 41st Division at Fremont, California, and those of the national army the 91st Division at Camp Lewis, Washington. The summary of casualties among the Montana members of the expeditionary force was as follows: deceased, 13 officers, 921 men; prisoners, 2 officers, 37 men; wounded, 43 officers, 2426 men.

Montaubon, Diocese of (Montis Alrani; cf. C. E., X-524c), Tarn-et-Garonne (France) is suffragan of Toulouse, comprises a Catholic population of 160,000 French and a few hundred Spaniards. The bishop, Rt. Rev. Pierre Marty, b. 31 October,

1850, at Beaumont, professor at the upper seminary in 1883, titular chancellor in 1888, appointed titular Bishop of Acmonia 4 August, 1907, and coadjutor at Montaubon, consecrated 21 September, proclaimed 19 December following, to succeed 10 January, 1908, Mgr. Adolphe Josué Frédéric Fiard (b. 12 December, 1821; d. 10 January, 1908).

There are, according to 1922 census: 327 parishes, 335 churches, 340 secular priests, 10 regulars considered as diocesan missionaries, 14 congregations of women, contemplative or hospitaler in 37 houses, convents, hospitals, and orphanages; 2 seminaries, upper and lower, with 22 seminarians in the upper and 65 in the lower seminary, 1 college for boys with 26 teachers and 270 boys, 2 for girls with 25 teachers and 205 pupils, 119 elementary schools with 41 men and 208 women instructors, with 1412 boys and 3134 girls, 1 home for men (La Bastiolle), 10 orphan asylums, 16 hospitals, 1 refuge, 1 day nursery. The departmental prison has an official chaplain. Three societies are organized among the clergy: Society of St. John the Evangelist (for defunct priests), Priests Adorers, Apostolic Union; among the laity: Catholic Union, Catholic Youth, Patronages of boys and girls. "La Croix," of Tarn-et-Garonne, "Catholic Bulletin" (Semaine religiuse), and the "Parochial Bulletin" are published in the diocese.

In June, 1921, Mgr. Marty ordained the former colonel of the artillery Rollin, officer of the Legion of Honor, *croix de guerre*, and the son-in-law of the former senator from Tarn-et-Garonne, Count Henri Delbreil.

Monte Cassino (cf. C. E., X–526d), a Benedictine abbey nullius of the Cassinese Congregation, in the province of Caserta, Italy, with an extensive territory comprising 58 parishes, 214 churches, and a population of 130,000, with 90 secular priests. The present abbot is Dom Gregorio Diamare, born 1865, professed 1888, ordained 1891, claustral prior 1908, elected Archabbot of Monte Cassino 1909, and president of the Cassinese Congregation 1915. The community of Monte Cassino numbers 26 priests, 2 clerics, and 21 lay brothers. The total number of students in the college is 100, and there are 50 clerics in the seminary. A monastery of Benedictine Nuns, with a community of 15 Sisters, is under the jurisdiction of Monte Cassino.

Monte Oliveto Maggiore, Abbey Nullius of (S. Mariae Montis Oliveti Majoris; cf. C. E., XI—245a), in the province of Siena, Italy, dependent directly on the Holy See. The abbey was the birthplace of the Olivetans, and was founded in 1313 by St. Bernard Tolomeo. The Piccolomini family increased the resources of the abbey, the abbey church being one of the most remarkable in Italy. The abbey was declared exempt from the jurisdiction of the Bishop of Piacenza and erected as an abbey nullius by Clement XIII, 18 Jan., 1765, confirmed as such by Leo XIII in 1899. The present abbot nullius is Dom Mauro Parodi, b. 1856, became abbot 10 Sept., 1917.

Monte Vergine, Abbey Nullius of (Montis Virginis; cf. C. E., X—538d), a Benedictine abbey of the Cassinese Congregation of Primitive Observance, situated in the province of Avellino, Italy. The present abbot nullius is Dom Ramiro Marcone, b. 1882, professed 1898, ordained 1906, became abbot in 1918. The abbey nullius comprises 7 parishes with 9000 souls and 27 secular priests. There are 16 clerics in the seminary. Dependent on the abbey are 3 convents of Sisters. In the Benedictine abbey there are 9 priests, 9 clerics, 3 novices and 8 lay brothers.

Monteagudo, Anna de los Angeles, saintly Dominican religious, b. at Arequipa, Peru, in 1602; d. there on 10 January, 1686; daughter of Sebastiano and Francisca (de León) Monteagudo. She was educated in the Dominican convent of St. Catherine of Siena, Arequipa, and later, after overcoming the objections of her parents, she entered the same order, where she reproduced the life of virtue of her sainted countrywoman, Rose of Lima. In 1648 she was appointed mistress of novices, and after a life of virtue she died in the odor of sanctity in her eighty-fourth year. The cause of her canonization was introduced at Rome on 13 June, 1917.

Montefeltro, Diocese of (Feretrana; cf. C. E., X—528d), in the province of Urbino, Italy, suffragan of Urbino. The present bishop is Rt. Rev. Raffaele Santi, b. 1863, elected 1912. The Catholic population of the diocese is 60,350. There are 121 parishes, 173 secular priests, 30 regular priests, 20 seminarians, 24 brothers, 96 Sisters, and 260 churches and chapels.

Montefiascone, Diocese of (Montis Falisci; cf. C. E., X—529a), in the province of Viterbo, Italy, dependent directly on the Holy See. The present bishop is Rt. Rev. Giovanni Rosi, b. 1872, elected 1910. The Catholic population of the diocese is 30,000. There are 17 parishes, 69 secular priests, 16 regular priests, 50 seminarians, 12 Brothers, 80 Sisters, and 77 churches and chapels.

Montenegro. See Jugoslavia.

Montepulciano, Diocese of (Montis Politiani), in the Province of Siena, in Tuscany. The diocese is directly subject to the Holy See. Its bishop, Rt. Rev. Giuseppe Batignani, born in the diocese of Siena in 1856, who came to this see 28 November, 1898, died 9 November, 1921. The population of the diocese numbers about 16,000. There are 18 parishes, 26 churches, 1 monastery (Capuchin), 1 convent for men, 30 secular and 6 regular priests, 3 Brothers, 12 Sisters, 1 diocesan college with 35 students, a conservatory for women with 5 teachers and 20 students, 1 normal school with 8 teachers and 40 students, an elementary school with 18 teachers, 1 asylum, and 1 hospital. During the World War the diocese contributed its quota of priests and men to the army, while the laity and clergy at home took an active part in Red Cross and other war work.

Monterey and Los Angeles, Diocese of (Montereyensis et Angelorum), comprises the lower part of the State of California. Right Rev. Thomas James Conaty, who filled this see from 27 March, 1903, died at Coronado, Cal., 18 September, 1915, and was succeeded by the present incumbent, Rt. Rev. John J. Cantwell. Bishop Cantwell was born at Clonmel, Tipperary, Ireland, in 1874, made his studies at the college of St. Patrick at Thurles, was ordained 1899, became vicar general of San Francisco and was appointed Bishop of Monterey and Los Angeles 21 September, 1917. During the World War this diocese sent four chaplains overseas, three others took charge of local encampments, and a good proportion of the men of the diocese went into the service, while the activities of those at home received the commendation of State officials.

The Catholic population has kept pace with the general growth of Southern California, and has increased from 60,000 in 1910 to 190,000 in 1921. New parish schools, Catholic high schools for girls and religious communities have been established in the diocese. The religious communities found here at present are: men, Benedictines,

Franciscans, Vincentians, Jesuits, Redemptorists, and Christian Brothers; women, Sisters of the Immaculate Heart of Mary, Sisters of Mercy, of the Good Shepherd, of the Visitation, Little Sisters of the Poor, Missionary Sisters of the Sacred Heart of Jesus, Daughters of Charity of St. Vincent de Paul, Sisters of St. Joseph of Carondelet, Presentation Sisters, Sisters of St. Dominic, of the Holy Cross, of the Blessed Sacrament, of the Precious Blood, of the Holy Names of Jesus and Mary, and Sisters of Notre Dame.

By 1921 statistics there are 164 parishes, 284 churches, 120 missions, 60 mission stations, 8 convents for men, 12 for women, 225 secular and 90 regular priests, 160 Sisters, 1 Franciscan seminary with 54 seminarians, besides 80 diocesan seminarians in other seminaries, 1 college for men with 11 teachers and 420 students, 1 college for women with 18 teachers and 280 students, 10 high schools with 45 teachers and 650 girls, 16 academies with 50 teachers, 40 elementary schools with 110 teachers and 15,000 pupils, 1 industrial school with 6 teachers and 114 students. The charitable institutions include 3 homes for the aged, 8 orphanages, 7 hospitals, 1 settlement house, and 4 day nurseries in Los Angeles. The orphanages receive some aid from the State, and the Sherman Indian School, county hospitals, and the soldiers' home permit the priests to minister in them. The Eucharistic League is established among the clergy, and the Holy Name, National Catholic Welfare Council, and other societies among the laity. A diocesan paper, "The Tidings," is published.

Montesclaros, DIOCESE OF (MONTESCLARENSIS; cf. C. E., XVI—36a), suffragan of Diamantina, Brazil. The first and present bishop is Rt. Rev. João Antonio Pimenta.

Montevideo, ARCHDIOCESE OF (MONTISVIDEI cf. C. E., X—539b), in Uruguay. This see was vacant from 26 September, 1908, when Most Rev. Marien Soler died, until the appointment of the present incumbent 3 July, 1919. Archbishop Soler was the third bishop and first archbishop of this see, and also governed the dioceses of Salto and Mélo which are united to the archdiocese. The appointment of a new archbishop was delayed by political troubles and during the vacancy Rt. Rev. Richard Issa, titular Bishop of Anemurium, was appointed administrator. The see is now filled by Most Rev. Juan Francisco Aragone, who was born in Carmelo, Uruguay, in 1883 and served as visitor of the diocese of Salto until his appointment. By a Consistorial decree of 17 June, 1921, a metropolitan chapter was erected here. According to 1920 statistics this territory includes a Catholic population of 964,577, of whom 273,655 are Catholics in the province of Montevideo; it comprises 46 parishes, 7 filial parishes, 122 priests and about 500 churches and chapels.

Montpellier, DIOCESE OF (MONTIS PESSULANI; cf. C. E., X—545a), suffragan of Avignon, France. The diocese has had 76 bishops, the last bishop being Cardinal de Cabrieres (q. v.) who died 21 Dec., 1921. At present the see is vacant. The Catholic population of the diocese is 480,484, of whom 80,230 are in the city of Montpellier. There are 43 first class parishes, 103 succursal parishes, and 27 vicarages formerly supported by the state.

Montreal, ARCHDIOCESE OF, metropolitan see of the ecclesiastical Province of Montreal, has as suffragans the five dioceses of Montreal, Saint-Hyacinthe, Sherbrook, Valleyfield, and Joliette, and comprises a Catholic population of 633,538, consisting largely of French Canadians, but with a considerable number of Irish as well as Italians, Polés, Lithuanians, Germans, Ruthenians, Syrians, Armenians, and Rumanians. The diocese of Montreal at the present time (1922) is under the direction of Mgr. Paul Bruchési, consecrated in 1897, assisted by an auxiliary bishop, Rt. Rev. Georges Gauthier. Bishop Gauthier is the successor of Mgr. Racicot, auxiliary bishop, and one time vicar rector of Laval University, d. 14 September, 1915. In 1918 Mgr. Martin, archdeacon of the diocese, died 10 July, and in 1919 the diocese lost two prominent clergymen by the deaths of Mgr. Emile Roy, vicar general (d. 7 April) and the Abbé Troie, superior of Saint Sulpice (d. 15 March).

During recent years this diocese has been the scene of a series of events which demonstrate its steady growth. In 1911 the foundation was laid for the College of St. Jean, and in 1917 the Franciscan Missionaries of Mary arrived in the diocese, followed in 1920 by the Capuchin Fathers. On 29 April, 1919, the cathedral of Montreal became a basilica, and by a Rescript of Benedict XV, on 8 May of the same year, Laval University was made the University of Montreal. During the World War 50,000 men from this territory went into the Canadian Army, and at least one-third of these were Catholic. The diocese gave seven military chaplains, and hundreds of its men were killed at the front while great numbers of others came home wounded.

The present statistics of the diocese show 170 parishes, 170 churches, 13 missions, 4 monasteries for men and 5 for women, 1 abbey for men, 548 secular priests and 362 regulars, 1738 Brothers and 6845 religious women. Under these different communities of women there are 9 mother-houses and 254 other institutions. The educational institutions under the direction of the Church are: 1 theological seminary with 297 students, 1 philosophical seminary with 160 students; the University of Montreal, which, in addition to the various university courses, has connected with it 1 high school with 148 students and 7 religious professors and 2 normal schools, one with 101 boy students and 10 teachers, the other with 249 girl students and 29 teachers. Independent of the university there are 12 professional schools, 424 elementary schools with 25,163 students, 74 model schools with 26,734 students, 70 academies with 31,975 students, 19 independent schools which receive financial aid from the Government, with 2732 students, and 44 which do not receive aid, with 6021 students.

In all there are 2391 religious teachers and 996 lay teachers. The charitable institutions include 55 asylums, 10 hospitals, 26 refuges, and 2 day nurseries, while a great number of the public institutions allow the priests of the diocese to minister in them. Among the clergy a society is organized for the study of social work, as well as associations for the Foreign Missionaries Seminary and the Union of Saint-Jean, an insurance association. Among the laity there are a number of societies formed in each parish, the principal ones being the Association of St. John the Baptist, the Catholic Association for Canadian Youth, and the Society of St. Vincent de Pau. The Catholic press in this diocese is very active, all the papers published in French being Catholic, and the Anglo-Protestant papers being usually in sympathy with the Church. The "Semaine Religieuse," edited by the archbishop, is the official organ of the diocese and has a circulation of many thousands.

Moravia. See CZECHOSLAVIA.

Moravian Brethren. See PLYMOUTH BRETHREN.

Mormons (cf. C. E., X—570c).—I. CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.—According to the United States reports for 1906 and 1916 this organization showed considerable growth in every particular in the United States during the decade. In 1916 it reported 403,388 members (as compared with 205,796 in 1906), 905 church edifices, and contributions of $1,192,980 for missions and benevolences. The total number of ministers was 4790. Foreign missionary work is carried on in Australia, Great Britain, the Netherlands, New Zealand, the Scandinavian countries, Switzerland, Mexico, Japan, India, the Society Islands, Africa, Samoa, and many islands of the Pacific. Missionary work in Germany, Austria, and Turkey, including Palestine, was discontinued during the war. In 1916 the church reported in the foreign fields 1183 missionaries, 4679 native helpers, and 75,450 communicants. The president of the Mormon church (1921) is Heber J. Grant.

II. REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.—The death of Joseph Smith, in 1844, was followed by the development of several factions among the Latter Day Saints. According to many it was one of these factions and not the original body which, under the leadership of Brigham Young, settled in Salt Lake City. According to this view the original body was scattered throughout the Mississippi valley. Some of these scattered members and a few congregations that had preserved their identity effected a partial reorganization in Wisconsin in 1853, which was afterwards completed under the name "Reorganized Church of Jesus Christ of Latter Day Saints." This organization claims to be the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter Day Saints. The chief point of doctrinal difference was the repudiation of the revelation of plural marriage. In 1860 they were joined by Joseph Smith, the son of the prophet. He was presiding officer until his death in 1914, when he was succeeded by his son. The headquarters of this church are now at Lamoni, Iowa, although the largest branch is at Independence, Mo.

The two bodies reported, in 1921, 1740 churches, 9790 ministers, and 494,388 members in the United States.

LA RUE, *Foundation of Mormonism* (New York, 1919); *Religious Bodies, 1916* (Washington, D. C., 1919); *Year Book of the Churches, 1920* (New York, 1922).

N. A. WEBER.

Morocco, VICARIATE APOSTOLIC OF; (cf. C. E., X—574b).—Morocco is the country which forms the northwest corner of Africa, formerly an independent sultanate but now occupied by Spanish and French troops. The country is today in an unsettled condition and there has been considerable fighting with the Moors in the Spanish zone, which lies on the Mediterranean; the French have a protectorate over a large part of the country and a small section in the extreme northwest which includes Tangier (Tanger), the most important port, is a neutral zone. The mission in Morocco (Marreucos) dates from the thirteenth century. In 1219 St. Francis of Assisi sent five of his order to evangelize the Moors. The five Franciscans were martyred in the city of Morocco (Marrakich) in 1220. For reasons completely foreign to the Franciscan order the mission suffered a short period of decadence but was restored in the year 1630 by the martyr St. Juan de Prado, from Andalusia. In 1677 the Franciscans were expelled by the Sultan Muley Ismael, but they returned in 1688 to take up their work. From that date the Mission continued to flourish until the secularization of the religious orders in Spain, when the Mission was almost extinguished, only two missionaries being left in Morocco. In 1859 the Mission was restored and a college was established in Cuenco for missionaries to the Holy Land and Morocco. This college was transferred in 1862 to Santiago de Compostella, where it exists today. With this aid the Mission experienced more favorable years, the prefecture apostolic was restored, and continued until 1908, when it was raised to a vicariate. Father Francisco Maria Cervera, O. F. M., who had been prefect since 1896 was made vicar and titular bishop of Fesseæ, with residence at Tangier.

The vicariate contains 22 quasi-parishes; 30 churches; 15 chapels and oratories; 42 stations; 1 convent with 13 religious; 69 regular priests (Franciscans); 100 secular priests (chaplains); 36 lay brothers; 158 Sisters; 9 schools for boys, 19 teachers, 1500 pupils; 8 schools for girls, 17 teachers, 1400 pupils; 4 schools for small children, 5 teachers, 200 pupils; 2 Franciscan Colleges for secondary education, 1 Marist, 1 Marianist; schools for catechists with 1186 pupils; 1 higher school in Tangier where the missionaries give a course in law, 3 hospitals. There are numerous schools sustained by the different Governments, some of which the missionaries visit and explain Christian doctrine to the students. There are numerous institutions for both sexes, ten of which are religious, the others are charitable and under the vigilance of the missionaries. There are numerous daily papers which have a Catholic character but are independent of the Mission. The Mission possesses a printing establishment, where many works of importance are printed and edited. The missionaries have also an official meteorological observatory.

The indigenous element of the country is composed of five distinct races, Moors, Arabs, Berbers, and negroes, who profess the religion of Mohammed, and the Jews. There are besides numerous foreigners of different European and American nationality. The area is about 496,990 square miles and the population is estimated at 10,000,000, which include 300,000 Hebrews, 100,120 Catholics, and the rest, excepting a few Protestants, are Mohammedans.

Among the recent missionaries of especial note who have died is Father José Tuchundi, prefect apostolic from 1877-96, an excellent religious, a worthy superior, diplomat and Arabist. He took part in numerous diplomatic errands, the most important of which was when he carried Sultan Muley Hassan's felicitations to Pope Leo XIII at his sacerdotal jubilee in 1888. He wrote many works concerning the Arabs, facilitating to the Spanish the study of their language. His funeral was attended by the consular and diplomatic services of the different nations and an immense crowd of Christians, Moors and Jews, who venerated him as a scholar and saint.

The French part of Morocco has been separated and entrusted to the French Franciscans, whose superior, Father Marie-Lucien Dane, is vicar general of that district for Mgr. Cervera.

Mossul (cf. C. E., X—598d), in Asia Minor, the seat of a Chaldean archdiocese, a Syrian diocese, and an Apostolic mission. The Chaldean patriarch, resident in Mossul, is His Excellency Emmanuel Joseph Thomas, b. 1852, ordained 1879, elected Bishop of Seerth 1890, promoted to the Chaldean patriarchate of Babylon 1900. In the Chaldean archdiocese there are 31,900 Catholics, 46 secular

priests, 39 regular priests, 27 churches and chapels, 17 schools, and 2 stations. The Syrian bishop is Rt. Rev. Gregory Peter Habra, b. 1856, elected 1901, succeeding Bishop Bermi, deceased. In the Syrian diocese there are 7100 Catholics, 50 priests, 20 religious, 2 convents, 20 churches, 10 schools for boys and 5 schools for girls. The Apostolic mission is confided to the Dominicans. The superior, Dom Berre, O.P., appointed 1907, was transferred in 1921 to the Latin Diocese of Bagdad. A new superior has not yet been appointed. Under the Latin Rite there are about 53,000 Catholics, administered to by 23 Dominican priests.

Mostar and Markana-Trebinje, DIOCESE OF (cf. C. E., X—599c), in Herzegovina, Jugoslavia, formerly, with Bosnia, part of Austria-Hungary. The diocese of Mostar, suffragan of Serajevo, has also the title of Duvno, a former see, and the perpetual administration of the united sees of Markana and Trebinje. Rt. Rev. Louis Stephen Misic, O.F.M., b. at Gradiska, in this diocese, 10 November, 1859, was elected 29 April, 1912, and consecrated in Rome 18 June to succeed Mgr. Buconjic deceased. Mgr. Paschal Buconjic, O.F.M., Bishop of Mostar, who had labored for many years in the diocese, and Father Didaens Buntic, a scholar who had done a great deal for the orphans and poor boys of the diocese, have died since 1910.

The population is Croatian and for Bosnia-Herzegovina the religious allegiance is 827,051 Greek Schismatics, 583,233 Mohammedans and 437,778 Catholics. The Catholic population of the city of Mostar is 4079 from a total of 16,313, that of the diocese 149,000. There are 62 parishes, 32 churches, 2 missions, 3 Franciscan monasteries, 5 convents for women, 15 secular and 88 regular priests, 1 seminary, 2 colleges for boys and 2 for girls, 4 normal schools with 460 students, 2 industrial schools, 1 hospital, 1 day nursery, 1 political (twice a week) and 2 religious papers, a sacerdotal association, the Third Order of St. Francis and Marian Congregation for the laity. The Government pays 10 *dolar* a year for each pupil in the Catholic schools of the diocese. Nine new parishes, 9 parish churches and 5 orphanages have been erected since 1910.

Motu proprio (cf. C. E., X-602).—If a rescript in reply to a petition contains the clause *motu proprio,* it is valid, even when the petition did not tell the whole truth, but it is invalid if there was only one final cause advanced and it was false; however, even under such circumstances a dispensation from a minor matrimonial impediment is valid. A rescript granted *motu proprio* to a person who by canon law is disqualified from obtaining the favor in question, or if it is contrary to a legitimate local custom, private statute, or acquired right is ineffective, unless it expressly contains a derogating clause.

Moulins, DIOCESE OF (MOLINENSIS; cf. C. E., X—603d), in the department of Allier, France, suffragan of Sens. Rt. Rev. Emile-Louis Lobbedey, appointed to his see 5 August, 1906, was transferred to Arras 5 May, 1911, and his successor was appointed in the person of Rt. Rev. Jean-Baptiste Penon. Born in Simiane, France, in 1850, he was ordained in 1873, served as a professor at the lower seminary of Aix and the Catholic College, pastor, vicar general under Archbishop Gouthe-Soulard, and made an honorary canon and vicar capitular, denied the office of vicar general by the Government, named pastor-dean of St. Rémy of Provence in 1904, of St. Madeleine of Aix in 1906, and appointed bishop 8 May, 1911. The diocese comprises a Catholic population of 406,291, 31 parishes, 281 succursal parishes and 55 vicariates formerly supported by the state, (1920 statistics).

Mount St. Vincent, COLLEGE OF, was established in 1910 at the mother-house of the Sisters of Charity, at Mount St. Vincent under the direction of these Sisters. The institution was founded for the higher education of Catholic young women, and has a faculty of 19 professors and 8 associate professors with a member of the community as dean, and classified as follows: clergy 7, religious 8, lay 12. There are in all eight college buildings, including well equipped laboratories, gymnasium, library, museum, and art studios. The Most Rev. Patrick J. Hayes, D. D., Archbishop of New York, is president of the college. In 1921 the college registered 175 students, of whom 25 were graduated.

Mozambique, PRELATURE NULLIUS OF (MOZAMBICENSIS; cf. C. E., X—610d), in the Portuguese colonies of South Africa, directly dependent on the Holy See. The present Prelate Nullius is Rt. Rev. Joachim Pitinho, of the Friars Minor, to whom this territory is entrusted, appointed titular Bishop of Augusta 16 December, 1920. The statistics of 1920 credit the territory with 177,060 Catholics, 6 secular and 6 regular clergy, and 10 parishes.

Muenster, ABBEY NULLIUS OF, in Saskatchewan (Canada). This abbey was erected in 1892 under the name of Cluny, in Illinois, was transferred to Canada in 1903 under the name of St. Peter, and made an abbey 15 August, 1911. On 6 May, 1921, the Sacred Congregation of the Consistory dismembered the Diocese of Prince Albert and the "Colony of St. Peter," comprising fifteen townships with the parishes of Muenster, Humboldt, Annaheim, Dead Moose Lake, Fulda St. Benedikt, Leofeld, Bruno, Engelfeld and Watson, was formed into an abbey nullius and entrusted to the Abbot of the Benedictine Monastery of St. Peter, near Muenster.

The present administrator is Abbot-Ordinary Michael Ott, O.S.B., b. 18 March, 1870, professed 24 June, 1889, ordained 29 June, 1984, appointed abbot 23 July, 1919, made abbot *nullius* in May, 1921, proclaimed at the Sacred Congregation of the Consistory, 13 June following.

According to (1922) statistics there are: 12 parishes, 24 churches, 15 missions, 2 stations, 1 monastery for men, 1 abbey for men, 5 convents for women, 3 secular and 17 regular clergy, 5 lay Brothers, 54 nuns, 1 seminary, 1 college for men with 60 boys, 3 academies with 125 girls, 69 elementary schools with 85 teachers and 2500 pupils, 1 hospital (St. Elizabeth's Hospital). Associations organized among the laity: Knights of Columbus, Foresters, Volksverein. The Catholic periodicals published are: St. Peter's Bote, German Catholic Weekly, published by the O. S. B. of St. Peter's Abbey. The Catholic population numbers about 10,000 Germans, chiefly settlers from the United States.

Mulholland, ROSA. See GILBERT, LADY.

Mulry, THOMAS MAURICE, American banker and philanthropist, b. 1855, New York City, d. there in 1916. He was second son among fourteen children. Four of his brothers became priests in the Society of Jesus and a sister joined the Sisters of Charity. He was educated at St. Joseph's parochial school and De La Salle Academy. He became a contractor at the beginning of his business career, and in his maturer years he became an influential figure in banking, real estate, life insurance, religious and official circles. In 1906 he was elected President of the Emigrant Industrial Savings Bank, New York, one of the largest banks of its kind in the world, and held this position

until his death. He is perhaps most widely known for his work as an ardent worker in the St. Vincent De Paul Society, New York City, of which he became President, and of his general activities in charitable work of all kinds. He was a member of the Charity Organization Society of New York, of the State Board of Charities, of the Board of Managers and its president for many years, of the Manhattan State Hospital for the Insane; one of the founders and president of the Fourth State Conference (1903) of the New York State Conference of Charities and Correction, etc. He wrote a number of papers upon charitable matters, characterized by soundness of judgment, practicality, wide sympathy and a trenchant and lucid style.

Mun, Adrien-Albert Marie, Comte de, French statesman and orator, b. at Lumigny, Seine-et-Marne, on 23 February, 1841; d. at Bordeaux, on 6 October, 1914. The future modern crusader of the Church in France was the great-grandson of Helvetius, the materialist philosopher whose writings did so much injury to religion, but his mother was the saintly Eugénie de la Ferronnays, sister of Mme. Augustus Craven. He graduated from Saint-Cyr, served in the cavalry in Algeria and was decorated for bravery in the Franco-German War, in which he was captured. While imprisoned at Aachen with his fellow-officer, René de la Tour du Pin, he heard with deep interest of Bishop von Ketteler's social work. After his release he was adjutant to the military governor of Paris during the Commune. Reflecting on the horrors he was witnessing, he blamed these fundamentally on the neglect by the rich and the educated of the social duties imposed on them by the Christian Law. His Catholic patriotic soul was stirred; henceforth his life and talents were devoted to two objects: to save France from being undermined by the anti-militarists and anti-clericals and to strengthen it to resist future aggression; and the social regeneration of France and the betterment of the workers by activities and legislation based on Christian principles. In 1872 with La Tour du Pin and Eugéne Meignen, he founded at Belleville the first of the famous *Cercles Catholiques d'ouvriers* (Catholic workingmen's clubs), in which the workers could meet for social enjoyment and also participate in lectures and conferences on social and religious topics, the programme and principles of which were set forth in their review, "L'Association catholique." Under the influence of de Mun and Léon Harmel, the Council of studies of the *Cercles catholiques* gradually advanced beyond the Le Play and Périn conservative schools of Catholic sociology, emphasizing the necessity of social legislation, approaching the programme of the German, Austrian and Swiss Catholics. They were subjected to a very vigorous attack by the Périn school aided by Mgr. Freppel for some years, but finally the de Mun-Council of Studies program was approved by the International Congress of Catholic sociologists at Liège in 1890.

To give himself up to this work de Mun resigned from the army in 1875 and was elected from Pontivy (Morbihan) in 1876 as deputy to the French Chamber, where he was to reveal his intense patriotism and his great oratorical gifts for so many years. He has the glory of initiating beneficial legislation for the working-class, even before the Swiss Government invited the nations to confer on this matter. He is found advocating legislation to bring about the joint association of labor and capital as early as 1872; the Sunday day of rest, old age pensions and sickness insurance in 1886; the eight-hour day, prohibition of child labor, the forbidding of woman labor in certain unhealthy and dangerous work in 1889. How conformable his social programme was with the principles of Christian morality and justice is apparent from the fact that so many of his proposals find expression in the programme of reform laid down by Pope Leo XIII in his Encyclical "Rerum Novarum" (cf. Moon, *op. cit. infra*, 163–65). He unhesitatingly accepted the Encyclical of Leo XIII in 1892, directing Catholics to accept the Republic as a *fait accompli,* this act cost him his seat at Pontivy, but he was soon returned to the Chamber from Morlaix (Finistère). In 1897 he was elected to the French Academy. In 1901 he became vice-president of the new Popular Liberal Party, which the religious intolerance of Waldeck-Rousseau's Government had forced the Social Catholic deputies to found in order to safeguard democratic political liberty and carry out their plan of Christian social legislation. He continued to warn the Socialists and the pacifists, who were the mainstay of the anti-clerical politicians, that while they could find time to attack religion and destroy the Catholic schools they were not only neglecting the opportunity of aiding the workingmen but by their unpatriotic policies were rapidly bringing about the collapse of France. Filled with patriotism, he declared to them that Agadir, Algeciras, Tangiers and Casablanca proved that war with Germany was inevitable, and that they were neglecting preparations. It was only shortly before the cataclysm, however, that the government listened to his warnings. When old age rendered public speaking more difficult for him, de Mun redoubled his efforts with his pen. When the war began his daily articles in the Écho de Paris nerved his countrymen, and his cheery messages to the soldiers in the midst of the initial disasters, inspired them with the thought that they had still God and Joan of Arc with them; and with the Marne victory, he announced to them that their final triumph was assured. He died four weeks later just after penning his last daily message of hope. Among Comte de Mun's published works are: "Discours et écrits divers" (7 vols.); "Ma vocation sociale": and "Combats d'hier et d'aujourd'hui"; "Contre la séparation"; "La loi des suspects"; "Les congrégations religieuses devant la Chambre."

Giraud, *Un grand Frangais;* de Grandmaison, *Le Comte Albert de Mun* in *Etudes* (CXLI), 25–52; Browne, *A Modern Crusader* in *The Catholic World* (Dec., 1921), 370–80; Moon, *The Labor Problem and the Social Catholic Movement in France* (New York, 1921).

Munich, University of.—The number of matriculated students at the University of Munich during the Winter term 1920–21 was 8395, of whom 897 were women. To these may be added 1030 non-matriculated auditors (*hörer*) and 230 non-matriculated women auditors (*horerinnen*). The total number of students was 9565.

Munich-Freising, Archdiocese of (Monacensis et Frisingensis; cf. C. E., X–631a), in Bavaria. His Eminence Franz Cardinal Bettinger, who filled this see 1909–17, was chiefly responsible for the present organization of the diocese. Under his direction the Kirchengenilinde-Ordung was formed to collect funds for the establishment of new parishes and the building of new churches. He gave particular attention to the care of Catholic youth, with which object he encouraged Dr. Michael Buchberger in the foundation (1910) of the Katholischer Jugendfuers orge-Verein and took a firm stand against the enemies of the Church in the press by the spreading of Catholic writings and the foundation of the Catholic Press Organization of Bavaria, the growth of which was largely due to the efforts of Dr. Lewis Müller of Munich.

During the World War the spiritual welfare of the Bavarian troops was directed from the diocese of Munich and all orders came from the archbishop, who acted as field bishop of the army.

There were 83 division clergymen in the service and 154 chaplains; from the archdiocese of Munich-Freising alone there were 33 chaplains in the field, 80 in hospitals at home and 30 more in other kinds of service. Over 200 seminarians from the archdiocese served and of these 101 were killed.

Cardinal Bettinger did much for the religious needs of the Catholic soldiers in the line and in 1917, with the approval of King Ludwig III, he dedicated Bavaria to the Blessed Virgin Mary. He died suddenly on 12 April, 1917, and was succeeded by the present incumbent, Most Rev. Michael Faulhaber. Archbishop Faulhaber was born at Klosterheidenfeld 1869, ordained 1892, professor of theology in the University of Munich, appointed Bishop of Speyer 1911, and promoted to the Archdiocese of Munich 24 July, 1917. He was nominated cardinal 7 March, 1921. Rt. Rev. John Neudecker, titular Bishop of Helenopolis, was appointed auxiliary to the archbishop in 1911 and and in 1921 Rt. Rev. Aloysius Harthl, titular Bishop of Germanica, was also made an auxiliary.

The various religious orders established in this diocese are: men, Benedictines with 4 abbeys and 2 colleges, 90 Fathers, 25 scholastics and 139 Brothers; Franciscans with 5 convents, 58 Fathers, 35 scholastics and 51 lay brothers; Capuchins with 5 convents, 57 Fathers, 11 novices and 44 lay brothers; Carmelite Friars with 8 Fathers, 2 novices and 4 lay brothers; Minorities with 3 Fathers and 3 lay brothers; Redemptorists with 28 Fathers, 31 scholastics and 20 lay brothers; Augustinians with 3 Fathers and 6 lay brothers; Missionaries of the Sacred Heart with 3 Fathers and 6 lay brothers; Salvatorians with 3 Fathers and 6 lay brothers; Jesuits with 32 Fathers and 18 lay brothers; Salesians with 3 Fathers and 1 lay brother; Marist Brothers with 7 Brothers and 30 scholastics; Mission Seminary of the Pallottines with 3 Fathers, and the Brothers of Mercy with 38 friars and 13 oblates; women, Benedictines, Servites, Brigittines, Carmelites, Sisters of Charity of St. Vincent de Paul, English Ladies of the Institute of Mary, Dominicans, Franciscans, Sisters of St. Joseph, of St. Crescentia, of the Good Shepherd, Poor School Sisters, Ursulines, Sisters of the Most Holy Redeemer, of the Holy Cross, of St. Paul, and Sisters of St. Elizabeth.

The archdiocese is divided into 36 deaneries, 3 town commissariats, 442 parishes, 205 benefices and 113 districts with their own clergy. By 1921 statistics there is a Catholic population of 1,195,150 and a total number of 1666 priests; 438 pastors, 205 invested beneficiaries, 749 other secular priests and 274 regulars. There are 113 mission churches, 30 monasteries for men, 3 convents for men and 312 for women, 4 abbeys for men and 1 for women, 363 lay brothers and 4698 nuns. A lower seminary in Scheyern has 176 students and one in Freising has 200 students and in addition to these there are the archiepiscopal seminary in Freising with 138 students, the Georgianum with 100 students, of which only 18 belong to this diocese, 1 seminarian from this diocese at the German College at Rome, and 7 at the Canisianum at Innsbruck.

A Catholic Union for parents has been established by Cardinal Faulhaber and there are numerous other unions for the clergy, for teachers, students, young men and women, working men and women, and servants, as well as the St. Vincent de Paul Society and St. Elizabeth's Guild.

Munkacs, Diocese of (Munshasiensis Ruthenorum; cf. C. E., X—634b), in the Republic of Czechoslovakia, of Greek-Ruthenian Rite is suffragan of Esztergom, with residence at Ungvar, and comprises a Catholic population of 440,000 Russian-Ruthenian speaking Greek-Ruthenian Catholics and 20,000 Hungarian speaking Catholics. The see is filled (1922) by Rt. Rev. Antonin Papp, b. 17 November, 1867, ordained in 1893, chancellor, later vicar general of Munkacs, prothonotary apostolic 3 January, 1905, appointed titular bishop of Lyrba and coadjutor, 29 April, 1912, consecrated 15 October, proclaimed 2 December following to succeed Mgr. Julius Firczak, b. 22 August, 1836; d. 2 June, 1912; founder of the Actio Ruthenicæ, for the faithful of his diocese.

According to 1922 statistics the diocese numbers 321 parishes, 683 filial parishes, 680 churches, 400 secular and 12 regular priests, 5 monasteries for men, 15 lay brothers, 1 lower seminary, 5 colleges for men, 2 boarding schools for girls, 450 normal schools with 490 teachers and 35,000 students. The Government pays all the teachers' salaries. The associations organized among the clergy are the Eucharistic League and the Society for the Conversion of Schismatics; among the laity: Sodality of the Holy Rosary and that for the Adoration of the Sacred Heart of Jesus. Four periodicals are published.

Important members of the clergy recently deceased were Michael Balogh, formerly vicar in Maramaros-Sihob, who made great efforts for the promotion of culture in his vicariate and died in 1916. Dr. Alexander Mikita, canon, professor of theology and founder of a Catholic periodical, d. in 1910. Joannes Turjay, canon, a great benefactor, d. in 1914, Colomanus-Georgius Zsatkovics, historian, author of several dissertations on the history of the diocese of Munkacs, d. in 1920. Andrea Dudits, pastor and former member of the House of Deputies in Budapest, d. in 1921; among the laity: Ignatius Roskovics, an artist, who restored the domestic chapel of the lower seminary in Uzhorod. Events of importance include the reform of the Order of St. Basil the Great, establishment of the Order of Nuns of St. Basil the Great (Basilissae), convocation of the diocesan synod, and the institution of retreats for the clergy of the diocese.

During the World War five priests died fighting for their country, and the clerics in the military hospitals deserve great credit and praise for their work for the widows and orphans of the diocese.

Münster, Diocese of (Monasteriensis), in the Prussian Province of Westphalia, suffragan of Cologne. From 1891 to 1911 the diocese passed through a period of great prosperity under the wise care of Bishop Hermann Dingelstadt (b. 1835; d. 1911). Attracted by the flourishing industries throughout the diocese, the number of Catholics increased from 875,000 to 1,520,000. Bishop Dingelstadt established 53 new parishes and erected and enlarged 130 churches. Prompted by great zeal for the care of souls, he increased the devotion to the Blessed Sacrament by introducing perpetual adoration. The sodalities, especially the Society of Christian Mothers, received a new impetus; a diocesan synod was held at which diocesan statutes were enacted. His successor, Rt. Rev. Felix von Hartmann (b. at Münster 15 December, 1831), who as spiritual councillor for eleven years and vicar general for six merited for himself the respect and esteem of all who knew him, was to hold the office for only a short period of time. He was elected Bishop of Münster 6 June, 1911, and administered the diocese until 29 October, 1912, when he was named Archbishop of Cologne by the cathedral chapter of Cologne.

The present administrator, Rt. Rev. Johannes Poggenburg, b. at Ostbevern, 12 May, 1862, elected 7 May, 1913, consecrated 16 October, 1913, had been

pastor in the manufacturing centers, diocesan president of the young men's societies, president of the preparatory seminary, Collegium Ludgerianum, and vicar general, and was well fitted to undertake the exacting duties of bishop of this extensive diocese, in which there are 444 parishes, 444 churches, and 47 succursal churches. In 1921 the Catholics numbered 1,695,147; other denominations 837,196. Of the 1404 secular priests 1121 are engaged in parochial work and 155 in teaching. There are 166 regulars and 350 lay brothers, 19 monasteries and 1 abbey for men, 7 convents of contemplative orders with 325 Sisters and 6 mother-houses of various orders of nuns. Of these two orders having 190 houses are engaged in caring for the sick, three teaching orders have 150 houses, 1 convent for the education of the nuns for foreign missions. These orders have 52 houses in other German dioceses, and 162 outside of Germany. Twelve orders, whose mother-houses are not situated in the diocese of Münster, have 61 houses in this diocese engaged in the care of the sick and in educational work.

The diocesan seminary is at Münster. The University of Münster is a state institution and has thirteen professors in the theological faculty. Among the state-aided secondary schools there are: 1 diocesan gymnasium with 10 clerical professors, 15 gymnasia, 35 municipal gymnasia, 51 secondary schools of various kinds for boys, either public or private, 68 secondary schools for girls, either public or private, 6 Catholic normal schools, 135 public and private continuation schools, industrial, commercial, and agricultural. The common elementary schools are denominational municipal schools under the supervision of the Government. Religious instruction for the most part is given by priests. There are 4 diocesan shelters (3 for boys, 1 for girls), 1 institution for epileptic women and girls, 17 hospitals which belong to parishes or political organizations, and 33 homes for visiting nurses scattered throughout the diocese. The following religious societies exist in the diocese: 180 young men's societies under the direction of priests, 300 Marian sodalities for young men, 90 journeymen's unions (Gesellenvereine), 40 merchants' associations, 109 men's associations, 12 working girls' unions, 12 servant girls' associations, 325 congregations of Catholic young men, and there are Christian mothers' societies in all parishes.

During the war 50 priests volunteered as nurses. later they were appointed war chaplains and worked with great zeal and self-sacrifice. The members of the various charitable organizations (Elizabeth Verein, St. Vincent de Paul Society, Christian Mothers and the Knights of Malta) unselfishly gave their services to relieve the misery and distress of the war. Beside the nuns of the nursing orders, countless young women offered their services as voluntary nurses. The bells and chimes of numerous churches were requisitioned by the Government during the war.

Muro-Lucano, Diocese of (Muranensis; cf. C. E., X—646b), in the province of Petenza, Northern Italy, suffragan of Conza. This see is filled by Rt. Rev. Giuseppe Scarlata, born in the diocese of Caltanisetta in 1859, served as pastor of Villalba, named a prelate of the Holy See 10 November, 1910, and appointed bishop 27 November, 1911, succeeding Cardinal Ascelesi, transferred to Santa Agata dei Goti, 19 June, 1911. According to 1920 statitsics this diocese embraces a Catholic population of 40,180, 11 parishes, 85 secular priests, 48 seminarians and 72 churches or chapels.

Murphy, John Benjamin, b. near Appleton, Wisconsin, 21 December, 1857; d. at Mackinac Island, Michigan, 11 August, 1916, distinguished surgeon and teacher of medicine; son of Michael and Ann (Grimes) Murphy. He graduated from the public high school of Appleton, taught school for a year, and then took up the study of medicine at Rush Medical College, Chicago, where he obtained his degree in 1879. He served as an intern in Cook County Hospital, and then for two years was a partner of Dr. Edward Lee, one of the attending surgeons in the hospital. He used the first money obtained in his practice to go to study in the European hospitals, especially in Vienna, where he worked under Billroth, Albert, Fenger, and others. The spirit of investigation was rife in Europe. Within a few years Koch had introduced cultures of bacteria, Laveran described the parasite of malaria, Woelfler was introducing gastro-enterostomy, and Hahn had done the first nephropexy, while Murphy's own teacher Billroth was revolutionizing the surgery of the stomach.

Murphy came back to America inspired to go on with original work. In his early thirties he invented the anastomosis button which made the hitherto very difficult surgery of the intestines not only possible, but even easy. It came to be known by his name throughout the world and at once called attention to his opening career. Though no longer used it literally changed the whole aspect of intestinal surgery. After this his studies in the possibilities of surgery of the gall tract opened up new fields for investigation and achievement, and he did excellent pioneer work and stimulated others to follow him. He next took up the problem of repairing injured blood vessels or bringing them together in such a way as to leave them patulous and without necessarily shutting off the circulation to a part. Then following an Italian suggestion of some years before Murphy took up the problem of setting tuberculous lungs at rest by injections of nitrogen into the pleural cavity. This method had not attracted attention in America until Murphy emphasized its possibilities, but it has since been employed continuously in many parts of the country for selected cases, and is considered a life-saving procedure. Still looking for further fields of surgical development he took up the study of joint diseases, with great benefit to many cripples. These cases had to be studied individually and could not be grouped or generalized, but Murphy showed the possibilities of affording great relief and making life ever so much more livable for these poor cripples.

It is as a teacher almost more than a surgical operator that Doctor Murphy deeply influenced the surgery of our day not only in America, but also in Europe. His first teaching position was that of instructor in surgery in Rush Medical College in 1884. He next filled the position of professor of surgery in the College of Physicians and Surgeons in 1892. For two years he was professor of surgery and co-head of the department in Rush Medical College. For the next fourteen years, with the exception of the two years (1905-1907 at Rush), he was head of the Department of Surgery at Northwestern University Medical School. For more than thirty years he had been attending and then consulting surgeon at Alexian Brothers' Hospital, and was consulting surgeon for St. Joseph's Hospital, Columbus Hospital, and the Hospital for Crippled Children. He was for many years the attending surgeon and chief of staff at Mercy Hospital, where most of his important surgical work was done.

Doctor Murphy's reputation as a surgeon of the greatest skill whose technique and methods of operating were enabling him to accomplish results secured by no one else soon spread, and literally physicians from all over the country crowded to his operating room in Chicago to see him work. They could be quite sure that they would see some surgery done in a new way that would be adopted by others before long. His work was thoughtful, suggestive, and eminently valuable for practical men. As he operated on his patients—they were never cases to him—he talked freely to the group of physicians and students who followed him. No wonder that these graduate students felt that they would like to follow Doctor Murphy's lessons when they could not be present in person, and so after a time arrangements were made to have his talks taken down and printed for distribution, under the title of the "Doctor Murphy Clinics." These soon had a wide circulation and were in demand from the surgeons not only of this country, but of Europe and from the medical libraries all over the world.

Honors soon came to Doctor Murphy from many different quarters. In 1902 the University of Notre Dame awarded him the Lætare Medal; in 1905 he was given the degree of LL.D. by the State University of Illinois; the University of Sheffield, England, conferred the degree of D.Sc. in 1908; and St. Ignatius College that of M.A. He was a life member of the *Deutsche Gesellschaft für Chirurgie,* an honorary member of the *Société chirurgicale de Paris,* an honorary fellow of the Royal College of Surgeons of England, and a charter member of the American College of Surgeons. He was president of the American Association of Railway Surgeons, the Chicago Medical Society, the American Medical Association, and the Clinical Congress of Surgeons of North America. Pope Benedict XV crowned Doctor Murphy's life work by making him Knight Commander of the Order of St. Gregory in 1916.

Probably the best idea of Doctor Murphy's greatness as a surgeon will be secured from the oration in surgery delivered before the American College of Surgeons at Montreal on 11 October, 1920, by Sir Berkeley Moynihan, the leading English surgeon of our time. He said of him: "Murphy was beyond question the greatest clinical teacher of his day. . . . . It is easy now to see how great a figure he was in the world of surgery of his day. When all his work is reviewed, when not only its range, but the wonderful sincerity and the permanent and piercing accuracy of so large a part of it are considered; when we remember his unequalled gifts as teacher, his power of lucid exposition and of persuasive or coercive argument, his devotion for many years at least to experimental research, it is no exaggeration, I think, to say of him that he was the greatest surgeon of his time." His great American colleague and friend, Dr. William J. Mayo of Rochester, Minn., in delivering the second John B. Murphy Oration in Surgery before the American College of Surgeons (1921) said: "The Great War brought to a close a period of scientific surgery, of which Dr. John B. Murphy was the most brilliant exponent. Murphy was a voluminous writer and greatly enriched surgical literature. By these printed pages posterity will know him, but to those of us who have been inspired by his magnetic personality and who have, with rapt interest, followed his clinical teachings, visible evidences of the printed page are but the ghost hovering over the grave of the greatest surgeon of the last generation."

MOYNIHAN, *The John B. Murphy Oration* in *Surgery, Gynecology and Obstetrics* (December, 1920); MAYO, *The Second John B. Murphy Oration* in *Surgery, Gynecology and Obstetrics* (1921); SKILLERN, *A Visit to the Surgical Clinic of John B. Murphy* in *International Clinics.* I, 25th series (1915); *Doctor Murphy's Clinics* (Philadelphia, 1912-1916); *American Medical Journals* (1916) *passim.*

JAMES J. WALSH.

Mush, DIOCESE OF (MUSCENSIS ARMENORUM; cf. C. E., X—647d), a see of the Armenian Rite in Upper Armenia, at present vacant. It comprises a total population of 160,000, of whom 95,300 are Christians and 65,000 of this number, Armenian Catholics. These are served by 7 secular and 2 regular priests, 7 churches or chapels, 5 stations and 5 schools with 300 pupils. The last bishop, Rt. Rev. Jacques Tapouzian, was put to death by the Turks during their massacre of Armenians from June to August, 1915, and his body was cut to pieces. He was born in Baghgiagik, Turkey, in 1855, ordained in 1879, served as vicar general and was appointed bishop 27 August, 1911.

Mykonos, ARCHDIOCESE OF. See NAXOS AND TINOS.

Mysore, DIOCESE OF (MYSURIENSIS, cf. C. E., X—661d), in India, suffragan of Pondicherry, with residence at Bangalore, is entrusted to the Society of Foreign Missions of Paris. The Catholic population is composed of 1571 Europeans, 5925 Anglo-Indians, and 49,093 Indians. The recent bishop, Rt. Rev. Hippolyte Teissier, b. 8 November, 1853, appointed 22 August, 1916, consecrated at Bangalore 24 January, 1917, died 28 January, 1922. The see at present is vacant. The diocesan statistics for 1922 are: 31 parishes; 128 churches; 2 missions; 51 stations; 63 secular priests; 2 convents for men and 8 for women; 8 lay brothers; 322 Sisters; 1 seminary (native) with 53 seminarians; 2 colleges for men with 52 teachers and 1174 pupils; 1 college for women with 20 teachers and 300 pupils; 2 high schools with 18 teachers and an attendance of 322 girls; 3 secondary schools with 32 teachers and 609 students, 2 training schools with 7 teachers and 65 students, 60 elementary schools with 100 teachers and 4222 pupils, 3 industrial schools with 12 teachers and 150 pupils; 1 home for the aged with 125 inmates, 10 orphanages with 646 boys and girls; 2 hospitals; 3 dispensaries; 4 refuges for women with about 300 inmates; 5 Christian settlements or villages; 4 nurseries. Religious communities of women in charge of educational and charitable institutions are the Sisters of the Good Shepherd, Sisters of St. Joseph of Tarbes, Sisters Catechists of Mary Immaculate, and Little Sisters of the Poor. About one-fourth of the schools are aided by the government; all the others are supported by the mission. One society is organized among the clergy: the Indian Clergy Fund. Among the laity are the Society of St. Vincent de Paul, St. Anne's Temperance Society, Cooperative Societies and Benefit Fund, libraries, clubs, St. Anthony's Society in aid of the Poor Whites. One Catholic periodical is published, the "Angel of the Good Shepherd." The Civil and Military Hospitals and Military Schools admit the ministry of priests. Noteworthy of clergymen deceased since 1910 were Rt. Rev. Augustin François Baslé, d. 13 Sep., 1915, and Rt. Rev. Eugene-Louis Kleiner, d. 1915. The headquarters of the Apostolic Delegation for India, Burma, and the Strait Settlements has been established at Bangalore. During the World War 10 priests were mobilized, several receiving decorations for their bravery, and 369 former students of the college joined the colors of whom 27 were killed. Many of the Catholic Indians served in France, Egypt, and Mesopotamia.

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Nabik, Diocese of (Nabikensis Syrorum), in Syria, was erected by a decree in 1921 for the Syrian Rite, and is suffragan of Damascus. The bishop has not yet been appointed.

Nagasaki, Diocese of (Nagasakiensis, cf. C. E., X—667c), on the south-eastern shore of the Island of Kiushiu, Japan, is under the administration of Rt. Rev. Jean-Claude Combaz, who succeeded to the see upon the death of Mgr. Cousin, d. 20 September, 1911, after forty-five years of fruitful work in the Japanese episcopacy. Bishop Combaz, who is a member of the Foreign Missions of Paris, was born at Saint-Béron in the diocese of Chambéry 8 December, 1856, and studied at the seminary of Pont-de-Beauvoisin, entering the Foreign Missions in 1877. In 1880 he was sent to the Japanese Mission and became a professor in the Seminary of Nagasaki. He was elected Bishop of Nagasaki 3 June, 1912, and consecrated the following 8 September.

In 1912 the mission mourned the death of Mgr. Bonne, director of the Seminary of Nagasaki for thirty years and afterwards Archbishop of Tokio, and within the last few years the mission has lost fifteen of its missionaries and four Japanese priests. During the World War its ranks were still further depleted by the mobilization of eleven missionaries, one of whom was killed at Champagne, one received the *médaille militaire* as well as the *croix de guerre,* and four others received *croix de guerre* and many other citations.

According to the 1920 census of the diocese there is a Catholic population of 57,499 as against 47,104 in 1910. The personnel of the mission is: 1 bishop, 22 missionaries, 29 diocesan priests, 440 native catechists entrusted with the instruction of the Christian communities, 18 native catechists entrusted with the instruction of infidels, 20 itinerant baptizers (female). The mission auxiliaries engaged in works of charity and education are: 38 Brothers of Mary, 11 of them foreigners, including 2 priests and 27 Japanese; 27 Sisters of the Holy Child Jesus (Chaufailles), of whom 15 are Japanese; 36 Franciscan Sisters (Missionaries of Mary), of whom 17 are Japanese; 19 Sisters of St. Paul of Chartres, of whom 13 are Japanese; and 12 communities of native women with 227 members. The establishments include 48 mission stations with residences; 38 sub-stations; 165 Christian communities; 77 blessed churches and chapels; 54 unblessed oratories and chapels; 1 seminary with 31 students; 2 schools for female catechists; 1 apostolic school with 57 pupils (7 novices; 50 Brothers of Mary); 1 college with 600 pupils; 2 high schools (boarding) with 257 students; 2 primary schools with 178 pupils, 2 professional schools with 62 pupils; 2 kindergartens with 323 children; 13 orphanages with 281 children, 12 asylums with 942 inmates; 1 farm with 30 employees; 5 work houses with 134 workers; 1 leper asylum with 56 patients; 9 dispensaries which have cared for 27,333 patients in the year, besides nursing done in the homes, and 1 home for the aged. The Brothers of Mary have the direction of the apostolic school and the college, and the other institutions are under the care of the Sisters of the Holy Child Jesus, Franciscan Missionaries of Mary or the Sisters of St. Paul of Chartres. The administrative statistics for the year ending 15 August, 1921, are: baptisms of adults 407 (116 in articulo mortis, 4 Protestants); infants 2596 (402 in articulo mortis); annual confessions 34,479; Paschal communions 33,489; Holy Viaticums 619; extreme unctions 712; marriages 524; known deaths 1032; increase 1160.

Associations are formed among the clergy for saving the children of the diocese from the hands of pagan instructors whenever possible. There is no Catholic periodical published in the mission, but a great number of religious books have been printed.

Nagl, Franz Xaver, Cardinal, Prince Archbishop of Vienna, b. there on 26 November, 1855; d. there on 4 February, 1913, after wearing the scarlet robes for two years. He made his academic studies at Krems and Seitenstettin, was trained in theology at Sankt Pölten and ordained on 14 July, 1878. He continued his studies in his native land and in Rome, returning to Austria as professor of exegesis. In 1855 he was imperial and court chaplain and spiritual director of the Augustinum at Vienna and from there returned to Rome as rector of the Austrian ambassadorial church, S. Maria dell' Anima Teutonicorum, of which he wrote a history on the occasion of its fifth centenary. In 1902 he was made Bishop of Trieste-Capo d'Istria, where he had the difficult task of managing two conflicting races, the Italians and Slovenians. After seven years of this hardship he was promoted to the coadjutorship of Vienna, with the right of succession to Cardinal Gruscha, the incumbent of the see. In 1911 Cardinal Gruscha died and Bishop Nagl succeeded to the dignity of archbishop and cardinal.

Nagpur, Diocese of (Nagplorensis; cf. C. E. X—669a), in India, suffragan of Madras. The see is filled by Rt. Rev. François Etienne Coppel, O. S. F. S., b. at Gets 5 January, 1867, ordained 6 July, 1890, vicar at Devizes and Malmesbury in England, arrived at India 2 July, 1892, superior of St. Francis de Sales College at Nagpur, appointed 22 June, 1907, consecrated 15 September, 1907, proclaimed 19 December following, to succeed Mgr. Etienne Marie Bonaventure, b. 26 April, 1851; d. 12 March, 1907. The diocese has (1922) a total population of 15,000,000 of whom 19,000 are Catholics, 7 churches, 33 chapels, 16 head-stations, 37 priests and 4 Brothers of the Missionaries of St. Francis de Sales, 6 Franciscan missionary Brothers, 50 Sisters of St. Joseph, 22 Daughters of the Cross, 1 seminary, 5 high schools with 1395 pupils, 5 intermediate schools with 625 pupils, 1 industrial school with 80 pupils, 5 primary schools with 815 pupils, there are about 100 schools connected with the missions to the pagans, 1 conference of the Society of St. Vincent de Paul, 1 poor house with 100 inmates, 8 charitable dispensaries, 11 orphanages for boys and girls connected with the schools.

Nagy-Várad (Oradea Mare-Grosswardein), Diocese of (Magno-Varadinensis; cf. C. E. VII—40a)

—This diocese which contains dioceses of both the Latin and Greek Rumanian rites, lay in the old kingdom of Hungary, but since the division of Hungary, subsequent to the treaty of St. Germain, nearly half the diocese lies in territory ceded by Hungary to Rumania. Statistics of 1920 give the diocese 158,329 Latin Catholics, 164,495 Greek-Rumanian Catholics, 203,966 Schismatics, 103,835 Lutherans, 527,710 Calvinists, 911 Unitarians, 53,292 Jews and 1,289 of other religions.

Latin Rite.—The Latin diocese with cathedral chapter at Nagy-Varad is a suffragan of Kalocsa (Hungary). The bishop is Count Nicholas Szèchényi, born at Sopron, Diocese of Györ, 6 January, 1868, elected Bishop of Györ 1911, to succeed Mgr. Szmrecsanyi, who died in 1908. Since the installation of Bishop Szèchényi many churches and schools have been erected at the cost of 10 million crowns. The sick and wounded soldiers during the war were cared for by the clergy and for many months nine wounded officers were nursed and fed in the episcopal residence. Soldiers on the march were fed and entertained, and the sick nursed, over 25 million crowns being advanced for this purpose by the bishop, chapter, and diocesan foundations.

The diocese counts (1922) 79 parishes, 87 churches, 4 monasteries for men and 1 for women, 2 convents for men and 10 for women, 137 secular and 45 regular priests, 159,000 Catholics, 1 seminary with 16 seminarians, 3 high schools with 24 teachers and 250 students, 90 normal schools with 124 teachers and 5,780 pupils, 2 industrial schools with 6 teachers and 70 pupils, 4 homes for the aged poor, 3 orphanages, 1 hospital, 5 day nurseries and 2 diocesan periodicals.

Greek-Rumanian Rite.—The diocese of the Greek-Rumanian Rite is suffragan to Fogaras in Transylvania (Rumania). The see is at present vacant, as the last bishop, Demetrius Radu, born at Tompohaza, Diocese of Fogaras 16 October, 1862, elevated to Lugos 3 December, 1896, transferred to Nagy-Varad 25 June, 1903, assistant at Papal throne 5 December, 1903, and senator, was killed by a bomb in the Rumanian senate at Bukarest 9 December, 1920. The episcopal seat is at Oradea Mare (Nagy-Varad). There are (1922) 164,495 Catholics, 199 secular priests, 179 churches, and 24 convents of men and women, having in all 307 members.

Namaqualand, Great, Prefecture Apostolic of (Magni Namacualand; cf. C. E., X—268b), in South Africa, comprises an area of 119,970 square miles, formerly belonging to Germany, and since the World War assigned to Great Britain. The prefecture was erected 7 July, 1909, by separation from the Vicariate Apostolic of Orange River, as Germany was unwilling to negotiate with Mgr. Simon, Vicar Apostolic of Orange River, because he resided at Pella on English territory. New limits were assigned to the prefecture, 2 June, 1913. It is entrusted to the Oblates of St. Francis de Sales of Troyes, and the present prefect apostolic is Rt. Rev. Stanislas Krolikowski, appointed 1910. There are in the Prefecture Apostolic 5 mission stations with a church and resident priest, four with a Sisters convent as well. There are over 50 secondary stations which are visited several times every year. There are 8 priests (O. F. F. S.), 2 clerics, 2 lay brothers (O. S. F. S.), 10 sisters (O. S. F. S.), 8 native catechists, 1 seminary, 5 schools for native children and 4 orphanages.

Names of Jesus and Mary, Sisters of the Holy (cf. C.E., X-678c).—Since 1911 38 new establishments have been founded, 28 in Canada and 10 in the United States. This expansion has necessitated the formation of four further provinces, raising the number to eleven. Mother Martin of the Ascension, after two terms of ten years, was superseded by Mother Marie de Bon Secours (1916), re-elected by the Fifteenth General Chapter of the Congregation (October 6-16, 1921), as Superior General. The provincial headquarters, located in Portland, Ore., were transferred in 1911, with the provincial novitiate, to Marylhurst, Oswego, Ore., the provincial house, New York, was removed from Schenectady to Albany in 1912. A College of the Holy Names in Oakland, Cal., chartered 1918, began work as junior college 1915, full college 1918. In the Diocese of Valleyfield, Que., a normal school controlled by the R. C. Board of Education, Quebec, was confided to the Sisters of the Holy Names in 1911, by Rt. Rev. J. M. Emard; it supplies teachers for rural and other schools. Among notable members recently deceased are: Mother M. Stanislas (Virginia Duhamel), ex-Superior General, whose connection with the administration from the outset (1853-1912) helped to shape the spirit of the Institute, Mother M. Thais (Thais Lacoste), Mother M. Lawrence (Pamela Lafontaine), and Sister Thomas Aquinas (Annie Fagan), all three widely known as educators in Canada and the United States during nearly half a century. The Congregation numbers (1921): professed sisters, 1920; novices, 104; postulants, 114; establishments, 168; pupils (June, 1921), 40,743; colleges, 2; normal schools, 4; residential, select, and parochial schools, 162.

Namur, Diocese of (Namurcensis; cf. C. E. X—679a), contains the provinces of Namur and Luxemburg in Belgium, and is a suffragan of Malines. The German army advanced on Namur 19 August, 1914, and on 23 August the forts around the city fell into the enemies' hands. Later the entire diocese was occupied by hostile troops.

Rt. Rev. Thomas-Louis Heylen, O. Præm., born at Casterle, 5 February, 1856, entered the Premonstratenseans 1875, ordained 11 June, 1881, elected abbot of Tongerloo 1 June, 1887, and was appointed Bishop of Namur 23 October 1899, president of the permanent committee of the Eucharistic Congress (1901), assistant at the Papal throne and Roman Count (1910), and officer of the Order of the Crown of the Congo. Bishop Heylen defended his people and faith fearlessly in personal and written protests to the German authorities throughout the occupation of Namur (August, 1914–November, 1918), he maintained the rights of patriotism in his churches and applied himself to relieving pain and suffering among the deported French and the population of the occupied French territories adjacent to his diocese, as well as his own people. For his many works for God and country, the bishop has been made a Grand Officer of the Order of Leopold by the King of the Belgians (18 July, 1919); cited in the Order of the Army by the French Republic and awarded the *croix de guerre* with palm (5 January, 1921); on 17 January, 1922, he was made an honorary commander of the civil division of the Order of the British Empire; also named honorary canon of Reims in August, 1920, by Cardinal Luçon, and the citizens of Namur bestowed on their bishop the title of "Defender of the City."

One hundred and sixteen priests and seminarians were mobilized, 27 of whom were chaplains and 89 ambulance men or hospital attendants; 9 died in battle and 17 were wounded. Among the priests who remained in the occupied territory 17 were massacred by the German army in August, 1914, and 91 devoted themselves especially to sustain confidence and patriotism or took an active part in the service of espionage. Among the distinctions attained were 111 citations in orders of allied armies or the country, 6

chevaliers of the Order of Leopold, 3 with palms; 8 chevaliers of the Order of the Crown, 3 with palms; 19 chevaliers of the Order of Leopold II, 8 with palms; 36 Belgian *croix de guerre;* 5 military medals of 2d class; 47 medals of the Yser; 19 *croix civiques* of the 1st class, 8 of the 2d class, 1 of the 3d class; 5 medals of King Albert; 1 chevalier of the Legion of Honor (French); 2 French *croix de guerre;* 4 medals of *la reconnaissance française;* 4 British war medals; 1 Italian *croix de guerre;* 1 medal of St. George, 2d class and 1 of 4th class (Russian); 110 commemorative medals and 116 Victory medals.

In the diocese there are 583,722 Catholics, in 36 deaneries with 726 parishes and 911 churches, 6 abbeys for men and 7 for women, 37 convents for men and 63 for women, 1,316 secular and 557 regular priests, 345 lay brothers, 3,113 religious women (a great number of communities of French religious refugees in Belgium have re-entered their own country).

The diocesan seminary at Namur has 103 seminarians, while at the preparatory seminaries at Bastogne and Floreffe are 416 students. The seminary at Floreffe was damaged during the war by the German troops who occupied it but the havoc has been repaired and the old abbey now shelters 18 priests professors and 184 students. There are 17 colleges and establishments for ancient and modern classical studies for boys, among which the best known are the Jesuit college at Florennes, which has 20 professors and 150 students, the College Notre Dame at Bellevue-Dinant and the College St. Joseph at Virton. Other schools include a secondary school for girls, attached to the University of Louvain, with 10 professors and 65 students; 7 middle schools for boys with 1,866 students, 27 for girls with 3,660 students; normal schools, 2 for boys with 30 professors and 250 students, 4 for girls with 68 professors and 440 students; 3 professional and industrial schools with 471 students; 424 free primary schools with 27,678 pupils, many of which are subsidized by state or local government.

There are 5 houses for retreats; 2 asylums for the insane, 4 for the aged and 1 for the deaf and dumb; 3 hospitals and 8 refuges. The ministry of priest is allowed in all State institutions. Eleven religious journals are published and the work of the Bonne Presse is organized in many parishes. There are three organizations among the clergy and many and varied associations among the laity.

Nancy and Toul, Diocese of (Nanceiensis et Tullensis; cf. C. E., X—680b), comprises the Department of Meurthe-et-Moselle, France, and is a suffragan of Besançon. Rt. Rev. Charles-François Turinaz who came to the see in 1882 d. 19 October, 1918. He was born at Chambéry in 1838, made his clerical studies at the French seminary, Rome, was ordained in 1862, elected Bishop of Tarentaise 1873, transferred 30 March, 1882; in 1913 he was made titular bishop of Antioch in Pisidia, while retaining the title of Nancy. During his episcopate he brought all the activities of his diocese to a magnificent state of development and during the war was known as "the old lion of the frontier." He was succeeded in 1918 by Rt. Rev. Charles-Joseph-Eugène Ruch, b. at Nancy in 1873, ordained in 1897, vicar general in 1907, made coadjutor of Nancy and titular bishop of Gerasa in 1913. He was a military chaplain throughout the war and by a Decree of the Consistory (1917) was named inspector in ordinary of mobilized priests. He was transferred to Strasburg in 1919 and succeeded (5 February, 1920), by the present bishop, Rt. Rev. Hippolyte de la Celle, b. at Beaune, diocese of Moulins, 1863, ordained 1886, honorary vicar general at Moulins in 1910. The statistics of 1920 credit Nancy with a population of 503,810 inhabitants, 486 parish churches or chapels, an upper and lower seminary, 756 priests, 3 ecclesiastical colleges, 21 convents, 5 of which are mother houses, 18 hospitals. The work accomplished by the bishops, priests, and nuns of Nancy during the years of the war is described in the "Livre d'Or" (published 1920). Six societies are carried on among the laity, apart from the usual parochial associations, and among the clergy there is an association of Prayer for Deceased Priests.

Nantes, Diocese of (Nanceiensis; cf. C. E., X—681c), comprises the entire Department of Loire-Inférieure, France, and is a suffragan of Tours. Bishop Rouard, who governed the diocese from 1896, died 10 Feb., 1914, and was succeeded by Rt. Rev. Eugène-Louis-Marie Le Fer de La Motte, b. at St. Servan, Diocese of Rennes, 1867, ordained 1891, elected in May, 1914, and enthroned in August before his consecration (15 November), because of the war. The diocese has (1922) 262 parishes with churches, 1 abbey for men, 886 secular priests, 7 monasteries for women, 3 convents for men, 30 for women, 2 seminarians with 334 seminarians, 4 colleges for boys with 86 teachers, and 1074 students, 1 training school with 5 teachers and 50 pupils, 379 elementary schools with 40,366 pupils. Missionary work is being carried on by the diocesan Missionaries of the Immaculate Conception. The population was given as 666,748 in 1916. The Apostolic Union is organized among the clergy and there is a diocesan branch of La Jeunesse Francaise. The Catholic periodicals in circulation in the diocese are "L'Echo de la Loire" (daily), "La Semaine religieuse," "L'Echo de Primbœuf," "L'Ami de la Verise" (weekly). Three hundred and eighty-five priests were mobilized during the war and 155 seminarians. Of these 36 priests and 34 seminarians died, 5 were decorated with the Legion of Honor and 98 priests and 36 seminarians received the *croix de guerre.*

Naples, Archdiocese of (Neopolitansis; cf. C. E., X—686d), in Southern Italy, is under the administration of His Eminence Cardinal Giuseppe Prisco, b. in Naples 8 September, 1836, professor of philosophy at the seminary and chancellor of the archdiocese created cardinal deacon of St. Cæsarius in Palatio, 30 November, 1896, passed to the order of cardinal-priests after his appointment as Archbishop of Naples, 24 March, 1898, took the title of San Sisto, consecrated by Pope Leo XIII, 29 May, 1898, succeeding Mgr. Sarnelli di Giorani, deceased. Cardinal Prisco was made vicar of the Pope for the sanctuary of Our Lady of Pompeii at Valle Pompei. Statistics for 1920 credit the archdiocese with a Catholic population of 600,000, 106 parishes, 1875 secular and 800 regular priests, 150 seminarians, 150 Brothers, 2000 Sisters, 1105 churches or chapels. On 18 January, 1916, the name of the sanctuary of Our Lady of Sorrows, commonly known as *al Fiumicello,* was declared pontifical. The church of St. Anthony the Abbot was restored to the Constantinian Order 13 December, 1916.

Napo, Vicariate Apostolic of (Napensis; cf. C. E., XVI—84d), in Ecuador. The vicariate is entrusted to the Jesuits, and Very Rev. André Perez, S.J., is superior of the mission. The administrator apostolic is Rt. Rev. Emile Cecco, a Josephite, appointed in 1921. The vicariate comprises the provinces of Archidona and Avila, with a Catholic population of 9000 divided into 18 centers, with 9 churches.

Nardò, Diocese of (Neritonensis, cf. C. E., X—703d), in the province of Lecce, Southern Italy, directly subject to the Holy See. It is governed by Rt. Rev. Nicola Giannattasio, b. 17 January, 1871,

appointed Bishop of Nardo, 30 November, 1908, proclaimed 29 April, 1909, to succeed Bishop Giuseppe Ricciardi, b. 10 June, 1839, d. 18 June, 1908. On 7 December, 1916, Bishop Giannattasio refused promotion to the Archdiocese of Otranto. The Catholic population of the diocese is 80,373. There are 16 parishes, 77 churches or chapels, 133 secular and 8 regular clergy, 53 seminarians, 10 Brothers, and 24 Sisters. Our Lady of the Assumption is the patron of the cathedral chapter.

Narni and Terni, United Dioceses of (Narniensis et Interamensis; cf. C. E., X—704a), in the province of Perugia, Central Italy. The present administrator is Rt. Rev. Cesare Boccoleri, b. 1875 in Rapollo, elected at the Consistory of 13 June, 1921, consecrated at Rapollo 29 June, enthroned at Terni 11 December, and at Narni 18 December following, to succeed Mgr. Francesco Moretti, promoted to the titular see of Laodicea of Theodoriade. Narni has a Catholic population of 32,600, 41 parishes, 46 secular and 9 regular clergy, 73 churches and chapels. Terni has a population of 34,000, 16 parishes, 26 secular priests, 39 nuns, 54 churches and chapels.

Nashville, Diocese of (Nashvillensis; cf. C.E., X—704d), has made great progress since 1910 in the erection of schools, rectories, institutions and churches. The new Cathedral of the Incarnation at Nashville stands as a monument to the energy of the present bishop, Rt. Rev. Thomas Sebastian Byrne, D.D. In 1916 a great fire which destroyed the eastern section of the city, wiped out St. Columba's parish and the Home for the Aged Poor under the Little Sisters of the Poor. However, through the untiring work of the bishop, a new church, school and rectory soon replaced the old parish buildings, and a fire-proof building was erected on new property for the Little Sisters, at a cost of $200,000, of which $50,000 was subscribed through a campaign conducted entirely by non-Catholics. In 1917 a thoroughly equipped hospital building was erected adjoining and forming a part of St. Thomas' Hospital, which is now considered one of the foremost hospitals of the South. In 1920 St. Mary's Home for Incurables was opened under the Sisters of St. Francis, and there have been numerous other additions throughout the diocese.

The opening of the mission field in East Tennessee was a most important step in its progress. The first mission center was established in Johnson City and is now in charge of the Dominican Fathers. It provides missionaries for the contiguous counties, and chapels have been erected in all important towns. A second center was opened at Harriman, and a third at Cleveland, both in charge of the diocesan priests. From these centers priests work throughout the mountain districts of Tennessee ministering to the scattered Catholics and meeting with notable success in the conversion of non-Catholics.

During the World War priests and people responded generously and ten of the total number of men of this section who gave up their lives were Catholics. The Catholic population of the diocese numbers 23,015, of whom 4500 are Italians, 150 Syrians and the rest American negroes or whites. The 1921 statistics show 30 parishes; 58 churches; 28 missions; 129 stations; 42 secular priests and 16 religious; 21 teaching Brothers; 328 Sisters. The educational institutions include: 1 college for men with 19 teachers and an attendance of 320; 12 high schools with 52 teachers and an attendance of 481; 5 academies for girls with 729 students; 2 training schools for nurses with an attendance of 125; 32 elementary schools with 122 teachers and an attendance of 5126; 2 industrial schools with an attendance of 150. Missionary work is carried on through the East Tennessee missions and the Society for the Propagation of the Faith. The charitable institutions include: homes for the aged poor under the Little Sisters, and for incurables under the Franciscan Sisters; 2 asylums; 2 hospitals; 1 House of the Good Shepherd and a free medical clinic. The Eucharistic League is established among the clergy and the Holy Name Society, Knights of Columbus, Ancient Order of Hibernians and Young Men's and Young Ladies' Institutes are established among the laity. A Catholic periodical called the "Columbian," is published at Nashville and the "Catholic Journal of New South" at Memphis.

Natal, Diocese of (Natalensis; cf. C. E., XVI—36b), in the State of Rio-Grande do Norte, was erected 11 November, 1909, by the dismemberment of the Diocese of Parahyba, of which it is suffragan. The boundaries are, on the North and East the Atlantic Ocean, on the South the State of Parahyba and on the West and Northwest the State of Cera, covering an area of about 21,936 sq. miles. It is governed by Rt. Rev. Antonio Dos Santos Cabral, b. 8 October, 1884, studied at the seminary of Bahia, ordained 1 November, 1906, vicar then rector of Propria, chancellor of the cathedral 4 August, 1912, private chamberlain 15 October, 1914, appointed 1 September, 1917, proclaimed 10 March, 1919, succeeding Mgr. Joachim-Antonio de Almeida, transferred to the titular see of Lares. It contains a Catholic population of 500,000, (80,000 natives) and 28 parishes.

Natal, Vicariate Apostolic of; (cf. C. E., X—707d), in South Africa. This vicariate underwent a complete transformation in the course of 1921, a portion of its territory being cut off by a decree of 27 July, and erected into the vicariate of Mariannhill (q. v.), and another portion by a decree of 27 August being separated to form the prefecture of Zululand (q. v.). As a result of this division the total population of Natal has been reduced to 1,100,000 and the number of Catholics to 12,000 (Europeans 6500, Asiatics 1500, Natives 4000). There are at the present time 23 parishes and churches and 15 stations, 36 priests, 350 nuns, 11 teaching Brothers and 3 lay brothers. The religious orders represented at present are the Oblates of Mary Immaculate, Dominicans, Servites, Marist Brothers, Sisters of the Holy Family, Augustinian Sisters, Sisters of Nazareth, Franciscan Sisters, Dominican Sisters of Newcastle and Dominican Sisters of Oakford. The institutions include 1 convent for men, 16 for women, 1 college for boys with 10 teachers and 310 students, 7 for girls with 82 teachers and 1900 pupils, 12 elementary schools, with 98 teachers and 2500 pupils, boys and girls, 4 asylums and 4 hospitals. Ten of the schools and hospitals receive government assistance. A needle-work guild, the St. Vincent de Paul Society, and the Ladies of Charity are organized among the laity. Ten priests, all of them Oblates of Mary Immaculate, were mobilized during the late war, and five of them received different decorations. Rev. Fr. de Louet received the British War Cross, Fr. Kerautret, the British military medal, Fr. Maingot, the *Médaille des Epidémies*, and the French *croix de guerre*, Fr. Garrigon the *médaille militaire*, the French *croix de guerre*, the Queen's Medal, and the British War Cross, Fr. Vialard, the French *croix de guerre*. Two years and a half ago, at a meeting held in Durban on the occasion of Bishop Delalle's jubilee celebration, the idea of the foundation of a Catholic newspaper for South Africa was expressed by Fr. Sormany, O. M. I., and highly

approved by the bishops and clergy assembled. Fr. J. O'Donnell, O.M.I., visited the Transvaal and the Cape Colony in connection with the scheme and twelve months later the "Southern Cross" was an accomplished fact.

Natchez, Diocese of (Natchesiensis, cf. C. E., X—704d), in the State of Mississippi, is under the administration of the Rt. Rev. John E. Gunn, who succeeded to this see upon the death of Bishop Heslin on 22 February, 1911. Bishop Heslin had filled the see of Natchez for twenty-two years and during that time he had given special attention to the development of parochial education and established a parish school in nearly every parish of the diocese which had a resident priest, besides directing the building of a number of the largest churches in the diocese.

Bishop Gunn is the sixth Bishop of Natchez and was born in County Tyrone, Ireland, in 1863, and educated in Ireland and Rome. He was ordained for the Society of Mary in Rome in 1890 and was professor of Theology, Washington, D. C., from 1892-98. He was pastor of Atlanta from 1898 until his consecration, 29 August, 1911. During his administration he has made the mission schools and chapels his special work and up to the present time (1921) has added 45 chapels and increased the number of children in Catholic schools from 5000 to 7000. He was instrumental in securing a government-built school for the Choctaw Indians and in getting the Belgian Missionary Fathers to take charge of the Mississippi Indians, and under his guidance the Fathers of the Divine Word opened a preparatory seminary at Bay St. Louis for the training of colored boys for the priesthood. Bishop Gunn is known as the bishop of poor churches and especially of the colored, the Indians and the abandoned white Catholics of Mississippi.

In addition to Bishop Heslin the diocese has lost several well known clergymen in recent years; Dr. Oliver of Jackson, Father Mallin of Vicksburg, Mgr. Wise of Yazoo, Fathers Althoff and Ketels of the Coast, and in 1921 the Rt. Rev. Patrick C. Hayden, vicar general of the diocese.

The various religious orders established in the diocese are: men, Fathers of the Mission, Divine Word Fathers, Josephites, Belgian Missionaries and Brothers of the Sacred Heart, who conduct high schools and colleges in four important centers; women: Sisters of Charity of Nazareth, Sisters of Charity of St. Vincent de Paul, Sisters of Perpetual Adoration, Sisters of St. Joseph, of Mercy, of Notre Dame and the Holy Ghost Sisters of Techny and of San Antonio. The total Catholic population is 30,477 of whom 344 are Indians, 2600 negroes, and over 27,000 whites. There are 51 priests, 143 churches, 41 of which have resident priests, 42 Brothers of the Sacred Heart, 238 Sisters and 6352 children in parish schools. There are 3 colleges for boys and 6 for girls and 2 orphanages, 1 for boys and 1 for girls.

Natchitoches, Diocese of. See Alexandria, Diocese of (Louisiana).

National Catholic Welfare Council, organized on 24 September, 1919, at the Catholic University of America, Washington, D. C., by the American Hierarchy. The Welfare Council is the successor of the emergency organization, the National Catholic War Council, created by the American Hierarchy at the time of America's entrance into the World War. A general convention of the Catholics of the United States was held in Washington on 11-12 August, 1917, to establish the National Catholic War Council. Its objects were to promote the spiritual and material welfare of the United States' troops at home and abroad and to study, co-ordinate, unify and put into operation all Catholic activities incidental to the war. The magnificent record of Catholics during the War and reconstruction period, and the helpful service which they rendered, both to the country and to the Church, in the great variety of activities handled by the emergency war organization, impressed upon the members of the Hierarchy the necessity of continuing in times of peace many of the useful activities of the war period, and at their annual meeting in Washington in September, 1919, the Hierarchy determined to perpetuate the work of the War Council in a permanent organization to be known as the National Catholic Welfare Council.

In order that the work of the Welfare Council might be organized, co-ordinated and administered in the most effective manner, the Hierarchy appointed an administrative committee of seven of its members to manage the affairs of the Welfare Council. The administrative committee was established in five departments: a Department of Education, a Department of Social Action, a Department of Laws and Legislation, a Department of Lay Organizations and a Department of Press and Publicity.

The Most Rev. Edward J. Hanna, Archbishop of San Francisco was appointed Chairman of the Administrative Committee, and the following episcopal chairmen of the various departments were elected to assist him: His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, Chairman of the Department of Laws and Legislation; Most Rev. Austin Dowling, Archbishop of St. Paul, Chairman of the Department of Education; Rt. Rev. Peter J. Muldoon, Bishop of Rockford, Chairman of the Department of Social Action; Rt. Rev. William T. Russell, Bishop of Charleston, Chairman of the Department of Press and Publicity, and Rt. Rev. Joseph Schrembs, Bishop of Cleveland, Chairman of the Department of Lay Organization. Later, when Cardinal Dougherty resigned from the Committee, Rt. Rev. Edmund F. Gibbons, Bishop of Albany, was elected Chairman of the Department of Laws and Legislation, and Rt. Rev. Louis S. Walsh, Bishop of Portland, was elected to membership on the Committee. While some of the Departments were able to launch certain activities immediately, the whole work of the Welfare Council was not fully organized and functioning until the early part of 1921.

The Executive Department has the supervision of the work of the Welfare Council as a whole, the co-ordination of all its departments and the ultimate responsibility as to its development, as well as its general policy and action. This Department keeps in personal touch with the officials of the Government. It is a medium of communication, of information and of action between the officials and departments of the Government on all matters that affect Catholic interests and Catholic rights. It is a medium of information to legislators, national or state, and to others who wish to inform themselves as to the Catholic attitude on matters of Catholic or public interest.

The Department of Education is under the Chairmanship of Most Rev. Austin Dowling, and the Rev. James H. Ryan, D.D., Ph.D., is its executive secretary. The chief purposes of the Department are: a clearing-house of information concerning Catholic education and Catholic education agencies, for Catholic educators and students, and for the

general public; an advisory agency to assist Catholic education systems and institutions in their development; a connecting Agency between Catholic education activities and Government education agencies; an active organization to safeguard the interests of Catholic education.

The Department of Press, Publicity and Literature, among its other activities, has taken over the news service from the Catholic Press Association, which supplied twenty-three weekly newspapers. Today three dailies and eighty-four weeklies receive the N. C. W. C. service, which is made up of (1) a printed news sheet of eight columns, full newspaper style; (2) a supplementary compilation of news features, consisting of from twenty-five to thirty-five full foolscap sheets printed by a mimeograph machine; (3) a Washington news-letter; (4) a Monthly Editorial Sheet, containing editorials on vital topics of the day, special articles by distinguished writers, book reviews and other magazine features. In connection with the Press Department a complete exchange and clipping bureau is maintained. One of the important developments of the news service has been its adoption for teaching purposes in colleges and schools.

The Department of Social Action was organized in December, 1919. Rt. Rev. Peter J. Muldoon, D.D., is its Chairman. There is a general committee of twenty-eight priests and laymen, and an executive committee in immediate charge of the department. The Department of Social Action deals with the industrial relations, civic education, social welfare, and rural life. Rev. John A. Ryan, D.D., is Director of the section dealing with industrial relations; Mr. John A. Lapp, LL.D., is Director of Civic Education and Social Welfare, and Rev. Edwin V. O'Hara, Ph.D., is Director of the Rural Life Bureau of the department. The purpose of the department is to get the best information on all of these subjects, distribute the information and serve as a direct help to the rest of the Welfare Council and to the Men's and Women's Council in particular in all matters coming under its province. A weekly news service on industrial and rural questions is being conducted for the Catholic papers and a few secular papers. The department also conducts a lecture course on economic and social topics for Catholic seminaries and colleges and Catholic clubs in secular universities.

The Department of Laws and Legislation was organized in December, 1920, its purpose being to safeguard Catholic interests in both State and Nation. The Department keeps in close touch with the activities of Congress and the legislatures of the several States, and is ever on the alert to detect those measures aversely affecting Catholic interests and morality and to obtain information as to the source of such matters.

The Department of Lay Organizations, having two co-ordinate departments—one the National Council of Catholic Men and the other the National Council of Catholic Women—has for its purpose the unification of the Catholic lay forces throughout the country. The Rt. Rev. Joseph Schrembs directs the organization and activities of these two Councils. Admiral William S. Benson is President of the National Council of Catholic Men. It conducts a Catholic Bureau of Immigration and a Catholic Service School for Men. At the head of the National Council of Catholic Women is Mrs. Michael Gavin. Its object is to accomplish for Catholic women what the National Council of Catholic Men seeks to do for the men. The hope of these two Councils is to reach the vast majority of Catholics not affiliated with any Catholic society. They are trying to infuse into them some of its courage, optimism and spirit, and above all to teach them the advantage of organized effort and unity in thought and action outside the Church as well as in it. The scattered forces of the Catholic body of America are gradually being united in this way into a compact organization which will soon be able to make Catholic Faith, principles and ideals command the influence and prestige in our social and civic life which their soundness and stability warrant. In Canada, in South America, in England, Ireland and other countries of Europe the work of the Welfare Council is attracting much attention and many of its programs are being studied most carefully, and some of them are being put into operation by the Catholics of the countries named. This is particularly true of the National Catholic Welfare Council's Press service, which is being carefully studied by foreign Catholic journalists.

Naturalization. See AMERICANIZATION.

Navigators' Islands (or SAMOA), VICARIATE APOSTOLIC OF (ARCHIPELAGI NAVIGATORUM; cf. C. E., XIII—421a), in Polynesia, is entrusted to the Society of Mary and governed by Rt. Rev. Joseph Darnand, a Marist, titular Bishop of Polemonium, b. 31 December, 1879, professed 20 December, 1903, ordained 16 July, 1905, appointed Vicar Apostolic of Navigators' Islands, 4 August, 1919, and consecrated 16 May, 1920. He resides at Apia, on the Island of Upola (Samoa). The vicariate comprises the western islands of Samoa (q. v.) formerly belonging to Germany, and since the Treaty of Versailles governed by New Zealand. It numbers a total population of 38,000, of whom 6675 are Catholics, and 183 catechumens, 15 districts, 92 stations, 22 regular priests, 4 native priests, 15 Little Brothers of Mary, 28 Sisters, 101 catechists, 4 schools of Brothers, 6 of Sisters with 2000 pupils, 82 primary schools, 25 churches and a few chapels, 1 professional school.

Naxos and Tinos, ARCHDIOCESE OF (NAXIENSIS ET TINENSIS), is one of the three dioceses of the Latin rite in the Cyclades Islands, Greek Archipelago, and has as suffragans Syra and Thera (Santorin). By a Brief of 3 June, 1919, the sees of Tinos and Mykonos were united to the archdiocese of Naxos under the title of Naxos and Tinos. The silk industry, once flourishing on these islands, has since disappeared, Naxos and Tinos being now given chiefly to cattle raising, Syra is a manufacturing place for wool and cotton, and Thera is famous for its strong wine which is its principal source of revenue.

The present incumbent, Rt. Rev. Mathew Vido, b. in the diocese of Tinos 1847, prelate of the Holy See, appointed Bishop of Tinos and Mykonos 9 March, 1915, was promoted to the Archdiocese of Naxos and Tinos 3 July, 1919, to succeed Archbishop Brindisi, transferred to Corfu after filling the see of Naxos from 1909.

There are only about 150 Catholics in Naxos and these live in the old town. In Tinos, however, there are about 4000 Catholics who fully live up to the requirements of their faith and cling to many picturesque and ancient Catholic customs. They are all peasants and live by themselves in 25 small villages, each of which has its own church and curates; the pastors are usually changed every two years. On each of these islands a flourishing academy is conducted by the Ursuline Nuns and these institutions are famous throughout the Levant. At Naxos there is a commercial school for boys conducted by the Oblate Fathers of St.

Francis de Sales (of Troyes); the Jesuits have had a residence and church at Tinos since the seventeenth century; the Friars Minor have 2 stations, with one Father each, on the same island and the Capuchin Fathers have a station at Naxos with 1 priest.

Nazareth, Diocese of (Nazarensis in Brasilia) in Brazil is suffragan of Olinda. It was erected by a decree of 2 August, 1918, but was not published until 1 October. 1921. The territory of this new diocese is taken from the northeast portion of that of Olinda. The first bishop, Rt. Rev. Richard Ramos Da Costa Viella, b. at Olinda 3 April, 1887, rector of Gravada, appointed at the Consistory 3 July, 1919, Bishop of Nazareth. The parish church of Our Lady of Nazareth became the cathedral with twenty-two parishes in the diocese. The new diocese has two students at the South American College, Rome.

Nazareth, Sisters of Charity of. See Charity Sisters of, of Nazareth.

Nebraska (cf. C. E. X–729c)—The area of the State of Nebraska is 7520 square miles. In 1920 the population was 1,296,372, an increase of 8.7 since 1910. Of this, 31.3 per cent was urban; 68.7 per cent was rural. The density is 16.9 persons to the square mile. Of the native whites, (1,129,567), 757,064 were of native parentage, 231,948 were of foreign parentage, 140,555 mixed; the foreign-born whites were 149,652. There were 13,242 negroes and 2888 Indians, and 804 Japanese. The percentage of illiteracy was 1.4, a slight decrease since 1910 (1.9). The largest cities are Omaha (191,601), Lincoln (54,948), Grand Island (13,960), Hastings (11,647).

Economic Conditions.—As an agricultural State Nebraska ranks high, containing about 124,000 farms in 1920. Of these, 3021 were irrigated. The North Platte and its tributaries supplied water to nearly 85 per cent of the land irrigated in 1919. The following table shows the agricultural wealth of Nebraska in 1919:

Corn	184,186,000 bushels	$224,707,000
Wheat	60,675,000 bushels	122,564,000
Oats	69,962,000 bushels	45,475,000
Hay	4,299,000 tons	60,186,000
Alfalfa	2,527,834 tons	63,195,862
Horses	.....	76,350,000
Hogs	.....	70,349,000
Barley and Rye	12,227,000 bushels	13,225,000
Potatoes	6,325,000 bushels	12,018,000
Beets	580,000 tons	5,781,000
Butter	62,586,000 pounds	31,293,000
Flaxseed	15,000 bushels	60,000
Buckwheat	16,000 bushe s	29,000
		$775,105,862

The fourteenth census of manufactures in Nebraska reveals (1919), 2,884 establishments, 49,076 persons engaged, and a capital of $245,256,684. The value of the products was $596,042,498, an increase of 169 per cent since 1913. The chief of these industries is meat packing and slaughtering, carried on especially at South Omaha. The Nebraska potash industry is the largest in the United States, the estimated production being about 15,000 tons in 1918. In 1919 there were 8,434 miles of railway in the State (total valuation $1,625,594,300), besides 253 miles of electric railway track. The State has no debt. In 1919 the assessed valuation of real and personal property (under a law requiring the assessed value to be 20 per cent of the actual value) amounted to $568,456,926, of which $212,697,098 was personal and $355,759,828 was real.

Education.—School attendance is compulsroy for children from 7 to 15 years of age for not less than 12 weeks in the school term. In 1918 the 726 graded schools and 7216 district schools had 13,248 teachers and 300,011 enrolled pupils. In 1919 there were 534 public high schools with 2194 teachers and 38,299 pupils. There are 4 state normal schools with 118 teachers and 3804 students, and 2 private normal schools. The expenditure in 1919 was $16,690,000. In 1918 $7,457,000 were expended for salaries among 12,758 teachers. The laws governing State private and parochial schools are as follows (compulsory education act): Grades, qualifications of teachers, promotion of pupils, courses of study in private schools must be substantially the same as in public schools. The teachers must be certificated. History and Civil Government must be taught and patriotic exercises held. County superintendents of county or city superintendents of city where any private denominational or parochial school is located shall inspect such school and report to the proper officers any evidence of failure to observe any provisions of this Act. No person, individually or as a teacher, shall, in any private, denominational, parochial or public school, teach any subject to any person in any other language but the English language. Languages other than the English language may be taught as languages only when a pupil shall have successfully passed the eighth grade. A foreign language may be used to teach religion on Sunday. After September, 1919, all teachers in private, parochial, or denominational schools are forbidden to teach without a certificate; all must be full citizens of the United States, and they must attend institutes at least once a week. Teachers in private schools must keep attendance records. The wearing of any religious garb while teaching in a public school is a misdemeanor. The State shall not accept any grant, conveyance or bequest of money, lands, or other property to be used for sectarian purposes. All normal schools must be incorporated under the laws of Nebraska, with at least $50,000 invested or available for school use, and not less than five teachers on full time, giving instruction as required by the State. They must pass the personal inspection of the State board of examiners or of the State superintendent of public instruction, and must have the same entrance requirements as the State normal schools. Of the original grant of 3,000,000 acres of land made by the Federal Government for permanent endowment of schools, 1,661,405 acres are now held by the State, further sale, with minor exceptions, being forbidden. The value of the endowment is $2,800,000. Among recently founded State institutions are the hospital for tuberculosis (opened in 1912), and the State public school, created in 1909.

Religion.—The U. S. religious census of 1916 gives the following statistics for the State: Catholics 135,537; Methodists 81,879; Lutherans 66,906; Presbyterians 26,233; Disciples (Christians) 24,140; Baptists 19,643; Congregationalists 19,423; Episcopalians 7,931 (communicants); all other Protestants, 81,879. For further religious and educational statistics, see Omaha, Diocese of; Lincoln, Diocese of; Grand Island, Diocese of.

Recent Legislation.—The most recent laws of the State provide for a State board of health, a conservation and public welfare commission, the initiative and referendum, biennial elections, the district election of university regents and minor judges of the supreme court, the sale of public school lands only by auction, if any should pass from the State, the establishment of a court to determine labor and price controversies, equal suffrage, the placing of the normal schools under a single board, the increase of the length of the term of the school superintendent from two years to four. The process of amending the constitution is facilitated, for instead of a majority, only thirty-five per cent of the votes cast are needed to adopt an amendment. The "Code" Act of 1919 con-

solidated the several boards and commissions under the governor with secretaries forming his cabinet, with the purpose of unifying the administration of the State's business, doing away with duplications and overlapping jurisdiction. The legislature of 1919 reproduced the Sabbath-breaking legislation of New England, but exempts families who are emigrating, watermen, ferrymen, keepers of toll bridges, railways running necessary trains. Public dancing on Sundays is permitted in cities of the metropolitan class, having a public welfare board with authority to regulate such dancing. In 1916 there were 1675 divorces and 12,786 marriages. The Constitutional Convention in 1919 voted 41 amendments to the constitution, and referred them to the people in the next election. The Federal Suffrage Amendment was ratified on 31 July, 1919; the Prohibition Act on 16 January, 1919.

HISTORY.—Nebraska's recent history is mainly a legislative history. In 1919 race riots, however, broke out in the city of Omaha. The mob surrounded the court house and set fire to the interior of the building in order to force the sheriff to turn over a negro prisoner held in the county jail which was over the roof. While the sheriff was removing the prisoners, the negro was secured by the mob, hung, shot, and cremated. Mayor Smith was captured by the mob, and narrowly escaped being hung, his rescue being effected by a group of citizens. During the European War Nebraska's contribution was 47'805 soldiers or 1.27 per cent. of the United States Army. The members of the national guard formed a part of the 34th Division at Camp Cody, New Mexico, and those of the national army joined the 89th Division at Funston, Kansas. The summary of casualties of the Nebraska members of the American Expeditionary Force was as follows: deceased, 25 officers, 830 men; prisoners, 20 men; wounded, 36 officers and 2130 men.

Ecclesiastical History.—In 1912 the western part of the Diocese of Omaha was erected into the Diocese of Kearney, this name being later changed to Grand Island.

Nellie of Holy God, LITTLE. See ORGAN, NELLIE.

Nepi and Sutri, DIOCESE OF (NEPESINSIS ET SUTRINSIS, cf. C.E., X—750b), united sees of the province of Rome, are under the direction of Mgr. Olivarès who was appointed to the diocese upon the death of Mgr. Doebbing 14 March, 1916. Mgr. Luigi Olivarès was born at Corbetta in the diocese of Milan in 1873. He received his degree of Doctor of Theology and became pastor of Santa Maria Liberatrice at Testaccio in Rome. He was appointed Bishop of Nepi and Sutri 15 July, 1916, and consecrated at Rome 29 October, of the same year. During the World War the clergy and laity of this diocese took an active part in assisting the families of the soldiers and war prisoners. According to present (1921) statistics there are in the diocese, 30 parishes, 95 churches, 3 monasteries for women, 13 convents for men, 16 for women, 61 secular priests, 36 regulars, 23 Brothers, 148 Sisters, 2 seminaries with 23 seminarians. Among the charitable institutions are 14 asylums in charge of Sisters and 4 hospitals in charge of either Sisters or Brothers. Sisters teach in eight of the government schools. The total Catholic population of the diocese is approximately 49,000; 6 Catholic societies are organized among the laity.

Netto, JOSEPH SEBASTIAN, cardinal, b. in 1841, at Lagos, Portugal; d. in 1920 near Seville, Spain, Cardinal-priest of the Church and occupant of the Patriarchal See of his native land. He was a simple parish priest in 1873; a Franciscan friar in 1875; Bishop of Angola and Congo in Africa in 1879; Patriarch of Lisbon in 1883, and cardinal in 1884, receiving the hat in 1886. In 1907, he resigned his office as patriarch to become once more an humble friar in a convent of his Order, and when the Revolution of 1910 broke he was banished from his native land by the fanatical mob. He found a refuge in Spain near Seville until his death.

Neusohl, DIOCESE OF. See BANSKA BYSTRICA.

Neutra, DIOCESE OF. See NITRA.

Nevada (cf. C. E., X—775b).—The area of the State of Nevada is 110,690 square miles. The population in 1920 was 77,407, a decrease of 4468 or of 5.5 per cent since 1910; in the decade 1900–1910 the population increased from 42,335 to 81,875, or 93.4 per cent. Reno, with a population of 12,016, was the largest city. Of the population 19.7 per cent is urban; 80.3 per cent is rural. There are 46,240 males and 31,167 females. The whites number 70,699, of whom 2603 are foreign-born. There are also 4907 Indians, 754 Japanese, 689 Chinese and 346 negroes. The illiteracy of the population of ten years of age and over is 5.9 per cent, a decrease of .89 per cent since 1910.

ECONOMIC CONDITIONS.—Farming is on the increase for since 1910 the number of farms has increased 17.6 per cent. At present there are 3163, with an area of 2,357,163 acres, worth $99,779,666. The agricultural products of Nevada for 1919 were valued thus: wheat $1,067,550; oats $86,252; barley $259,379; potatoes $1,099,228; hay $10,946,159. In that year the entire number of sheep in the state was 880,580, and the wool clip amounted to 5,554,342 pounds. The Federal Irrigation project embraces 160,000 acres in the State. The development of Nevada is hindered by lack of transportation facilities. In 1918 the value of the entire mineral production of the State was $51,080,169; the gold was worth $6,619,937; the silver $10,000,599, both totalling $16,620,536. The area of the national forests in the State is 4,971,335 acres. The census of manufactures in 1919 showed a decrease of 7.8 since 1914 in the number of establishments. There are altogether 166, with 3563 persons engaged, earning salaries and wages totalling $14,905,687. The capital invested was $16,834,561 and the value of the products $22,874,311. The principal industries were: car and general shop construction and repairs by steam railway companies, flour mill and grist-mill products, dairying, printing and publishing. The railway mileage in 1919 was 2843, of which 2281 was first track. In 1920 the State debt was $165,000; the assessed value of property being $214,000,000.

EDUCATION.—The State laws governing private and parochial schools are as follows: It shall be unlawful for any board of school trustees, regents or board of education, or for any teacher or other person teaching in the public or private schools to cause to be taught or to teach any subject or subjects, other than foreign languages, in the public or private schools in any language but English. No public funds of any kind shall be used for sectarian purposes. The property of corporations formed for charitable, religious, or educational purposes may be exempt from taxation. Education is compulsory between the ages of eight and sixteen. There were (1920) in Nevada 22,604 persons under 21 years of age, 65 of whom were negroes and 164 Mongolians. Of these, 12,936 attend the public schools and 372 private schools. The total number of schools in the State is 390, with 717 teachers. The educational expenditure was $1,318,396. The State University at Reno with an attendance of 295 and a faculty of 35 in 1919 was given $122,818 by the legislature of Nebraska. Of this $24,420 were for repairs. The annual expenditure

is about $300,000. In accordance with recognized interpretation of school law, Bible reading is not practised in the public schools.

RELIGION.—According to the United States Census of Religious Denominations (1916), there were in the State 8742 Catholics or 54.1 per cent. of all church members; 1207 Episcopalians or 7.5 per cent.; 3429 Latter Day Saints or 21.2 per cent.; 777 Methodists or 4.8 per cent.; 501 Presbyterians or 3.1 per cent.; 356 Baptists or 2.2 per cent. For further educational and religious statistics see SALT LAKE, DIOCESE OF; SACRAMENTO, DIOCESE OF.

RECENT LEGISLATION.—The laws passed by the Legislature in the last decade provide for a State Bureau of Industry, Agriculture, and Irrigation, workmen's compensation, a juvenile court, industrial insurance, an eight-hour requirement for workingwomen, non-partisan ballots in the election of the judiciary, an inheritance tax, and the employment of convict labor on roads. Woman Suffrage was adopted in 1914. The 1913 divorce law, requiring a residence of one year in the State, was changed in 1915 so as to exact only a six months' residence in the State before filing the complaint.

RECENT HISTORY.—During the European War Nevada contributed 5105 soldiers, or .14 per cent of the United States Army. The national guard joined the 41st Division at Camp Fremont, California. In 1917 Nevada was the only State to furnish her draft quota for entrainment without cost to the Government. The summary of casualties among Nevada men of the American Expeditionary Forces is as follows: deceased, 5 officers, 66 men; prisoners, 1 officer and 2 men; wounded, 6 officers and 170 men.

Nevers, DIOCESE OF (NIVERNENSIS).—In 1910 Mgr. Pierre Chatelus was consecrated Bishop of Nevers to succeed Mgr. Ganthey, promoted to the Archdiocese of Besançon. He was born at St. Tomain-le-Puy, diocese of Lyons, 27 November, 1854; was ordained in 1878; was rector of the basilica Foruof vière in 1893, and pastor of the Church of St. Francis de Sales in Lyons when he was appointed to the see of Nevers.

In 1922 the diocese numbered 309 parishes, 313 secular and 5 regular priests, 15 secularized brothers 300 sisters, 1 convent of men and 24 of women, 2 seminaries with eleven professors and 22 seminarians in the higher seminary and 32 in the preparatory seminary, 3 colleges for boys with 36 professors and 530 students, 6 academies for girls with 33 teachers and 450 pupils, 88 elementary schools with 200 teachers and 5800 pupils, 1 home for the aged, 1 insane asylum, and 1 day-nursery.

Priests are permitted to visit the prisons and one lycée. Amongst the clergy there is the Association of St. Augustine to care for aged and infirm priests and the League for Religious Defense to support the rights of the clergy before civil tribunals and to defend their reputation when attacked by the press. Amongst the laity there are many professional, commercial, charitable and social associations. There is a Catholic newspaper, *La Croix du Nivernais*, published fortnightly.

The seminarians and priests of the diocese mobilized during the World War fulfilled their duty nobly. Many of them won the *Croix de Guerre*, two the *Médaille Militaire*, two the *Croix de la Legion d'Honneur*. The diocese lost fifteen seminarians and five priests. The event of greatest importance in Nevers since 1910 was the apostolic process of beatification and canonization of Bernadette Soubirous, whose body reposes there in the Mother-house of the Sisters of Charity and Christian Instruction.

New Antwerp, VICARIATE APOSTOLIC OF (NOVÆ ANTVERPIÆ), Belgian Congo, was erected by a decree of 3 April, 1919, by dismemberment of the former vicariate of Belgian Congo, of which it kept the northern portion. It is entrusted to the Congregation of the Immaculate Heart of Mary of Scheut. The vicar Apostolic is Rt. Rev. Egidius de Boeck, C. C. I. M., titular Bishop of Azotus, b. in the Diocese of Malines, 13 November, 1875, ordained 1 July, 1900, nominated Vicar Apostolic of New Antwerp, 4 January, 1921, consecrated 8 May, 1921. He resides at New Antwerp. This vicariate, comprising territory from the Tumba Lake to the district of Ubanghi and of Lower Wellé, contains a Catholic population (1922 census) of about 60,000, with 19 mission stations, of which 8 belong to the congregation of Scheut, 5 to the Trappists, 6 to the English Fathers, and 1 seminary for the training of native priests.

New Caledonia, VICARIATE APOSTOLIC OF (NOVÆ CALEDONIÆ; cf. C. E., X—781c), comprises the French colony and Island of New Caledonia, in Oceania, with its dependencies, the Isle of Pines, Belep, and Loyalty Islands. The population consists of 11,596 free French and 2310 of convict origin, 27,100 natives and 5224 foreigners of different nationalities. For twenty-five years (since 1897) the French government has ceased to send convicts to this colony, so that in a few years there will be none of this origin. The vicariate is entrusted to the Marist Fathers. Rt. Rev. Claude-Marie Chanrion, S.M., titular Bishop of Chariopolis, b. in the Diocese of Lyon, 6 October, 1865, was appointed pro-vicar apostolic in July, 1905, and vicar apostolic of New Caledonia, 25 March, 1906. He resides at Noumea. There are in the vicariate: 31 parishes with missions, 102 churches or chapels, 41 regular priests, 35 Brothers, 2 seminarians in Australia, 1 home of the Little Sisters of the Poor with 11 Sisters and 70 inmates. There are about 1400 pupils in the European public schools, and about 500 pupils in the free schools. The native Catholics who attend the schools of their mission number about 500. Public hospitals admit the ministry of priests. The Conference of St. Vincent de Paul and the Ladies of Charity are associations of the laity. One periodical, "L'Echo de France Catholique," is published here. The agricultural products of the colony are coffee, maize, sugar, copra (about 2500 tons), and others. All the mining companies are French, with the exception of one Anglo-American.

New Guinea, BRITISH, VICARIATE APOSTOLIC OF; (cf. C. E., X—784d); Papua, Oceania. Mgr. Navarre, who resigned in 1908, was succeeded by the present Vicar Apostolic, Rt. Rev. Alain Guynot de Boismenu, titular bishop of Gabala. About 200 of the Catholic population of 8435 are Australians, the remainder being Papuans. The unhealthy climate, the uncivilized conditions of the country, the childish and primitive character of the natives and the Erastian policy of the Australian Government are among the causes which impede religious expansion. At the present time there are 12 parishes, 37 churches, 27 missions, 1 convent for men, 1 for European and 1 for native Sisters, 1 seminarian in Europe, 43 elementary schools, 53 teachers, 2206 pupils, 9 orphanages and asylums. There are five societies established among the laity.

New Guinea, DUTCH, VICARIATE APOSTOLIC OF; (cf. C. E., X—784d), consisting of the Dutch islands between 125° 30′ and 141° east L., W., Halmaheira, Ternate, Tidore, Ceram, Ambon, Banda, Kei, Aroc, Tenimbar, and Dutch New Guinea. The mission in

the Kei Islands was at first attended by Father Kusters, S.J., and his companions (1888–1903). It was separated from the vicariate of Batavia, 22 December, 1902, the Catholic population being then about 2000. As the prefecture of Dutch New Guinea it was entrusted to the Dutch province of the Missionaries of the Sacred Heart (M. S. H. Tilburg). The first prefect apostolic was Rev. M. Meyens, 1903–15; the second Rev. H. Nollen, 1915–21. In 1920 the prefecture was erected into a vicariate and Rt. Rev. Johann Aerts became the first vicar with the titular see of Apollonia. He arrived in July, 1921, and makes his residence at Langgoer-Tolal, Kei Islands. The mission now (1922) contains 5 districts with 26 priests and 20 brothers of the Congregation of the Missionaries of the Sacred Heart, 8 Sisters of Our Lady of the Sacred Heart, 90 native catechists, 14,967 Catholics, 2513 catechumens, 76 churches, 17 stations with 60 sub-stations, 71 schools with 2891 pupils and 3 boarding schools (2 for boys, 1 for girls), with 139 pupils. There is 1 industrial school with 12 pupils. Forty schools receive Government aid. Four sodalities of the Blessed Virgin are established among the young people.

New Guinea, German, Prefecture Apostolic of. See Kaiserwilhelmsland.

New Hampshire (cf. C. E. X–758a)—The area of the State of New Hampshire is 9,341 square miles, and the population in 1920 was 443,083, an increase of 2.9 per cent since 1910. Of this 63.1 per cent was urban; 36.9 per cent was rural. The average number of inhabitants per square mile was 49.1. The whites numbered 442,331, of whom 351,098 were native-born, and 91,233 were foreign born. Of the native-born, 225,512 were of native parentage; 81,039, of foreign parentage; 44,547 mixed. The negroes numbered on y 621. Of the population, ten years or over, there were 15,788 illiterates or 4.4 per cent. The largest cities are: Manchester (78,384), Nashua (28,379), Concord (22,167), Keene (11,210), Laconia (10,879), Portsmouth (13,659).

Economic Conditions.—According to the census of manufactures for 1919, the value of manufactured products was $405,739,000; of materials, $238,641,000; capital invested, $328,438,000. There were 89,999 persons engaged in manufacturing and 1497 establishments. The chief manufactures are boot, and shoes, leather goods, paper, lumber, woolens and machinery. There is less interest in mining at present, the number of mines and quarries in the state being 33, as against 53 in 1910. The value of mineral products in 1918 was $1,568,195. Although the number of farms (20,523 in 1920), showed a decrease of 24.1 per cent, the value of farm property in 1920 was $118,656,115, which is a gain over that of 1910 ($103,704,196). The farming area of the State is 2,603,806 acres. The dairy products have doubled in value since 1909, the value in 1919 being $10,224,888. The principal crops of the State are corn ($844,793), oats ($485,367), hay ($13,616,378), vegetables ($5,228,489), fruits ($2,605,103). There are 1203 miles of railway, of which the Boston & Maine controls 1020. The State debt in 1920 was $3,040,524, assessed value of real property $412,591,376; of personal property, $90,815,543.

Religion.—According to the United States Census of Religious Denominations (1916), the largest denominations were: Catholics 136,020; Congregationalists 20,084; Methodists 13,574; Baptists 15,027; Free Baptists 2308; Unitarians 3890; Universalists 1611. For further religious and educational statisticssee Manchester, Diocese of.

Education.—The law directs that every child from 8 to 14 years of age shall have at least 36 weeks of schooling. If he has not completed the elementary grades, the school age is extended to 16. All those between the ages of 16 and 21 who cannot speak or write English must attend part time school. The State Board of Education consists of the Governor, *exofficio*, and five persons, appointed one annually by the Governor and Council. Besides, there are a Commissioner, appointed by the Board, and four Deputy Commissioners. In 1920, there were 64,205 enrolled pupils and 2648 teachers (220 men) in the public elementary schools; in the 86 public high schools there were 673 (170 men) teachers and 13,055 pupils. In cities of 2500 and over, 1114 children attend kindergartens. The Laconia School for the feebleminded has 282 pupils. A new normal school was founded in Keene, in 1909. There are evening schools in 8 cities with a total attendance of 1509, 916 of whom are male. The expenditure for education in 1920 was $3,960,075. The two normal schools have 31 teachers and 286 students, but the supply of teachers is still inadequate. The 23 private schools in the State had in 1917-18 altogether 2672 students. Of the 659 students in the New Hampshire College of Agriculture, 61 women were in the home-economic course, one woman and 119 men were in the agricultural course and 187 men in the engineering course. This college had 62 instructors (1919). In the same year, Dartmouth had 88 professors in the collegiate departments, and 1673 students, 29 professors and 65 students in the professional departments. St. Anslem's (collegiate and academic) had 25 professors and 294 students, besides 278 in the high school. Bible reading in the public schools is neither permitted nor excluded.

The laws governing private and parochial schools are as follows: No money raised by taxation shall ever be granted or applied for the use of the schools or institutions of any religious sect or denomination. In the instruction of children in all schools including private schools, in reading, writing, spelling, arithmetic, grammar, geography, physiology, history, civil government, music and drawing, the English language shall be used exclusively, both for purposes of instruction therein and for purposes of general administration. The exclusive use of English for purposes of instruction and administration is not intended to prohibit the conduct of devotional exercises in private schools in languages other than English. A foreign language may be taught in elementary schools, provided the course of study or its equivalent is such as outlined by the State Board of Education in the common English branches. To satisfy the compulsory education law, "Attendance at a private school approved by the State Board shall be regarded as attendance at the public schools." The resolution of the State Board of Education has been as follows: Resolved that the approval of the Board shall not be given to any private school which does not comply with the following requirements:

(1). Provide instruction and other educational opportunities as nearly as may be reasonably possible to those given in the public schools in the same city or town. (2). Be maintained for 36 weeks in each year, at least five hours a day, and five days a week in a sanitary building. (3). Be equipped with reasonably suitable furniture, books, maps, and other necessary appliances. (4). Make reports required of public schools of the same grade on forms provided by the Board. (5). Teach substantially the same subjects as those prescribed by the Board for the public schools of similar grade. (6). Use the English language as the basic language of instruction and administration as prescribed by law. (7). Be carried on in such a manner as effectively to prepare the pupils for the exercise of the rights and discharge the duties of American citizenship and from the teaching of the

prescribed studies produce educational results equivalent to those produced by the teaching of the same studies in the public schools. If any private school fails to comply with the above mentioned requirements, it is the legal duty of the Board to revoke its approval of this school.

Recent Legislation and History.—There has been some activity on the part of the State and Federal Governments to preserve the natural beauties of New Hampshire by extensive purchases of forest lands and mountain peaks. In 1911, Crawford Notch was purchased by the State. In 1916, the United States Government purchased under the Weeks Forestry Act a tract of 550 acres in the White Mountains, to be added to lands already acquired and set apart for reservation purposes. This purchase gave the Government control of practically all the peaks of the Presidential Range. There have been changes in the State administration in the creation of the following: State Tax Commission (1911), Bureau of Labor (1911), Board of Conciliation and Arbitration (1913), Department of Agriculture and Highway Commission (1915), Child Welfare Department (1918). The Employers' Liability Act was passed in 1911; mothers' pensions provided, women's labor limited, and registration of foreign corporations required in 1913. The judiciary was authorized in 1919 to order an allowance by the husband to his wife during the pendency of a suit for divorce, and the governor was allowed to issue marriage licenses to ministers to marry persons within the State. The Federal Prohibition Act was ratified on 15 January, 1919, and the Suffrage Act, 10 September, 1919. An inheritance tax went into effect in 1918. During the European War, New Hampshire sent into the United States army, 14,374 soldiers, or .38 per cent of the enrolment. The members of the national guard joined the 26th Division and those of the national army the 76th Division, both at Camp Devens. The summary of casualties of the New Hampshire members of the American Expeditionary Force is as follows: deceased, 19 officers, 339 men; prisoners, 2 officers, 17 men; wounded, 30 officers, 1128 men.

New Jersey (cf. C. E., X—790a).—The total area of the State of New Jersey is 8224 square miles of which 710 are water. The population in 1920 was 3,155,900, an increase of 24.4 per cent. since 1910. The density is 420 persons a square mile. Of the population, 78.8 per cent. is urban, 21.3 per cent. rural. Of the whites 628,402 were foreign born, and 1,752,736 were native; and of the latter, 705,784 were of native parentage, 705,784 foreign parentage, 209,328 mixed. Of the population of ten years and over 127,661 were illiterate (5.1 per cent.) The largest cities are: Trenton 119,289; Newark 414,524; Jersey City 298,103; Camden 116,309; Paterson 135,875.

Economic Status.—During the war the accesibility of New Jersey to foreign ports increased the industrial productivity of the State. Shipbuilding was started on a large scale on the flat-lands of the coast, and great industrial plants were built. The manufacturing census of 1919 revealed 11,062 establishments, with 603,889 persons engaged earning for their services $773,001,000. The capital invested was $2,835,441,000, and the value of the products $3,677,165,000. New Jersey has valuable fisheries, the shell-fish for 1919 being valued at $6,700,000. Of the mineral production of the State, the clay and clay products led, with a value of $21,837,396, the chief output being sanitary ware. In the production of zinc ore the State ranked second of the States in the Union. The following are the most important mineral products of the State and their value: iron ore $1,945,651; trap rock $1,475,358; limestone $674,397; sand and gravel $2,462,864. The agricultural census (1920) gives 29,702 farms in the State, a decrease of 11.3 per cent. since 1909. The farm area is 2,282,585 acres, the value of farm property $311,847,948, an increase of 22.4 per cent. since 1909. The chief crops are cereals $87,464,445; vegetables $40,669,147; fruits and nuts $11,809,078. The railroad mileage of the State is 2461, the length of electric railway 1593 miles; of canals 175 miles. There is no State debt.

Education.—Education is compulsory and free for all between the ages of 7 and 15. A child of 14–16 years of age who has an employment certificate and yet is temporarily unemployed must attend school at least 20 hours a week; if employed, he must attend for 6 hours a week for 36 weeks a year. All educational institutions and public libraries are tax exempt. In 1919 educational corporations and charitable organization were authorized to make changes in their acts or certificate of incorporation and their organizations. In 1916 the State took over the Burlington Colony for the Feeble-minded, which is now known as the State Colony for Feeble-minded Males. In 1918 the State charitable, penal, and reformatory institutions were centralized under the Department of Institutions and Agencies. School authorities are forbidden to inquire into the religious faith of teachers seeking appointment. Bible reading in the public schools is obligatory. The laws governing private and parochial schools are as follows: "The common branches shall be taught in English to all children of compulsory school age. Private schools shall annually make such reports to the Commissioner of Education as he may require. Such financial reports shall not be made public by the Commissioner. The common branches of elementary education must be taught by competent teachers to all children of compulsory age. Private schools must be in session for all days and hours of public schools." According to the New Jersey State Report for 1919, there are now 2163 public schools with a seating capacity of 570,061. The total value of the school property is estimated at $83,580,432. There are 18,007 teachers, of whom 2233 are men and 15,774 are women. These receive an average yearly salary of $1083.27. For the school year, the current expenses of the schools amounted to $25,451,014; the cost of permanent improvements was $2,772,218. the special appropriation amounted to $4,030,593, a total of $32,253,825. In 1920 the expenditure was $30,854,795. In the seventy public high schools there were 2365 teachers and 53,710 pupils. The three normal schools at Trenton, Montclair, and Newark (established in 1912), have 105 teachers and 2015 students.

Religion.—According to the latest United States Census of Religious Denominations (1916), the Catholics numbered 790,764, or 59.1 per cent.; Methodist Episcopalians 131,211 or 9.8; Presbyterians 102,290 or 7.6 per cent.; Protestant Episcopalians 67,996 or 5.1 per cent.; Jews 15,720 or 1.2 per cent.; for further religious and educational statistics see Newark, Diocese of; Trenton, Diocese of.

Recent History and Legislation.—In 1911 was enacted the Geran Bill, extending the application of the direct primary, providing for the blanket Massachusetts ballot, and for the prevention of fraud. Acts were also passed to prohibit indecent publications; to make it a misdemeanor to bribe a representative of a labor organization; to provide for the challenging of jurors in civil and criminal cases, to create a Board of Utility Commissioners, to establish a Commission of Old Age Insurance and Pensions, to provide for employers' liability and workmen's compensation. In 1914 a direct inheritance tax was passed. The Bill giving cities

under commission government greater latitude in the administration of local affairs was declared unconstitutional by the Supreme Court on 22 May, 1914. In 1916 a state Department of Agriculture and a Workmen's Compensation Aid Bureau were created, in 1918 the Department of Charities and Corrections, the Interstate Bridge and Tunnel Commission, a Board of Fisherics, and a Boxing Commission. In 1920 the legislature passed over the governor's veto a measure authorizing a bond issue of $28,000,000, for New Jersey's share in the building of the Delaware River Bridge between Camden and Philadelphia, and the Hudson River vehicular tunnel between Jersey City and New York City. A bonus was granted to all veterans of the Great War. The County Park Boards are authorized to permit Sunday ball and other games, if no admission fee is charged.

HISTORY.—During the European War New Jersey furnished to the United States Army 105,207 men (2.80 per cent.); the members of the national guard joined the 28th Division at Camp McClellan, Alabama; those of the national army, the 78th Division at Camp Dix. The summary of casualties of the New Jersey members of the American expeditionary force is as follows: deceased, 117 officers, 2244 men; prisoners, 20 officers, 65 men; wounded, 219 officers, 7401 men.

New Mexico (cf. C. E., XI—1a), formerly a territory of theUnited States, now a State, admitted to the Union on 6 January, 1912, with an area of 122,634 square miles. The population in 1920 was 360,350 of which 18 per cent.was urban and 82.0 rural. The average number of inhabitants to the square mile is 2.9 as against 2.7 in 1910. The largest cities are Albuquerque (15,157), Santa Fé (7033), and Las Vegas (4304). The composition of the population is as follows: whites, 334,673 (native 305,596, foreign-born, 29,077); negro 5773; Indian 19,512; Chinese 171; Japanese 251. In 1910 the illiterate members of the population over 10 years of age numbered 48,697 or 20.2 per cent.; in 1920, 41,637, or 15.6, a decrease of 4.66 per cent.

ECONOMIC CONDITIONS.—Although the census of 1920 reveals a decrease of 16.3 per cent. in the number of farms since 1910 (1920, 29,844), the farm land area shows an increase of 116.6 per cent. (1910, 11,270,021 acres; 1920, 24,409,633 acres). The chief crops are corn, wheat, oats, and kafir and milo. The output of hay and forage totalled 693,807 tons, worth $12,852,-751 in 1919. Grazing is an important industry, for in 1920 there were 1,300,000 cattle, valued at $63,-101,300. Sheep-raising is still on the decline, 8,300,-804 pounds of wool being produced in 1919 as against 16,994,017 in 1909, although the value of the wool increased from $3,131,971 in 1909 to $3,542,922 in 1919. The farms reported a total of 1,640,475 sheep.

In 1916 the Elephant Butte Dam was completed after five years of labor. It is the work of the United States Reclamation Service and forms the largest storage reservoir in the world, feeding an irrigation system which covers 185,000 acres of land in New Mexico, Texas, and Mexico. The dam extends across the canyons of the Rio Grande. In 1919 the legislature provided for the leasing of State lands for mineral purposes and for the retaining of the permanent ownership of all oil lands with one-eighth royalty. New Mexico has valuable mineral resources, the most important being coal (4,023,239 tons valued at $10,787,082 in 1918), and copper (98,264,562 tons valued at $24,271,347). The entire mineral production was worth $40,631,024 in 1918. The summary for manufactures for 1919 gives 387 establishments, 6646 persons engaged in manufacturing, earning in salaries and wages a total of $7,685,803. The capital invested was $15,226,253 and the value of the products $17,856,602. The principal industries, ranked by the value of the products, are cars and general shop construction and repairs by steam railroad companies, lumber and timber products, and flour and grist-mill products. There are about 3000 miles of railway in the State. The bonded indebtedness in 1920 was $4,291,500; the assessed value of real and personal property in 1919, $371,559,631. There are 113 banks (44 national and 69 others) in the State, with an aggregate capital of $56,966,000.

EDUCATION.—New Mexico has a State board of education and a county board of education for each county. Elementary education is free and compulsory between the ages of six and sixteen for seven months in the school year. About 8,500,000 acres of public lands have been set aside for the common schools, the sales of land and rentals furnishing the necessary funds. School taxes are likewise levied in each county, district and municipality. In 1917 provision was made for part payment of transportation expenses for normal students from distant parts of the State. The State maintains the University of New Mexico at Albuquerque, the College of Agriculture and Mechanic Arts near Las Cruces in the Mesilla Valley, the New Mexico Normal University at Silver City, the School of Mines at Socorro, the Military Institute at Roswell, the Spanish and American School at El Rito, the Institute for the Deaf and the Institute for the Blind at Alamogordo. In 1920 there were 1430 public elementary schools in the State, with 81,399 enrolled pupils and 2752 teachers, and 71 public high schools with 257 teachers and 3870 pupils. The private schools number 38 and there are 26 Indian schools with 2291 pupils and 141 teachers, maintained by the Federal Government. Religious instruction in public schools is prohibited by law, but boards of directors may open school-houses for the use of religious societies, etc., at times outside school hours. Bible reading is neither permitted nor excluded. The Sisters' charitable institutions (hospitals, etc.) are State-aided, the appropriation for the purpose in 1919 being $12,000. In 1917–18 the university received for its income $133,169, and had (1919) a teaching force of 92 professors and 406 students. The College of Agriculture and Mechanic Arts with 95 teachers and 285 students, received both Federal and State aid, aggregating $298,122 in 1917–18. The combined valuation of the State's educational institutions is about $2,000,000; while the annual expenditures aggregate $1,300,000. The laws governing private and parochial schools are as follows: No funds appropriated or levied for educational purposes shall be used for the support of any sectarian, denominational or private schools (XII.3). All church property, all property used for educational or charitable purposes, not used for private or corporate profit, shall be exempt from taxation. To comply with compulsory education regulations, courses of study must be approved by the school board. Private schools shall report to the county superintendent with regard to enrolment, number of teachers, and branches taught.

RELIGION.—According to the United States Census of Religious Bodies (1916), the Catholics were more than 84 per cent. of the church membership of the State, which was 209,809, distributed as follows: Catholics 177,727; Methodists 11,767; Presbyterians 4245; Baptists 6721; Disciples of Christ 2284; Protestant Episcopalians 1718; other sects 5862. For further religious and educational statistics see SANTA FÉ, ARCHDIOCESE OF; TUCSON, DIOCESE OF.

RECENT HISTORY.—New Mexico is the forty-seventh State to be admitted to the Union. On 16 June, 1910, the Senate passed the Bill granting statehood to New Mexico, providing, however, that the proposed State should hold no legislative sessions before 12 January, 1912, also stipulating that the State set

aside 100,000 acres for a penitentiary. After many efforts an enabling act was approved 20 June, 1910, which provided for a Constitutional Convention to meet at Santa Fé on 3 October, 1910. The constitution was ratified on 21 January, 1911, and on the same day the President signed the bill for the admission of New Mexico on the condition that it amend the article providing a method for the amendment of its constitution. This amendment was submitted to the people, approved, and on 5 January, 1912, President Taft issued a proclamation, making effective New Mexico's admission as a State. The laws passed by the succeeding legislatures have provided for the following: workmen's compensation, income taxes, commission form of government for cities of 10,000 or more, a State mounted police, night schools for illiterates, an annual franchise tax on corporations, a permanent budget system, a child welfare board, and a department of health. The suffrage amendment to the Federal constitution was ratified on 19 February, 1920; the prohibition amendment on 20 January, 1919. New Mexico's contribution to the European War was 12,439 soldiers or .33 per cent. of the United States Army. The national guard members joined the 40th Division at Fort Kearney, California; those of the national army, the 92nd Division at Camp Funston, Kansas. The summary of casualties of the New Mexican members of the American Expeditionary Force is as follows: deceased, 10 officers, 218 men; prisoners, 8 men; wounded, 20 officers, 604 men.

New Norcia (cf. C. E., XI—5b), a Benedictine abbey nullius in Western Australia. Since the report of this mission published in 1910 the New Norcia Mission has made considerable progress. As a native or aboriginal mission little change has taken place, but as regards the white population of the Mission, we notice this progress more particularly in the all important matter of education and in the higher appreciation of the fine arts, music, painting, etc. Indeed, people of every class and denomination are often attracted to the Mission to listen to the music, or to see the many excellent paintings to be met with in the monastery, church and colleges, many of which are from the brush of local Benedictine artists and in the opinion of many compare favorably with the works of the old masters.

In the first edition of the CATHOLIC ENCYCLOPEDIA, there was not much to say on the subject of education at New Norcia. St. Gertrude's Ladies' College was not long enough in action to forecast its success, and St. Ildephonsus Boys' College was only in embryo. The building of this college was regarded generally as a foolhardy idea, and even when it was built men of position and experience, gazing on its magnificent dimensions, were inclined to be skeptical of their future usefulness. These, however, were false prophets, although it was hard for the casual observer to see how these colleges, so far removed from civilization in the wilds of the Australian bush, could be a success. Abbot Torres, however, with a keener perspective into the future than most men, persevered with his work, furnishing and equipping his college in an up-to-date fashion, until St. Ildephonsus was ready to receive students. The expense of building, etc., of these two colleges was an enormous drain on the New Norcia Mission, for all this had to be delved out of the Mission lands by the Benedictine monks, without a penny of outside help from any quarter.

When the college was ready Bishop Torres, who had set his heart on securing the Marist Brothers as teachers, went to Italy for this purpose and returned successful. He soon after opened his new college with an ideal staff of Marist Brothers. The official opening ceremony took place 22 February, 1913; His Excellency, Sir Gerald Strickland did the honors on the occasion, in the midst of brilliant surroundings. Sir John Forrest, Commonwealth Treasurer, State ministers of the Crown, and many leading citizens from the capital, motored eighty-two miles to New Norcia to emphasize their appreciation of Bishop Torres' efforts to bring the benefits of a sound Christian secondary education within the reach of all.

The college started with a roll call of fifty boys, and became popular from the start. The first year ended with a roll of 117. Boys rushed in from every quarter and soon made a name for themselves and their college at the public examinations and continue to do so year after year. St. Gertrude's Young Ladies' College of New Norcia, and St. Ildephonsus Boys' College are amongst the most popular and successful secondary schools in Australia, and do an enormous amount of good. Bishop Torres had now his monastery, his diocese, and his two aborigine missions, New Norcia and Drisdale River, well equipped with priests, churches, convents, and schools. During his fourteen years as superior, abbot *ordinarius* and Bishop of New Norcia, His Lordship accomplished more than most men can boast of in a lifetime. The secret of Bishop Torres' success may be attributed to his possession of a keen and penetrating intellect, his great determination and his superhuman energy. He worked perhaps indiscreetly hard, rarely taking five hours rest out of twenty-four. He was his own draftsman, his own architect, his own supervisor of works. He directed everyone and everything within his monastery and his diocese, and did so to the complete satisfaction of all. He died 15 October, 1914, at the age of fifty-three, widely and deeply mourned, and Very Rev. Father Bas, O. S. B., prior, continued to be superior during the interregnum.

Rt. Rev. Anselm Catalan, O. S. B., Abbot Visitator of the Spanish Province of the Benedictines, was sent from Manila to preside at the election of Bishop Torres' successor, and to his own surprise was elected to succeed, 26 March, 1915. In a few days after, the newly elected abbot set out for Rome to have the election confirmed by Propaganda, the Congregation of the Council, etc. The confirmation of an abbatial election ordinarily belongs to the abbot general, but in the case of New Norcia the abbot is both abbot and *ordinarius*, and as such the confirmation comes within the jurisdiction of Propaganda. The election being canonically confirmed, Abbot Catalan returned to his monastery and diocese in Australia, and was installed in his cathedral after High Mass on the following Sunday in the presence of an unusually large congregation, and amidst great congratulations and rejoicings. During his seven years administration as abbot *ordinarius* Abbot Catalan retained his hold on the affections of his monks and people.

The term of his office so far is not marked by any great improvements in or around the monastery, His Lordship's attention having been engaged in other directions, viz. in improving the mission properties outside the orbit of the monastery, and stabilising the mission finance after the heavy drain of Bishop Torres' regime, a very necessary work indeed, and already showing good results. The only source of revenue the Benedictines of New Norcia have is the product of the soil, and the spending power of the mission for legitimate undertakings is in exact proportion to the returns from the land. The Benedictines never trade on borrowed money.

After a period of hostility on the part of the natives, during which the missionaries were sometimes in danger of their lives, they have succeeded in winning the friendship of the savages. Some hundreds of these nomads flock around the Mission and willingly, even cheerfully, help the Fathers in any work that turns up, clearing the land, planting, gardening, etc.

They also take well to Christian teaching, and give the missionaries promise of turning out good Catholics. Great indeed is the transformation of these hitherto unfortunate people. Great also is the work of the Benedictine Fathers in leading them out of the darkness and shadow of death into the true light of Christian civilization, at the risk of their own lives.

The present status of the Mission is as follows: parishes 4; abbey 1, abbey nullius of New Norcia, Western Australia; churches 10, missions 2, New Norcia and Drisdale River missions; monasteries 2; convents, 5 of nuns, and 1 of men (Marist Brothers); priests, regular 19; secular 3; monastic students 20; lay brothers 26; college of men 1, conducted by Marist Brothers, 10 Brothers teaching; ladies' colleges 2, with 18 nuns teaching; high schools 3, with 28 teachers, nuns 27. There are one boys' high school with 160 boarders; 2 girls' high schools with 190 in attendance; 2 orphanages, 1 for native boys and 1 for native girls, conducted by one Benedictine Brothers and 5 Benedictine Nuns respectively. None of the Mission schools or charitable institutions receive any Government subsidy, except a very paltry sum in aid of the native orphanages. All the rest, buildings, food, clothing, and general upkeep, is entirely dependent on the charity of the Benedictine community. The Catholic population is 2700; the children attending Catholic schools number 400.

New Orleans, Archdiocese of (Novæ Aurellæ; cf. C. E., XI—5d), in Louisiana. On 4 January, 1918, thirteen civil parishes in the southwestern part of Louisiana were detached from the Archdiocese of New Orleans and erected into the diocese of Lafayette (q. v.). In 1915 the old St. Louis cathedral was condemned by the civil authorities and closed to public worship. Through the generosity of a non-Catholic gentleman who desired to remain unknown, the ancient edifice was repaired and restored to public worship, the first services within the restored edifice being the installation of the Most Rev. John William Shaw. He succeeded the Most Rev. James H. Blenk, who died 20 April, 1917. Archbishop Shaw was b. at Mobile, 16 December, 1863, ordained 20 May, 1888, elected titular bishop of Castabala 7 February, 1910, consecrated 14 April following and made coadjutor bishop of San Antonio, published 27 November, 1911, having already on 11 March, 1911, succeeded the late Bishop John A. Forest. Xavier University for the education of colored youth was opened in 1916, and the Sisters of the Blessed Sacrament of Cornwells, Pa., were called to the archdiocese to assume charge. The buildings were purchased through the generosity of Mother Katherine Drexel. The chapel-car, "St. Paul," for the use of the metropolitan see was blessed at Easter, 1915, and immediately entered upon its missionary labors in the archdiocese and the suffragan sees. In 1921 a drive was inaugurated whereby it was hoped to raise the sum of $1,000,000 for the erection of a major seminary for the archdiocese. The drive opened on 8 January and closed on 20 January. It was under the personal direction of the Archbishop and the active chairmanship of the Very Rev. A. J. Bruening, the chancellor of the archdiocese. The drive closed with its purpose realized. Ground has been purchased in New Orleans for the seminary site and it is hoped to have the seminary building ready for occupancy by October, 1922. In February, 1922, a diocesan synod, the first held since the administration of Archbishop Janssens (1888–1897), was held by the Most Rev. Archbishop Shaw. The Hotel-Dieu, an exclusively Catholic hospital in charge of the Sisters of Charity, was enlarged at a cost of $200,000 and a department for incurables established through the gift of $50,000 from Mr. J. Burguières, a Catholic layman. Many new parishes have been erected since the accession of Archbishop Shaw, among them three for colored people and an old mortuary chapel of Spanish colonial days was remodeled for the use of Spanish-speaking Catholics and made a mission of the St. Louis cathedral.

The following religious orders have been admitted to the diocese 1911: The Oblate Fathers of Mary Immaculate, Brothers of Mary, Christian Brothers, Sisters of the Blessed Sacrament, Fathers of the Holy Ghost, Sisters Servants of Mary, Sisters of Mary of the Presentation. During the War, Loyola University suspended many of its courses and the university building and grounds were placed at the disposal of the United States Government. The Loyola Hospital Unit was organized by the medical staff of Loyola University and financed entirely by a non-Catholic lady at an outlay of $100,000, and was placed at the disposal of the Government for service in the camps of Italy. The nursing department was in charge of the Sisters of Charity. Thirty Sisters of Charity and 100 trained nurses under the direction of the head nurse, a Sister of Charity from the province of New Orleans, sailed for Italy and rendered excellent service in field and camp. Catholic men and women served faithfully on the Red Cross committees and on every committee for the raising of funds by the Government the Archbishop and clergy were faithful workers.

Among the deceased since 1911 are: Rev. Daniel Mullane, Provincial of the St. Louis province of the Redemptorists and rector of St. Alphonsus, New Orleans. Rev. A.Otis, S.J., died at Loyola University of which he had been president for six years; he erected the church of the Holy Name of Jesus on the university campus and was recognized as one of the leading educators and missionaries of the far South. Very Rev. Thomas Lorente, O.P., a native of Spain and for many years professor at St. Thomas' College, Manila. During the administration of Archbishop Chapelle as Apostolic Delegate Extraordinary to the Philippine Islands after the Spanish-American War, Father Lorente acted as his auditor and secretary. Returning with Archbishop Chapelle to New Orleans in 1904, Father Lorente became his secretary for a few months until the Dominicans were admitted to the diocese and Father Lorente was made the pastor of St. Anthony's Church. Later he founded the new parish of St. Anthony in New Orleans and the Dominican Seminary for Foreign Missions at Pontchatoula, to which he gave the name of Rosaryville. Father Lorente was subsequently appointed vice-provincial for the Spanish Dominicans in America and died suddenly in August, 1915. Edward Douglass White (q. v.), chief Justice of the United States died in July 1921; also Hon. Frank McGloin (q. v.), K.S.G., in September of the same year; and his son-in-law Hon. James J. McLoughlin, K.S.G., who had been prominent in State and city affairs and active in all church work in New Orleans.

The Catholic population of the archdiocese is estimated at 440,000 and is cosmopolitan in character. It comprises descendants of the original French and Spanish settlers, descendants of Irish and German immigrants, negroes (natives and descendants of San Domingo refugees, 1793), Italians, Belgians, Dutch, Hungarians, Slavs, Syrians and late Spanish immigrants from Mexico and South America. According to the statistics of 1922 the archdiocese contained 119 parishes, 83 missions, 202 churches, 2 monasteries for men, 3 for women, 1 abbey for men, 10 convents for men, 26 for women, 122 secular priests, 151 regulars, 56 lay brothers, 397 nuns, 1091 sisters, 2 seminaries and 99 seminarians. Educational institutions in the archdiocese are: 1 university, 150 professors, 900 students; 4 colleges for men, 71 teachers, 1118 students; 1 college for women, 9 teachers, 30 students; 7 high schools for

boys, 68 teachers, 1291 students; 11 high schools and academies for boys, 125 teachers, 1615 students; 1 normal school, 3 teachers, 11 students; 89 elementary (parochial) schools, 506 teachers, 25,000 pupils; 1 high school for colored students (Xavier University); 2 industrial schools, white and colored (the white school has 8 teachers, 44 students; the colored, 9 teachers, 89 students); the Catholic Women's Club also conducts classes in industrial work. There is a summer school connected with Loyola University with 30 teachers and 700 students. The missionary workers of the archdiocese are the St. Vincent de Paul Society and St. Margaret's Daughters among the Poor. The following charitable institutions have been established in the archdiocese: 5 homes, among which is 1 for the aged colored poor conducted by the Sisters of the Holy Family; 9 asylums (1010 orphans); 3 hospitals; 1 refuge; 1 settlement house; 1 day nursery; 1 infant asylum (150 infants); 1 institute for deaf mutes (100 inmates). Fifteen of the institutions admit the ministry of priests. Eight institutions receive aid from the City of New Orleans. The Catholic Women's Club has been organized since 1911 and six new circles were added to St. Margaret's Daughters. The Catholic periodicals published in the Archdiocese are: the "Morning Star" and the "Vineyard of the East."

New Pomerania, VICARIATE APOSTOLIC OF (NOVÆ POMERANIÆ; cf. C. E., XI—17c) in Oceania, is entrusted to the Missionaries of the Sacred Heart of Issoudin. Rt. Rev. Louis Couppé, M.S.H., titular Bishop of Leros, b. 26 August, 1850, consecrated vicar Apostolic of New Pomerania, 9 October, 1890, still (1922) governs the vicariate. He resides at Hebertshöhe (New Britain). According to 1920 statistics there are 38 missionary priests, 48 Brothers, 30 Sisters of Our Lady of the Sacred Heart, 31 principal stations, 130 substations, 26 churches or chapels, 116 schools with 4096 pupils, 13 orphanages, a Catholic population of 20,419, and 82 catechists.

New Thought may be defined as a philosophico-religious, pantheistic, pragmatist system of life which seeks by deifying man to free him from sickness, error, and all other evils.

DOCTRINE.—*Criticism.*—New Thought is not an organized church; it is not, so its leaders claim, a fixed system of thought, philosophy or religion; it has no fixed creed or dogma, There is, however, a loosely united central organization of teachers and leaders, which is known as the International New Thought Alliance, from the publications of which, in conjunction with various works issued by New Thought leaders, a summary of their teachings may be gleaned. According to the Constitution and By-Laws of the Alliance, the purpose is: "To teach the Infinitude of the Supreme One; the Divinity of Man and his Infinite Possibilities through the creative power of constructive thinking; and, obedience to the voice of the Indwelling Presence, which is our source of Inspiration, Power, Health, and Prosperity." Its motto is "Propaganda and Fellowship." The general character of the teaching is apparent from the following statements issued by the Washington headquarters for use in Sunday service. "This organization has for its prime object the teaching of the Christianity of Christ, and not the Christianity of any sect; the doctrine of Jesus of Nazareth, without theological dogma. We believe that Jesus meant just what He said, and that everything that He taught is not only true, but practical and practicable in daily life. Whenever He is said to have healed, we believe and teach that His cures were effected, not by miracle, or by violation of, or exception to, the laws of his Heavenly Father, but in compliance with the laws of the Father. We, therefore, believe and teach that, when the doctrine of Jesus and the Laws of God are studied and followed in daily life, health, happiness, abundance, and healing of the sick 'follow them that believe.' "

Statement of Being.—"There is One Presence, One Intelligence, One Substance, One Life, the Good Omnipotent.

"God is the name of the Everywhere Present Principle, in whom I live, move, and have my being.

"In all, and through all, and above all, God Almighty.

"Thy name is Spirit. I know Thee as the One All-Seeing Mind.

"Thou art always with me as indwelling Wisdom and Love.

"Thy law is now the Standard of my life, and I am at peace.

"I in Thee, and Thou in me."

The Lord's Prayer.—In present tense: "Our Father who art in Heaven, Hallowed is Thy name. Thy kingdom is come; Thy will is done on earth as it is in Heaven. Thou givest us each day our daily bread. Thou forgivest us our debts as we forgive our debtors. Thou leadest us not into temptation; but dost deliver us from all evil. For Thine is the kingdom, the power, and the glory, forever and ever. —Amen."

The foregoing may be considered as the official tenets of the Alliance. Their full meaning is made apparent by a study of New Thought books. Thus a creed is impossible for followers of New Thought because "the term itself conveys the idea of a growing or developing thought. When New Thought is molded and formed into a system it ceases to be 'New' Thought. Truth is not susceptible of monopoly or being made into a system. . . . It is the divine right of each individual to believe what he pleases." This is to all intents and purposes the Modernist doctrine of evolution of dogma, holding that truth is changeable, as opposed to the Catholic doctrine that dogma is immutable, that truth is unchangeable. Yet New Thought does teach various "dogmas." Pantheism is the fundamental error, for this system teaches the "Divinity of Man," and that "man is a microcosm of God." Of our Lord it is said, "He laid down his life for men—an expression that has no reference to his death." The Atonement of Christ is rejected on the plea that, because God is omnipotent there is no need for intermediaries or for a vicarious atonement. Naturally, too, the doctrine of original sin is rejected, for according to the New Thought thesis of evolution man's "only fall was upward." Hence also "all forms of orthodoxy implying emphasis on man's sinfulness, and a future punishment" are rejected. New Thought essentially claims to offer a means of healing both sin and sickness and other evils through a "rediscovery" of the method which Jesus employed, which it claims not to have been miraculous at all but within the reach of all "who fully realize their oneness with God." This fundamental idea is common to both New Thought and Christian Science (q. v.), for they are both developments from the teachings of Phineas Quimby. New Thought, however, unlike Christian Science, proclaims the will and faith (assurance, confidence, not theological faith) as factors in its healing methods, faith being described as "a spiritual force that has accomplished wonders. . . . To believe that we are well or that we are going to become so, excites a spiritual force within us that goes far towards making us so . . . In the . . . healer it is a positive mental force, in the patient a receptive mental state." Underlying this New Thought doctrine of faith there is, of course, the psychological truth of the power of suggestion. It is in lowering the works of Jesus to

practically this level that New Thought errs. New Thought employs in practice various methods: (1) The *tactual*, e.g. placing the hand on the head of the patient; this the exponents claim causes contact of mind with mind and the transmission of healthy emotional states to the mind of the patient. This they claim to be the explanation of many of the cures performed by Christ. (2) The *visual*, not in common use; it is claimed to be derived from the Scriptural account of the healing of the lame man by St. Peter and St. John (Acts, iii). (3) The *silent* which is practised when in tactual contact with the patient or when he is at a distance; a telepathic mental message being delivered to the mind of the latter. This theory enables New Thought practitioners to carry on their trade without coming in contact with their patients, and in some New Thought magazines advertisements of such practitioners appear. (4) The *verbal* method consists in the patient audibly repeating formulas denying the existence of fear, sickness, and affirming motives of trust, confidence, power, oneness with God. These four methods may be designated by the general title of "health-affirmation method." (5) There is another quite different species that can be designated the *harmony-with-disease* method in which the patient "vibrates" with the disease, and through non-resistance is supposed to recover his health. (6) An extension of the healing treatment is found in the *prosperity treatment* which, on the ground that failures in business and life generally, are due to the same causes as sickness, namely fears, beliefs and the like, seeks by "affirmation" to destroy poverty.

While New Thought is not an organized church, yet it bases the teachings outlined above on a philosophy of life which it heralds as an "advance on the older ethical and religious systems;" which preaches "the universality of religion" (by this it seems to mean simply individualism) and receives among its followers members of any religious denomination. Starting with the idea that God is an immanent, indwelling spirit (as actually applied this is pantheistic, and must not be confused with the Catholic teaching that God is everywhere and that He dwells in each soul) New Thought holds that therefore evil is merely a negative quantity, the absence of good, that "sin and moral evil are largely an ignorant selfishness" and, "it would proclaim to man his freedom from the necessity of belief in disease, poverty, and all evil as a part of God's plan." In brief, the true and eternal nature of man is good; he is not hampered by moral inability, by natural sinfulness; he is godlike and spiritual being is potentially within him; "the spirit of man is sinless, diseaseless, deathless, sharing the very nature of God and destined to immortal glory." The important point to remember in evaluating these enunciations is that New Thought holds that this sharing in the nature of God takes place here and now; it is considered as the *natural* state of man; the supernatural is denied; man's heaven is as much on earth as elsewhere. Hence, prayer, grace, the sacraments, find no place in this system; the "Affirmations of Being" are declared to be the true form of prayer and this they claim will finally supersede the older forms of worship. Hence it may be seen that the hope and intention of New Thought is to establish itself as the universal religion, despite the absence of any such apparent present purpose. In point of fact not a few New Thought churches have been organized in which Sunday services are held wherein "the silence" and "healing" are a part of the program. while, as in Christian Science, Wednesday "experience" meetings are also conducted. That New Thought does perform some cures is not to be denied; nervous diseases and similar disorders, it is known from the laws of psychology, will yield to mental treatment and this in general is the explanation of their cures, although New Thought leaders hold that their system is "spiritual" rather than mental. The immoral tendency of New Thought (fortunately New Thoughtists do not always follow their doctrines to their natural conclusions) is evident from its perversion of the teaching on sin, from its rejection of the supernatural, of the Atonement of Christ, of the doctrine of future punishment, and from the absence of supernatural means enabling man to struggle against temptation and overcome the promptings of his lower nature.

History.—The New Thought movement can be traced back to Phineas Parkhurst Quimby (1802–1866), a native of New Hampshire, at one time a pupil of Charles Poyen, a French mesmerist, who visited the United States in 1836. Beginning in 1840 to practise mesmerism, Quimby began to "heal" by putting a "subject," one Lucius Burkmar, into the mesmeric state, Burkmar then diagnosing the patient's disease and prescribing the remedy. Claiming to have been himself cured of kidney trouble (by Burkmar placing his hands on Quimby and "reuniting" to one kidney a diseased piece three inches long which had become almost entirely separated), Quimby came to the conclusion that the cure had really been a mental process on his own part, that disease is "a deranged state of mind," that it, its power over life and its curability "are all embraced in belief, and that the curative "principle" consists in producing changes in the belief of the patient. He then gave up mesmerism and set himself to reduce his "discovery" to a "science," asserting that it was more than mental suggestion and claiming a "spiritual" foundation for his work. Holding that "one spirit may operate directly on another spirit, and that the basis of this spiritual activity is the Divine in us," he claimed to have "rediscovered the method of healing by which Jesus wrought, not his 'miracles,' but his highly intelligible works of healing." About 1860 Quimby began to formulate his ideas in writing, thus bringing into being the "Quimby manuscripts", about which so much controversy has raged in connection with Christian Science. After Quimby's death, Julius A. Dresser, one of his patients, resenting Mrs. Eddy's claims (see Christian Science) took up the practice of mental healing, following Quimby's system. Another of Quimby's pupils, Rev. Warren Felt Evans, of the New Church (Swedenborgian), did likewise, publishing in 1869 "The Mental Cure," "Mental Medicine" in 1872, "Soul and Body" in 1875, and "The Divine Law of Cure" in 1881, the last named being especially instrumental in giving impetus and direction to the New Thought movement. By 1882 and 1883 the movement had so many "practitioners" and followers in Boston that it was known as the "mind-cure" or the "Boston craze." In 1886 the first society or "church" was founded by J. W. Winkley, a Unitarian minister, under the title of the "Church of the Divine Unity." "Metaphysical Clubs" were founded in many places; and in Massachusetts, Connecticut, and New York societies were organized under the name, "Light, Love, Truth." The movement spread also to the West, being known as "Practical Christianity" in Kansas City (two of whose branches were called "The Society of Silent Unity," and the "Unity School of Christianity"), and "Divine Science" in Denver and San Francisco.

Until 1890 the general name of the movement was "mental science"; after that date the term "New Thought" came into vogue, being first officially applied to a magazine founded in 1894. The first "New Thought" society with a regular organization, after the new name had come into general use, was

the "Church of the Higher Life," founded in Boston in 1894 by Mrs. Van-Anderson, and still existing in 1919, though without a leader. The Greenacre Conferences, also founded in 1894, at Eliot, Maine, became later a summer center for New Thought gatherings. Afterwards this organization was opened to *Swamis* with their Vedantic philosophy from India, and Miss Farmer, the founder, finally became a devotee of Bahaism. In 1895 the Metaphysical Club was founded in Boston, and this society, through its active propaganda, was the first which made a determined effort to spread its views and try to gain a general following, and from it in a sense grew the more general organization which later sprang up. The first national convention was held in 1894; the first to be held under the name of New Thought was in Boston in 1899. This Boston convention organized "The International Metaphysical League" (in passing we may note that included in the "purpose" of this league, was "to teach the universal Fatherhood and Motherhood" [!] of God), which met in 1900, electing officers from the United States, England, Australia and New Zealand. Apparently this organization was not very successful; in 1903 an "International New Thought Convention" was held in Chicago, which met annually until 1906, when a reorganization was effected. In 1908 the name was changed to "The National New Thought Alliance," and this in turn became in 1914 "The International New Thought Alliance," the first international convention being held in London in that year, there being present representatives of the American body, of the "Higher Thought Centre" of Great Britain and of the "Ligue Internationale de la Nouvelle Pensée," and "La Société Unitive" of France. The first international congress was held at San Francisco in 1915, the Panama-Pacific Exposition dedicating to it one day known as New Thought Day. The international headquarters are now in Washington, D. C. Outside of the United States the movement has (as of the year 1919) organizations or representatives in the Hawaiian Islands, England, Scotland, Ireland, Australia, New Zealand, France, Chile, and Brazil. It is impossible to give any accurate statistics since its followers are also in many cases members of various sects. Probably it has its greatest strength in the central and western states of the United States. It is claimed that the Unity Society of Kansas City, Missouri, has a membership of 50,000 scattered throughout the country. The leaders of the movement claim that it has influenced "millions." On the basis of the number of magazines (they are quite numerous) devoted to the propagation of New Thought ideas an estimate that there are possibly 200,000 devotees in the world may be hazarded, but the number of full members (those not affiliated with any other church) can hardly be as high as 100,000 in the United States, and not much above that figure in the world.

Other Healing Associations.—Besides the two leading organizations, Christian Science and New Thought, in which "divine healing" plays a prominent part there are many others in which this doctrine finds a place. Some of these are organized churches (a few are found even among the so-called "evangelicals"), while others are more specifically healing associations. Although, with possibly one or two exceptions, they are not genetically connected with New Thought they may be briefly summarized here:

(1) The *Emmanuel Movement* arose in the Protestant Episcopal Church about 1906, originating in Emmanuel Church, Boston. Practice here was confined to treatment of functional nervous disorders, and usually in connection with the aid of regular physicians. The movement spread to many Protestant Episcopal churches in the United States and to some Anglican churches in Great Britain. The usual method employed is the laying on of hands and anointing. This practice was taken up as a protection against Christian Science, utilizing, as the leaders stated, the truth underlying the latter, namely the influence of moral over physical states. Some other Protestant organizations have inaugurated a similar movement; moreover, especially in its earlier history, New Thought numbered among its adherents not a few Protestant ministers who at the same time retained their denominational affiliation.

(2) The *Assemblies of God, General Council*, organized in Arkansas and Missouri in 1914, accept some orthodox doctrines. They hold the coming of Jesus and the beginning of the millenium as imminent, and profess to have the gift of divine healing. They reported in 1921 about 118 organizations, 937 ministers, and 6703 members.

(3) The *Christian Catholic Church in Zion*, known formerly as the Christian Catholic Apostolic Church in Zion (the Dowieites), was founded by John Alexander Dowie who, claiming to have been miraculously cured, organized a healing association in Australia, in 1888. Having come to Chicago in 1890, he changed the name of his "Divine Healing Association" to that listed above, in 1896. In 1900 he founded a town, Zion City, Illinois, where he established headquarters. Though he proclaimed himself "Elijah the Restorer of All Things" in 1901, and "First Apostle" in 1903, he was ousted by his followers in 1906, and Wilbur G. Voliva, the present leader, succeeded him. This sect condemned all Christian denominations in general, but particularly was Christian Science excoriated by Dowie, who also considered doctors as inspired by the devil. Dowie claimed, about 1905, to have thousands of followers all over the world. The government statistics for 1906 reported for this church, 17 organizations (in 10 states), 17 church edifices or halls, 35 ministers and 5865 members, of whom 40 per cent were males and 60 per cent females. Since then the association has not made public its statistics; the population of Zion City, which since 1911 is governed by a mayor and council (quasi-ecclesiastical, however), was 4789 in 1910 and 5580 in 1920.

(4) The *Church of the Universal Messianic Message* is an outgrowth of the Christian Yoga Society which was founded at Spokane, Wash., in 1911, by A. K. Mozumdar after a study of oriental religions. This church purposes to "bring about unity with Omnipresent God on the part of its members, in imitation of the Great Master, Jesus Christ; to heal the sick by an appeal to God for an interposition of divine power," and to teach the great mystery of life. It accepts no creed and recognizes no sacrament, nor ministerial office. In 1921 there were 5 organizations and 266 members.

(5) The *Apostolic Faith Movement* originated in 1900, not as a denomination strictly so-called, but rather as a loose union of free-lance evangelists. The chief doctrine and practice is that of healing, the leaders visiting and praying for the sick while those at a distance are treated by correspondence, and by sending them objects such as handerkerchiefs that have been "blessed" for that purpose. Their headquarters are at Los Angeles, Cal., Portland, Ore., and Minneapolis. In 1921 they had 24 churches, 26 ministers and 2196 members. They carry on foreign missionary work in many countries.

(6) The *Church Transcendent*, known also as the "Transcendental Way," founded at Warren, Ohio, in 1915, holds as one of its principles that mind transcends matter and is the conqueror over evil. It aims at a universal religion transcending "all the

partial, racial and national religions." In 1921 it had 3 churches, 2 ministers, 91 members.

(7) The *Missionary Church Association*, founded at Berne, Ind., in 1898, accepts many of the orthodox teachings of Christianity. It believes in the healing of the body in answer to the prayer of faith. In 1921 it had 25 organizations, 59 ministers, 1554 members.

(8) An organization very similar to the preceding is the *International Apostolic Holiness Church*, founded at Cincinnati in 1897. In 1921 it reported 325 churches, 640 ministers, 11,000 members.

(9) The *Mennonite Brethren in Christ* in common with some other branches (see MENNONITES), hold the doctrine of divine healing of the sick by the "laying on of hands, and anointing with oil, and praying over them."

(10) The *Pentecostal Holiness Church*, organized at Anderson, S. C., in 1898, accepts in general the doctrines of Methodism. It believes also in divine healing but does not condemn the practice of medicine as essentially evil. In 1921 it reported 192 churches 282 ministers, 5353 members.

(11) The *Progressive Spiritual Church* is a very radical Spiritualist organization holding that Jesus was merely a medium and his resurrection a materialization. As to healing it holds that divine metaphysics guide the mind of the medium on earth and that only in this way can the cause of disease be detected and overcome. In 1921 it reported 11 churches 20 ministers, 5831 members.

(12) There are also a few independent *Reformed Christian Science* churches. (See CHRISTIAN SCIENCE; also in the original edition, EXTREME UNCTION; LOURDES; MIRACLES; PRAYER; PSYCHOTHERAPY.)

DRESSER, *A History of the New Thought Movement* (New York, 1919); IDEM, *The Religion of the Spirit in Modern Life* (New York, 1914); IDEM, (ed.) *The Spirit of the New Thought*, with extensive bibliography (NewYork, 1917), IDEM, *Handbook of New Thought* (New York, 1917); IDEM, *Health and the Inner Life* (New York, 1906); IDEM, *The Power of Silence* (New York, 1902); EVANS, *The Divine Law of Cure* (Boston, 1881); IDEM, *The Primitive Mind-Cure* (Boston, 1884); ALLEN, *The Message of New Thought* (New York, 1914); ATKINSON, *Dynamic Thought* (Los Angeles, 1906). ANDERSON, *New Thought, Its Lights and Shadows* (Boston, 1911); JOHNSON, *Some Modern Isms* (Richmond, 1919); PODMORE, *Mesmerism and Christian Science* (Philadelphia, 1909).

The best Catholic treatment is found in BELLWALD, *Christian Science and the Catholic Faith, Including a Brief Account of New Thought and Other Modern Mental Healing Movements* (New York, 1922); see also MOORE, *New Thought* (C. T. S. pamphlet, London, 1916). A brief treatment of mind-healing is given in BENSON, *Non-Catholic Denominations* (London and New York, 1915).

On the Emmanuel Movement see WORCESTER (ET AL.), *Religion and Medicine* (New York, 1908); IDEM (ET AL.), *The Christian Religion as a Healing Power* (New York, 1909); *Pan-Anglican Congress Report, 1908*, vol. III, sect. B (London, 1908); on the Christian Catholic Church in Zion see HARLAM, *John Alexander Dowie and the Christian Catholic Apostolic Church in Zion* (Chicago, 1906), and THURSTON, *Christian Science* in vol. V., of *Lectures on the History of Religions* (St. Louis, 1911); for other organizations see *Religious Bodies, 1916* (Washington, 1919), and *Year Book of the Churches* (New York, annual).

GERALD SHAUGHNESSY.

New York (cf. C. E. XI–19c)—The area of the State of New York is 49,204 square miles. The population in 1920 was 10,385,227, a gain of 14 per cent since 1910. Of this, 82.7% was urban; 17.3 was rural. In 130 years the population of the state has increased 36 times. The average number of inhabitants per square mile was 217.9, as against 191.2 in 1910, and 152.5 in 1900. There were 59 cities, of which 6 have over 100,000 inhabitants and 16 have from 25,000 to 100,000 inhabitants. The proportion of the population of New York living in places of 2500 or more increased from 72.9 per cent in 1900, to 78.8 per cent in 1910, and to 82.7 per cent in 1920. The six largest cities are New York, with a population of 5,620,048; Buffalo 506,775; Syracuse 171,717; Albany 113,344; Yonkers 100,176; Utica 94,156. About two million and a half live outside the New York City limits. There are within the State 7 Indian reservations, inhabited by 4458 Indians.

ECONOMIC STATUS.—In 1919 New York had 49,374 manufacturing establishments employing 1,229,900 people as wage earners. The capital invested was $6,033,852,000; the cost of materials, $4,947,991,000; the value of the products, $8,875,007,000.

COMMERCE.—In 1920 New York was the first shipping port in the world, surpassing even the ports of London and Liverpool. Its imports were of the value of approximately $1,251,790,373; and its exports, $2,616,850,680. The tonnage movement of foreign trade for the year ending 30 June, 1920, was: entered, 15,049,744; cleared, 14,275,255.

AGRICULTURE.—In 1920 there were in the State 193,195 farms of a total area of 20,632,803 acres, of which 13,158,781 acres were improved land. The value of the farms was $1,908,483,201; of live stock, $313,554,695. Though the number of farms showed a decrease of 10.4 per cent since 1910, the crop value revealed an increase of 119 per cent, being $417,046,864 in 1920. The principal crops were: cereals, $82,524,839; hay $169,494,524; vegetables $104,070,460; the wool clip was 3,350,824 pounds, valued at $1,976,986. The dairy industry is still important as the receipts from the sale of dairy products in 1920 were $174,155,050. The fruit crop in the same year was worth $34,891,361.

MINING.—The mines of the State in 1918 yielded products valued at $54,997,036; the quarries produced building stone valued at $5,208,752. The salt springs produced in the same year 15,218,071 barrels of salt worth $2,176,472, while the petroleum wells yielded $3,307,814 worth of crude petroleum. New York is still the wealthiest State in the United States, the aggregate value of all the property within the State in the year 1919 (latest estimate) being $12,758,021,954, of which $12,322,150,324 represented real property and improvements. The personal property was worth $435,871,630. The property in New York City alone was worth $1,225,055,569. The revenue of the State government was $86,433,925 (1918–19). The city of New York received the enormous revenue of $905,733,841. The bonded debt of the State in 1919 was $236,744,660. The State income is derived mainly from taxes on assessable property, fees from foreign corporations, licenses, taxes on certain public franchises and trusts and banks. New York has a personal income tax modelled on the Federal law. Personal property yielding an income is exempt from the property tax. The State Tax Commission administers all the tax statutes in the State.

TRANSPORTATION.—There are 8,534 miles of railway track and 6,039 miles of electric railway. The canals cover 638 miles, of which 361 miles belong to the Erie Canal. The State Barge Canal has just been completed at a cost of $150,000,000. It is 12 feet deep and has a capacity of 20,000,000 tons. In 1919 goods carried free on these State canals were valued at $35,000,000. The port of New York has a total water-front of 578.4 miles.

EDUCATION.—School attendance is compulsory for all children between seven and sixteen years of age. A recent amendment to the educational law makes instruction in physical training or kindred subjects compulsory for all over 8 years of age, and military training for all between 16 and 19 at least three hours a week between September and June 15. Attendance in part-time schools is required of children 14–17 years of age, who are not high school graduates, and who are not regularly attending school. Every minor between 16 and 21 years of age who does not possess the ability to speak, read, and write the Eng-

lish language as required for the completion of the fifth grade of the public or private schools shall attend some day, evening or private school. Bible reading in the public schools is neither permitted nor excluded. The laws governing private or parochial schools are as follows: The Regents of the University of the State of New York shall prescribe courses in citizenship and patriotism to be maintained and followed in all schools of the State. Similar courses shall be prescribed in private schools. The Commissioner of Education shall be responsible for the enforcement of this Act and shall cause to be inspected and supervised the instruction to be given in such subjects. The instruction required shall be: At a public school in which at least the six common school branches of reading, spelling, writing, arithmetic, the English language, and geography are taught in English; elsewhere than a public school, in the same subjects, taught in English by a competent teacher. No public money shall be used for the support of any educational institution of any religious denomination (IX4). Subjects taught in private schools must be substantially equivalent to those taught in public schools. Courses in patriotism and citizenship shall be prescribed in all public and private schools. The school term of private schools must be equal in length to that of public schools.

In 1918 there were 2,421,283 children of school age (5-18), 11,898 public schools with 1,672,311 pupils, 52,858 teachers, 964 public high schools and academies with 197,119 pupils and 8375 teachers. In the 10 normal public normal schools there were 348 teachers and 7020 students. Moreover, the State has 133 vocational schools. The total expenditure on education in 1919 was $126,050,044; the city of New York with 1862 pupils and 46,020 teachers spent $45,765,043 in 1919. The 136 universities, professional and technical schools had 5634 teachers and 52,043 students. The New York City College has an enrolment of 14,473; West Point 701. The public statistics of the United States Bureau of Education (1920, Bulletin No. 3) show that 117 private schools and academies (not parochial schools) were conducted under the auspices of the Catholic Church in New York in 1918. In 1920 there were 300,000 in the Catholic schools. The United States Education Bureau (1920) reported that in 1918, 10,674 were registered in the Catholic secondary schools alone. The Catholic Directory estimates the number of people under Catholic care, including the orphans and other inmates of charitable institutions, as 350,198. The New York State Public Library has 506,000 volumes; the New York City Public Library has 2,306,471 books and 320,464 pamphlets, in all 2,626,935 volumes.

Religion.—According to the latest United States Census of Religious Denominations, the members of all denominations numbered 4,315,404, divided as follows: Catholics, 2,745,552; Methodist Episcopalians, 328,250; Protestant Episcopalians, 227,685; Presbyterian Church in the United States of America, 222,888; Baptists Northern Convention, 182,443; Jewish Congregations 112,924; Lutheran General Council 73,582; Reformed Church in America 66,773; Congregational Churches 65,021; all other denominations, 289,287. There were 8,780 church edifices, 867 halls, and 5319 parsonages (valued at $28,782,609). The total value of church property was $293,210,904, and the debt $36,201.46. The Sunday schools, 8616 in number, were attended by 1,296,956 scholars. The present law of New York limits the income of the religious and charitable corporations of the State to $1,000,000; and the value of their property to $10,000,000. The Catholics formed 63.6 per cent. of the total of the religious communicants, but only 44.6 claimed any membership whatever. There were 281 Catholics for every 1000 of the population, a gain of 7.3 per cent. over the census of 1890: 24 Protestant Episcopalians for each 1000. For further statistics see New York, Archdiocesr Of and its suffragans in the State.

Marriage.—A marriage license must be obtained from the clerk of the town or city where a woman resides or, if she is a non-resident, where the marriage is solemnized. Both parties must appear before the issuer of the license. A city clerk of a city of over 1,000,000 inhabitants may solemnize a marriage upon a license issued by himself. To take or harbor any girl under eighteen years of age for the purpose of marriage without the consent of her parents or guardian constitutes abduction. An action to annul her marriage may be brought by a woman where she was under eighteen years of age at the time of the marriage and the consent of her parents or guardian was not had and the marriage was not consummated and not ratified by mutual consent after she attained the age of eighteen. After a divorce is granted, re-marriage is forbidden to the guilty party during the life of the spouse, unless, after three years have elapsed, proof is made of his or her uniform good conduct, when the defendant may be permitted by the court to marry again.

Sunday Laws.—The New York laws permit barbers to work on Sundays only before one o'clock and only in the city of New York and the village of Saratoga Springs. Local authorities, either on their own initiative or upon the result of a local referendum, are authorized to license Sunday baseball and other sports. The question of Sunday theatres is left to the community.

Militia.—Under the provisions of the Military Law of the State a new active organization was created in 1917 to take the place of the National Guard, which was then in Federal service. It is part of the active militia of the State, is partly subject to Federal control, and receives rifles and ammunition from the Federal Government.

Recent History.—In 1911 laws were passed, re-apportioning Congressional districts of the State, providing for a direct State tax and direct primary voting, and regulating child labor. In 1913 Governor William Sulzer was impeached and removed from office for misapplication of party funds. He was succeeded by Martin Glynn, a Catholic, through whom State conventions were abolished and a short ballot law and workmen's compensation Act were adopted. Vocational and industrial education and medical inspection in schools were provided for by law; vital statistics were put under the State Department of Health. A new Education Bill (1916) made provision for town boards of education and for a school board in every city of the State, making their powers unform. The former clause was repealed in the 1918 session. A constitutional convention was held in 1915, but the revised constitution was overwhelmingly defeated in the November election. A Child Welfare Board has been set up in each county and mothers' pensions allowed. The constitution was amended in 1918 to require that all voters after 1 January, 1920, read and write English. An income tax in the same year was placed on all, even non-residents, who had their source of income in New York State. The constitutionality of the law was referred to the Supreme Court. State scholarships for all veterans of the late war have been established. A bridge to be known as the Great Western Highway, is to be built across the Mohawk River at Schenectady.

A Department of State Police was established in the 1918 session of the legislature. The 1920 session will be memorable for the expulsion of the Socialist members of the Assembly, who were charged with

belonging to a party disloyal to the Government and with having been elected on a platform hostile to the interest of the State and country. The Socialist party amended their constitution in 1920 and two of the expelled members were re-admitted. A bonus was voted to all military and naval veterans of the late war, the bond issue not to exceed $45,000,000. The housing situation in New York city became so acute that innumerable rent laws were passed as means of relief. The Federal Prohibition Act was ratified on 29 January, 1919, and the Suffrage Amendment on 16 June, 1919. The enforcement of the Prohibition Act is outlined in the Mullane-Gage Law of 1921. The prevailing liquor tax law is repealed, as well as the city local option law and the duty of enforcement was transferred from the excise department (abolished) to the State attorney-general. The term *intoxicating liquor* is construed to mean liquor containing more than one-half of one per cent alcohol. Sacramental wines and medical liquors are excepted.

During the European War New York contributed the greatest number of soldiers to the United States Army (9.79 per cent). Most of the New York members of the national guard joined the 27th Division at Camp Wadsworth, South Carolina; those of the national army, the 77th Division at Camp Upton, New York, or the 78th Division at Camp Dix, New Jersey. Flying regiments were quartered at Mineola, Long Island. The summary of casualties among New York men is as follows: deceased, 476 officers, 8720 men; prisoners, 42 officers, 835 men; wounded, 1203 officers, 28,946 men.

New York, Archdiocese of (Neo Eboracensis; cf. C. E., XI—20b), comprises 4717 square miles of the State of New York, and the Bahama Islands, an area of 4466 sq. miles. On 15 September, 1902, Rt. Rev. John M. Farley, who had been Titular Bishop of Zeugma and auxiliary of Archbishop Corrigan since 21 Dec., 1895, was promoted to the archiepscopal see. On 25 April, 1904, Rev. Thomas F. Cusack was made auxiliary of the archbishop, and Titular Bishop of Themiscyra, until he was promoted (5 July, 1915) to the see of Albany. Archbishop Farley was created Cardinal Priest on 27 November, 1911, and died 17 September, 1918. His auxiliary, Rt. Rev. Patrick J. Hayes, succeeded him 10 March, 1919. Born in New York 20 November, 1867, he made his studies at Manhattan College, the seminary of Troy and the Catholic University, was ordained 8 September, 1892, and served as curate of St. Gabriel's and secretary to Cardinal Farley, was made chancellor of the archdiocese in 1903, named a prelate of the Holy See 15 October, 1907, and appointed titular Bishop of Tagasta and auxiliary to the archbishop 3 July, 1914. On 29 November, 1917, he was named ordinary of all Catholics mobilized in the army and navy, and in February, 1920, Chaplain in Chief of the American army, and navy, and decorated by France Chevalier of the Legion of Honor. The same year he was decorated with the Order of the Crown of Italy, in recognition of the services he rendered Italy during the War. In 1921 an auxiliary Bishop was appointed in the person of Rt. Rev. John J. Dunn, consecrated titular Bishop of Camuliana 28 October, 1921. Born in New York in 1870, Bishop Dunn was ordained in 1896, and named a private chamberlain in 1914. He was placed in charge of the Society of the Propagation of the Faith in New York, in 1904, and served in this capacity until his appointment as bishop. Rt. Rev. John J. Collins, S. J., retired Vicar Apostolic of Jamaica, and titular Bishop of Antiphello, also resides in the archdiocese, at Fordham University.

The Catholic population of the archdiocese numbers 1,473,291, an increase of 148,291 since 1919. The latest statistics (1922) credit it with 313 parish churches, 82 missions with churches, 204 chapels, 31 mission stations, 728 secular and 413 regular clergy, 1 theological seminary with 219 students, 1 preparatory seminary with 350 students, 1 university, 31 colleges and academies for boys with 8995 students, 4 colleges for girls with 817 pupils, 46 academies for girls with 7896 pupils, 119 parochial schools for boys with 39,477 pupils, 119 parochial schools for girls with 43,153 pupils within the city, and 69 parochial schools outside of the city with 8256 boys and 8704 girls, making a total of 99,590 children in parochial schools. The various institutions include 8 administration offices, 14 protective agency offices, 19 child-caring institutions, 32 day nurseries and settlements, 5 homes for the aged, 20 homes and residences for women, 3 correctional homes for women, 29 hospitals, sanitariums and convalescent homes, and 9 immigrant homes. A total of 175,538 young people are under Catholic care. To co-ordinate all these vast activities a Bureau of Catholic Charities was established in the Terminal Building, near the Grand Central Station. It has a staff of seven priests directing the clerical and visiting work of a great number of lay employees. It has also local offices in Richmond, Dutchess, Orange, Sullivan and Westchester Counties, the purpose of this centralization being to prevent overlapping and duplication of work, thus achieving the double end of economy and efficiency. An appeal of the archbishop to finance this great enterprise brought a ready response of over two million dollars, though the average contribution from each person was not much over three dollars payable at the convenience of the donor. A very valuable aid in the work of preaching was obtained by two volumes of splendid dogmatic and moral instructions, distributed to the clergy by the archbishop, which insured uniformity of instructions throughout the archdiocese. It is the work of Fathers Charles J. Callan and John M. McHugh of the Order of Preachers. The Knights of Columbus are continuing their activities in the New York Archdiocese with ever increasing ardor. They have established scholarships in the colleges of Manhattan and Fordham, and besides providing generally for their own sick or needy members, furnish recreation of various kinds to thousands of orphans, irrespective of creed, race, or color, and distribute baskets to the poor for a bountiful Christmas dinner. Their greatest effort has recently been launched in a great building campaign for the erection of an immense central headquarters, and on 17 April, 1922, $1,100,000 in pledges and $400,000 in cash had been received for this purpose. This structure is to be used first for the requirements of the club for welfare work of various kinds, for archdiocesan meetings, a center for free employment and hospitalization work, educational course, a social secretarial center with gymnasium and swimming pools, and a great auditorium for public gatherings and civic and social events. Of the 140 evening schools established by the Knights after demobilization, there are four schools in New York giving sixty courses in more than forty subjects. Apart from the Knights of Columbus, the Catholic writers and stage folk have been formed into guilds, the Most Reverend Archbishop frequently attending their meetings.

Newark, Diocese of (Novarcensis; cf. C. E., X—779d), in New Jersey. According to the statistics of 1922 the diocese contains 206 churches, 37 missions, with churches, 6 stations, 114 chapels, 1 Abbey (Benedictine) for men with 50 priests, 23 clerics, 3 novices, 17 lay brothers, 15 scholastics, 1 monastery for women (Dominican), 1687 Sisters,

362 secular priests, 221 regulars, 1 diocesan seminary with 52 seminarians, 4 seminaries for religious orders, 161 students. Five diocesan students are at Rome and two at Louvain. The educational institutions in the diocese are: 6 colleges and academies for boys (1195 pupils), 1 college for women, 15 academies for girls (1900 pupils), 137 parochial schools (70,588 pupils), 1 industrial school (200 inmates); total young people under Catholic care 67,412. The following charitable in stitutions exist in the diocese: 4 homes for the aged, 1 institute for the blind, 1 home for incurables, 1 nursery and babies' hospital, 3 homes for working girls, 1 for orphans, 1 for boys. Since 1911 the Capuchins have been established in the diocese. In 1922 the Catholic population numbered 598,143. The present incumbent is the Rt. Rev. John J. O'Connor, who has administered the diocese since 1901.

Newport, Diocese of. See Cardiff.

Ngan-Hwei, Vicariate Apostolic of; (cf. C. E., VIII—634d), in China, erected by papal brief of 8 August, 1921, comprising the province of Ngan-hwei, heretofore part of the former Vicariate Apostolic of Kiang-nan. The vicariate is under the care of the Jesuits of the provinces of Castile, Leon, and Turin and is accordingly divided into three distinct parts, conforming to the three intendencies which Ngan-hwei comprises, each having at its head a regular superior in the capacity of *vicarius delegatus*. The vicar apostolic has not yet been appointed. For the year 1920–21, there were in Ngan-hwei: 464 Christian communities, 73,912 Catholics, 53,531 catechumens. The records show 1794 baptisms of adults, 4964 baptisms of children, 1028 confirmations, 39,576 annual confessions, 39,386 annual communions, 187,399 confessions of devotions, 338,777 communions of devotion, 578 who received extreme unction, 712 marriages, 115 schools for boys and 3223 Catholic and 1386 pagan pupils, 65 schools for girls with 2047 Catholic and 623 pagan pupils, 217 men teachers and 124 women teachers. For further statistics see Kiang-su.

Niagara University, founded in 1856 by the Rev. John J. Lynch, C. M., afterwards first Archbishop of Toronto, and directed by the Priests of the Congregation of the Mission, has had a steady and rapid growth since its inauguration. The erection of another building became necessary in 1906, and since then the Convent of the Little Sisters of the Holy Family has been added. The University comprises the College and the High School departments; the total registration for 1921 was 3000. In 1920 the University conferred the following degrees: B.A. 6; Ph.B.11; M.A. 3; LL.D. 6.

Nicaragua, Diocese of. See Granada; Léon; Managua.

Nicastro, Diocese of (Neocastrensis; cf. C. E., XI—47b), in the province of Catanzaro, Southern Italy, is suffragan of Reggio, Rt. Rev. Eugenio Giambro, b. in the Diocese of Caltanisetta, 12 October, 1866, penitentiary chancellor and rector of the Nicastro Seminary, appointed Bishop of Sarsina 10 February, 1911, proclaimed 30 November following, transferred to Nicastro 22 May, 1916, to succeed Mgr. Regine, promoted to the rank of Apostolic Administrator of Nicastro from 16 March, 1920, to 11 September, 1921. According to 1920 statistics there are 53 parishes, 9 vicariates, 130 secular and 5 regular priests, 20 seminarians, 71 churches or chapels, and a Catholic population of 110,100 souls.

Nice, Diocese of (Niciensis; cf. C. E., XI—48b), comprises the department of Alpes-Maritimes, France. It is suffragan of Aix. The bishop, who also bears the title of Count of Drap, is Rt. Rev. Henri-Louis Chapon, b. at St. Brieuc 14 March, 1845, appointed 25 June, 1896, consecrated at Orléans 29 September following to succeed Mgr. Balaïn, was given the personal privilege of the pallium in 1916, and was promoted as assistant to the pontifical throne 6 August, 1921. There are in the diocese 172 parishes, of which 33 are curacies and 139 succursal parishes, 397 secular priests, 1 upper and 1 lower seminary, and 3 ecclesiastical institutions. The total Catholic population is 356,338 of whom 142,940 are in Nice. On 11 June, 1913, the relics of the ancient bishops Sts. Véran and Lambert were discovered and canonically recognized.

Nicolet, Diocese of (Nicoletana, cf. C. E., XI—69a) in the Province of Quebec, Canada, suffragan of Quebec. The present bishop, Rt. Rev. Joseph Simon Herman Brunault, is the second bishop of this diocese and has filled the see since 1904. Since 1911 the diocese has lost two of its most prominent clergy by the deaths of Mgr. Douville, P.A., Vicar General of the diocese, and Mgr. Suzor, P.D., also Vicar General, and in addition to these one priest of the diocese, Captain R. Crochetière, serving as chaplain during the war, was killed in action 2 April, 1918, and buried in the cemetery of Bailleuimont, France.

The present (1921) statistics show 69 parishes 69 churches, 1 mission with mission station at Odonak, 1 monastery for women, 6 convents for women, 164 secular priests, 130 brothers, 560 sisters, 1 seminary with 30 seminarians, 3 colleges for men with 130 professors and 900 students, 5 academies with 35 teachers and 1100 students (boys), 1 normal school with 10 teachers and 98 students, 611 elementary schools with 670 teachers and 2400 pupils, 4 hosiptals and 2 orphan asylums. All the public institutions permit the priests of the diocese to minister in them and the Catholic schools are aided by the Government. The total Catholic population comprises approximately 89,000 French Canadians, 1000 Irish, and 400 Italians.

Nicopolis, Diocese of (Nicopolitana, cf. C. E., XI—70d), in Bulgaria, not the ancient Nicopoli. which has become a titular Latin see, on the site of which stands the present village of Nicup, near Tirnow, where extensive ruins mark the place of the cathedral, but a modern city built about 629 by the Emperor Heraclius. Rt. Rev. Henri Doulcet, who had been bishop since 1895, resigned 13 March, 1913, and was succeeded by Rt. Rev. Leonard von Baumbach (b. 1856), who had been coadjutor since 1910. Bishop von Baumbach died at Rome in 1915 and was succeeded by the present bishop, Damian John Theelen, a Passionist, b. at Beesel, Holland, 4 April, 1877, ordained 23 Sept., 1899, appointed to the see of Nicopolis 21 May, 1915, and consecrated at Rome on 15 August following. Like his predecessors he resides at Rustchuk. The Catholic population of the diocese consists of 14,000 Bulgarians, with about 1000 foreigners, Poles, Croats and Belgians. There are 17 parishes, 20 churches, 18 mission stations, 4 secular and 21 regular priests, 3 lay brothers, 3 monasteries for men and 4 for women with 42 Sisters. There is a diocesan seminary with 9 seminarians. At present there are 7 elementary schools with 40 teachers and 1180 pupils. Since 1911, the Benedictine Sisters from the Abbey of St. Ottilien in Bavaria have maintained two schools in the diocese, one at Endje near Schoumle and the other at Bardau near Belvelatine. A French Congregation of Dominican Sisters has recently opened a school at Sistova. A day nursery cares for 110 children.

That part of the diocese situated along the River Danube was the scene of war activities, especially from August to November, 1916.

Nicotera and Tropea, Diocese of (Nicoterensis et Tropiensis; cf. C. E., XI—72a), in the province of Catanzaro, Southern Italy, suffragan of Reggio di Calabria. Bishop Giuseppe Leo, transferred to the Diocese of Trani and Barletto in February, 1920, was replaced by Rt. Rev. Felice Cribellati, who was appointed in May, 1921, consecrated at Rome 29 June, and enthroned 11 September following. Nicotera has 12 parishes, 20 churches or chapels, 45 secular priests, and a Catholic population of 15,841. Tropea has 60 parishes, 110 churches or chapels, 160 secular and 5 regular priests, 36 seminarians, and a Catholic population of 62,115.

Nictheroy, Diocese of. See Petropolis.

Nigeria, a British Protectorate; cf. C. E., XI—73d (the colony of Lagos is technically outside the Protectorate), situated on the west coast of Africa. Politically Nigeria is one, the political divisions known as northern and southern Nigeria exist no longer, their amalgamation having taken place in May, 1912. The area of Nigeria is approximately 336,000 square miles. Lagos, with a population somewhere about 80,000 is the capital. Kano has lost much of its former splendor. At present it suffers considerably from a great slump in trade. Its famous walls are now broken in many parts. It would be most correct to assign to them a height of 15 or 17 feet. Its population varies with the seasons. During the ground-nut season thousands of strangers crowd into the native, as distinct from the European, quarters. Normally the population may reach 40,000. The Emirs of Sokoto, Katsena and Kano enjoy a certain amount of independence as native potentates but their jurisdiction is in all important matters subordinated to the British Administration.

It is no longer true to state that "powerful English Protestant missions have unsuccessfully endeavored to gain a foothold." The Protestant sects as a whole counted in 1919 some 78,937 (baptized) Christians. In reply to a query for their statistics just a year ago the Church Missionary Society gave 213 places of worship (including what they call chapel-schools), and 124 schools strictly so called. Catholic Nigeria now counts three vicariates: Benin, Western Nigeria and Lower Nigeria, with residences at Lagos, Asaba and Onitsha respectively. The chief posts of Western Nigeria are Lokoja, Asaba, Igbuzo, Ogwashi, Issele, Olona, Ubiaja, Ukoni, Warri, Agenebode and Aragba. The fourth ecclesiastical division of Nigeria is the Prefecture Apostolic of Eastern Nigeria. The Society of African Missions has charge of this prefecture together with the Vicariates of the Bight of Benin and *Western Nigeria*. This last-named vicariate was erected in 1918. The population consisting mostly of Nigratan tribes is between 8,000,000 and 10,000,000, of whom 8366 are Catholics, the others being Mohammedans and Arabs. There are 11 quasi-parishes, 115 churches, 105 stations, 21 secular priests, 1 convent of Sisters, 1 seminary with 6 seminarians, 57 elementary schools, 200 teachers, 3247 pupils, 3 homes for the poor and destitute, 3 orphanages, 12 institutions for charitable works. Two leper hospitals admit the ministry of priests. The Angelic Society and that of the Holy Family are established among the laity. The present vicar apostolic is Rt. Rev. Thomas Broderick, who succeeded Rt. Rev. Carlo Lappa (d. 1917), as prefect apostolic of Western Nigeria. He was born in Kerry, Ireland, 1882, ordained in 1906, and appointed titular Bishop of Pednelissus 24 August, 1918. Bishop Lappa was a native of Milan and a distinguished natural scientist and astronomer. He compiled a valuable dictionary in the Ibo language. His auxiliary, Rev. Martin Friedrich, a native of Alsace (1872) who had been a missionary in Nigeria from 1897 died in 1917.

Nigeria, Eastern, Prefecture Apostolic of, has been since 1911, under the care of Mgr. Oswald Waller, of the African Missions of Lyons. No statistics are furnished.

Nigeria, Lower (cf. C. E., XI—73d), Vicariate Apostolic of, with residence at Onitsha, is still under the administration of Rt. Rev. Joseph Ignatius Shanahan, C. S. Sp., who became prefect apostolic in 1905, vicar and titular bishop of Abila in 1920, when the territory was erected into a vicariate. The population (10,000,000), is extremely dense, but the catechists have been so remarkably organized that they are able to reach thousands of catechumens. The British Government has given every encouragement to the development of these missions, even to contributing to the support of the schools. In 1920 there were 19 missionary priests (Fathers of the Holy Ghost) employed here, and 10 brothers, with 9 stations, 280 posts, 355 schools with 22,800 pupils, 6 chapels and 7 orphanages. The schools are of three kinds, government schools, assisted schools and free or unassisted schools; the first two are aided by the government, while the third class are supported by the voluntary contributions of the natives. Until a few years ago the Sisters of St. Joseph of Cluny labored in this territory but at present there are no nuns. An Irish lady is in charge of the convent at Calabar, and is shortly to be joined by others. There, as lay missionaries, they will continue the work of the Sisters.

Nîmes, Diocese of (Nemausensis; cf. C. E., XI—83a), with the sees of Alais (Alisiensis) and Uzes (Uticensis) suffragan of Avignon, comprises the civil department of Gard, France. Statistics for 1920 credit it with a total population of 413,458, of whom 302,650 are Catholics, 108,348 Protestants, 450 Jews; 293 parishes, a total of 499 secular priests, 1 upper seminary and 4 ecclesiastical schools. The present (1922) bishop, Rt. Rev. Marcellin-Charles Marty, b. in the Diocese of Rodez, 22 August, 1862, studied at the Catholic Institute of Toulouse, ordained in March, 1890, Vicar of Marsillac, later at the Cathedral of Rodez in July, 1901, rector of Decazeville in 1906, archpriest of the cathedral in 1914, and chancellor in 1916, appointed titular Bishop of Isionda, 14 April, 1919, and coadjutor at Nîmes, consecrated 2 July following to succeed Mgr. Félix Auguste Béguinot, b. 11 July, 1836; d. 3 February, 1921. In 1921 Abbot Bruyère published "Guide de la Cathédrale de Nîmes," a book in which he relates the history of this monument, dating back to the eleventh century.

Nitra (Nyitra, Neutra), Diocese of (Nitriensis; cf. C. E., X—774d), in Slovakia, suffragan of Esztergom. The present bishop is Rt. Rev. Charles Kmetko, b. at Drskovcie, 12 December, 1875, appointed at the Consistory of 16 December, 1920, consecrated at Nitra 13 February, 1921, succeeding Bishop Batthyani, transferred to the titular see of Cyrra. There are in the diocese: 148 parishes, 96 curacies, 232 secular and 25 regular clergy, 372,930 Catholics, 28,727 non-Catholics, and 16,102 Jews.

Nocera and Gualdo Tadino, Diocese of (Nucerinensis et Tadisensis; cf. C. E., XI—86d), in the province of Perugia, Umbria, Central Italy, is immediately subject to the Holy See. The present bishop is Rt. Rev. Niccolo Cola, b. at Camerino 25 October, 1869, consecrated Bishop of Marses 30 June, 1910, transferred to Nocera 26 August following, proclaimed 27 November, 1911, succeeding Mgr.

Rocco Anselmini, b. 19 September, 1837; d. in August, 1910. There are (1920): 59,731 Catholics, 82 parishes, 110 secular priests, 20 seminarians, 100 churches or chapels. By a decree of the Consistory of 2 January, 1915, the Collegiate Church of San Benedetto at Gualdo Tadino was erected into a cathedral *honoris tantum causa* and the title of Tadino was united to that of Nocera.

Nocera dei Pagani, DIOCESE OF (NUCERINENSIS PAGANORUM; cf. C. E., XI—87a), in the province of Salerno, Southern Italy. It is a suffragan of Salerno. The Catholic population is 70,850. Rt. Rev. Giuseppe Romeo, b. in the Diocese of Reggio di Calabria, 7 April, 1820, ordained in May, 1894, was appointed bishop 12 July, 1913, enthroned 15 February, 1914, published 25 May following, to succeed Bishop Luigi del Forno, b. 24 August, 1842; d. 7 January, 1913. Diocesan statistics (1920) credit it with 18 parishes, 180 secular and 50 regular priests, 12 seminarians, 28 churches or chapels. At Nocera reposes the body of St. Alphonsus of Ligouri.

Nola, DIOCESE OF (NOLANA, cf. C. E., XI—89c), suffragan of Naples, is under the administration of Mgr. Agnello Renzullo, who has filled the see since 1890. He was born in Naples 2 April, 1836, ordained in 1860 and appointed bishop of Iserhia and Venafro 27 February, 1880, which see he filled until his transfer to Nola. During the World War the priests and laity of the diocese assisted with the bureaux of information and gave shelter to refugees. By present (1921) statistics the diocese comprises 89 parishes, 632 churches, 1 mission, 9 monasteries for men, 2 for women, 219 secular priests and 50 regulars, 20 Brothers, 250 Sisters, 1 seminary with 80 seminarians, 350 university students, 4 colleges for men with 50 professors and 400 students, 1 college for women with 6 professors and 70 students, 2 normal schools with 25 teachers and 150 students, 1 professional school with 8 teachers and 60 students, 70 elementary schools with 350 teachers and 5000 students. The various charitable institutions, 2 homes, 50 asylums and 3 hospitals; these institutions as well as the Catholic schools receive financial aid from the Government. A Federation of clergy and 5 societies among the laity are established in the diocese, and 5 periodicals are published.

Nonantola, PRELATURE NULLIUS OF (NONANTULENSIS; cf. C. E., X—95a), in the province of Modena, Northern Italy, perpetually united to the Archdiocese of Modena (q. v.) since 23 January, 1821. The prelature numbers (1920) 30 parishes and 35,049 inhabitants served by 69 priests. In 1917 was completed the work of restoration on the abbey church which dates back to the eleventh century.

Norbertine Order. See PREMONSTRATENSIAN CANONS.

Norcia, DIOCESE OF (NORSINENSIS; cf. C. E., XI—101c), in the province of Perugia, Central Italy, directly subject to the Holy See. The present bishop is Rt. Rev. Vincenzo Migliorelli, b. 3 September, 1873, appointed 11 July, 1916, consecrated at Rome 28 October following, to succeed Rt. Rev. Ercolano Marini, promoted to the Archdiocese of Amalfi, 2 June, 1915. According to 1920 statistics there are 100 parishes, 125 secular and 10 regular clergy, 50 seminarians, 8 Brothers, 140 Sisters, 258 churches or chapels.

North Carolina (cf. C. E., XI–108a)—The total area of the State of North Carolina is 52,426 square miles, of which 3686 are water. It is divided into 100 counties and had in 1920 ten Congressional districts with a population of 2,559,123, a gain of 16 per cent since 1910. Of this 19.2 per cent was urban; 80.8 per cent was rural. The average number of inhabitants to the square mile is 52.5. The census of 1920 reveals the composition of the population as follows: whites 1,783,779; negroes 763,407; Indians 11,824. The native whites who total 1,776,680 have 1,765,203 of native parentage; 5737 of foreign parentage; 5740 of mixed parentage. The foreign-born numbered only 7099. The proportion of negroes to whites varies greatly in the different counties. In Warren County, with a total population of 21,593, there were 13,821 negroes. In ten counties, the proportion of negroes varies from 50 to 62.5 per cent. Indian reservations in 1919 covered an area of 98 square miles and had a population of 2235. The largest cities are Charlotte (46,338), Winston-Salem (48,395), Wilmington, (33,372), Asheville (28,504), Raleigh (24,418).

ECONOMIC CONDITIONS.—Agriculture continues to develop as an industry in the State, for in 1920 the number of farms was 269,763, an increase of 6.3 per cent; the land area was 31,193,600; the value of farm property, $1,250,166,995; of live stock $119,152,672. Of the crops, which totalled $503,229,313, the chief were corn (40,998,317 bushels, worth $79,946,722); wheat (4,744,528 bushels, $11,861,354); peanuts (5,854,689 bushels, $13,465,793); sweet potatoes and yams (7,959,786 bushels, $11,939,707); cotton (858,406 bales, $149,362,644); tobacco (280,163,432 pounds, $151,288,264); sugar-cane (386,285 tons, $28,585,090). In the eastern part of the State the fisheries are very valuable, especially the shad and oyster. Mining is not very extensive, but there is a great variety of minerals, the chief being talc, mica, iron, soapstone, barytes, coal, gold and silver. A great deal of lumber is shipped from the State. About 21,000,000 acres are in forest, the total value being $167,450,000. The Census of Manufactures of 1919 reveals 5999 establishments, with an average of 157,000 wage-earners, producing goods worth $943,808,000; the capital invested $669,144,000; the cost of materials, $526,906,000. The chief seaport is Wilmington, from which, in 1919, were exported goods valued at $33,941,084, chiefly cotton for foreign ports. In 1919 there were 5207 miles of railway (1009 miles of sidings, and 301 miles of electric railway) with 11 companies. The State has 471 banks with a capital of $13,468,000 and 84 national banks with a capital of $9,965,000. In 1919 the State debt amounted to $10,090,104; the assessed value of personal and real property to $1,029,993,778. According to the Council of Foreign Bondholders the State has a defaulted debt of about twelve million dollars, but the State refuses to recognize it, considering it the fraudulent issue of reconstruction days.

CHARITABLE AND EDUCATIONAL STATUS.—The charities of the State are under the State Board of Charities and Public Welfare. Each county, which is the unit, has a superintendent of public welfare and a juvenile court, compulsory in every county. Among the recent additions to the State charitable institutions are the North Carolina Orthopædic Hospital in Gastonia, chartered in 1914, erected in 1920, and a Confederate Women's Home, established in Fayetteville in 1913. The Department of Education is one of the executive departments of the State government. The Superintendent of Public Instruction is elected by the people for four years. The official reports of the public schools for the years 1917–18 show a total school population of whites 446,270; colored 187,980; school-houses 8535; white teachers 11,730; colored teachers 3511; total average fund $5,677,769. The following are under State control, but receive aid from tuition fees and donations: the State University, situated at Chapel Hill, endowment

$270,348; income $382,947; annual State appropriation $235,000; faculty 142; students 1406; North Carolina College for Women (formerly the State Normal and Industrial College) at Greensboro, buildings, 17; annual State appropriation, $165,000; faculty, 92, students, 784; North Carolina State College of Agriculture and Engineering (formerly the North Carolina College of Agricultural and Mechanic Arts), State appropriation, $150,000, Federal appropriation, $33,500; faculty 80, students, 1056. The Caswell Training School for Mental Defectives was founded in 1911 and opened in 1914, and the Stonewall Jackson Manual Training and Industrial School, in 1907. The State laws governing private or parochial schools include the following: The general assembly may exempt from taxation property held for educational, scientific, literary, charitable, or religious purposes (111–5). Bible reading is neither permitted nor excluded in the public schools.

Recent Legislation and History.—In 1915 was passed the measure known as the Anti-Jug Act, forbidding shipment to and receipt by any person of more than one quart of spirituous liquor and five gallons of malt beverage every fifteen days. In 1917 the contract system of leasing prisoners was forbidden and provision made for a State-use system on which the prisoners were put to work to make articles for the State. In the same year the budget system was adopted and the Federal Child Labor Law, prohibiting shipment in interstate commerce of products of child labor was declared unconstitutional by a justice of the Supreme Court; the prison law was revised and modernized. The Federal Prohibition Amendment was ratified on 14 January, 1919. Miscegenetic marriages are forbidden. The laws of 1917 require the return of the marriage license or certificate to the register of deeds within 60 days after the solemnization. In 1921 a law was passed requiring the applicant for a marriage license to file a physician's certificate, stating that he is free from harmful disease, is neither an idiot, imbecile, or of unsound mind. Divorce is granted if the parties have lived separately for five years (not ten, as formerly).

During the European War the State furnished 73,003 soldiers or 1.94 per cent of the United States Army. The North Carolina members of the national guard joined the 30th Division at Camp Sevier, South Carolina and those of the national army, the 81st Division at Jackson, South Carolina. The summary of casualties among the North Carolina members of the American Expeditionary Force gives the following figures: deceased, 63 officers, 1547 men; prisoners, 7 officers, 53 men; wounded, 173 officers, 3955 men.

Religion—Religious statistics from census of religious bodies, 1916:

Denomination	No. of Orgs.	Number of Members	No. Church Edifices	Value of Church Property
All denominations.	9,735	1,080,723	9,135	$25,523,323
Baptists (colored) .	1,520	223,792	1,491	2,440,868
Baptists (white)...	2,728	316,221	2,514	5,720,470
Christian.....	184	18,299	178	321,826
Congregationalists.	61	3,125	58	133,229
Disciples.....	173	20,095	162	339,229
Friends.....	71	8,631	65	160,389
Lutherans.....	195	22,895	181	812,865
Methodists(negro).	1,255	112,042	1,227	2,820,904
Methodists(white).	2,104	231,814	2,015	6,116,074
Presbyterians and Reformed.....	757	80,504	690	4,293,665
Protestant Episcopalians....	282	18,545	261	1,467,400
Roman Catholic...	89	4,989	51	397,310
Adventists.....	53	2,817	35	39,835

North Carolina, Vicariate Apostolic of (Carolinæ Septentrionalis, cf. C. E., XI—108a), U. S. A. The Abbot-Ordinary of the abbey *nullius* of Belmont, which embraces the same territory as the vicariate, is also vicar Apostolic of North Carolina. The present civar apostolic (1922) Rt. Rev. Leo Haid, titular bishop of Messena, was made an assistant at the pontifical throne 15 July, 1914. The Benedictine and Josephite Fathers are established in this territory, as well as the Sisters of Mercy and Sisters of Christian Education. According to 1921 statistics it comprises a Catholic population of 8254, 24 secular and 21 regular clergy, 23 parishes, 40 missions with churches, 60 mission stations, 5 chapels, 28 Brothers, 107 religious women, 1 seminary with 20 students, 1 college for boys with 100 students, 2 preparatory schools for boys with 69 pupils, 2 colleges for girls with 250 students, 16 parochial schools with 573 white and 396 colored children, 2 orphanages with 125 orphans, 1513 young people under Catholic care and 3 hospitals.

North Dakota (cf. C. E., XI–111d)—The area of the State of North Dakota is 70,837 square miles, of which 712 are water. The population in 1920 was 646,872, an increase of 12.1 per cent. since 1910. Of this, 13 6 per cent. is rural; 86.4, urban. The density is 9.2 persons per square mile. The largest cities are Fargo 21,961; Grand Forks 14,010; Minot 10,476.

Economic Status.—North Dakota ranks high as an agricultural State. In 1920 there were 77,690 farms, with an area of 36,214,751 acres, worth $1,759,742,995. The principal crops were cereals, valued at $301,782,935; other grass and seeds, $215,764,634; hay and forage, $15,583,209; vegetables, $56,583,209; fruit, $13,725,227. About 649,940 acres were devoted to flaxseed and 2,972,082 bushels were harvested. There were about 2,956,000 live stock, worth $153,361,490. Irrigation is on the increase; 340 farms were irrigated in 1920 and the area to be irrigated under the Federal Reclamation Act extends to 57,000 acres. The forests cover about 679,800 acres. There are 132,902 fruit trees and 524 acres of berries. The rise of the dairy industry is remarkable, for the value of milk, cream, and butter-fat sold and of butter and cheese made in 1919 was $19,576,343, an increase of 301 per cent since 1909.

A small amount of manufacturing is carried on in the state. The Federal report of manufactures (1919) gives 894 plants, with 6148 persons engaged, earning $6,835,367, and producing goods valued at $57,373,622. The capital invested is $24,549,838. The principal industries ranked by the value of the products are: flour mill and gristmill products, butter-making, cars and general shop construction and repairs by steam railway companies, printing and publishing newspapers, baking and auto-repairing. Coal is mined extensively in the western part of the State; in 1918 there were 166 mines in operation and 719,733 tons were mined. North Dakota has 5316 miles of railroad. On 1 July, 1919, the bonded debt of the State was $1,230,963; the assessed value of real and personal property $496,978,049.

Education.—The school fund of North Dakota is still large, ($19,000,000 in 1918); the apportionment in 1918 was $958,322. In 1919 the number of consolidated schools was 477; the number of high school pupils 4420. In all, there were in 1918 about 5300 schools with 168,034 pupils and 7160 teachers. The average salary for teachers is $59 a month. In 1919 the Board of Administration assumed the duties of the Board of Control of Education, and of Regents. The legislative appropriation for the State university in 1918 was $225,400; the number of professors, instructors, and assistants (1918–19) was 86, and the total attendance 1294. There are normal schools at Minot, Mayville, Dickinson and Valley City, and a new school of science at Wahpeton.

The laws governing parochial and private schools are as follows: the legislature shall by a general law exempt from taxation all property exclusively used by schools. To comply with the compulsory education law, private schools must teach branches usually taught in public schools. Private schools, to be lawfully attended by children of compulsory age, must be approved by county superintendents. Incorporated schools must annually make full report of all their property and of all their affairs. Bible reading in the public schools is specifically permitted by law.

Religion.—According to the United States Religious Census of 1916, the Episcopalian Church has 2445 members, 60 organizations, 156 Sunday School teachers, 1499 scholars, 45 church edifices and 5 halls, 19 rectories, and 22 clergy. The value of the churches, chapels, grounds, and all other property including the rectories, which cost $65,750, is $180,475. There are 52 parishes and missions and 80 preaching stations. Total offering, $41,241.10 for year ending 1, June, 1918. The Methodist Episcopal Church had in the State 221 church buildings, valued at $963,900 and 139 parsonages, valued at $265,615 with a membership of about 14,000. The Presbyterian Church had 6 presbyteries, 67 ministers, 9295 members, and 12,572 Sunday School members. There were in the State 173 church organizations, 177 Sunday Schools, 138 churches, and 81 manses. The value of the property was reported as $725,550; of the manses, $163,400. The Lutherans, who are numerous in the Northwest, had 1050 organizations and 758 churches. The Baptists had a membership of 6268, a Sunday School enrolment of 6864, 72 churches valued at $229,290, and 43 parsonages worth $79,900. According to this census the number of Catholics was 95,859, the value of their property was $2,538,205. According to the Catholic Directory the number of Catholics in 1920 was 105,000. For further educational and religious statistics see Fargo, Diocese of; Bismarck, Diocese of.

Legislation.—According to recent legislation, the issuer of a marriage license must inquire of the applicant on oath relative to the legality of his forthcoming marriage and may examine witnesses on oath if he deems necessary. A copy of the divorce decree, if there is any, must be filed with him. He must require each to file an affidavit, setting forth whether each has been divorced or not. He must also have a physician's certificate, proving that he is neither infected nor feebleminded, imbecile, epileptic, or addicted to drink. A license must not be granted to one under the influence of liquor, nor for a miscegenetic marriage, nor for one that would contravene the decision of a divorce decree. All servile labor is prohibited on Sundays, except works of necessity and charity, providing, however, that transportation and the operation of bakeries and newspaper plants shall be considered works of necessity. All public selling is prohibited before ten o'clock a.m. except that of fish and meat, and food to be eaten on the premises, drugs, confectionery and papers. Free baseball games are allowed more than 500 feet away from a church edifice.

The Socialistic legislation recently passed in the State has attracted much attention. Back of this was the Non-Partisan League, organized in 1915, originally a movement of wheat-growers to improve the marketing of their product and to secure better banking facilities. The movement grew so rapidly that in 1916 the League, whose membership was limited to farmers, elected its candidate for governor and in 1918 came into control of the Legislature. Its legislative measures contained provisions for establishing a state-owned bank, terminal grain elevators, flour mills, packing plants, public warehouses; for purchasing homes or farms under a building and loan association scheme, and for the State to engage in any business directly or indirectly involving farm products. Seventeen million dollars' worth of bonds were authorized to finance the enterprises, which were to be under the control of the Industrial Commission, composed of the governor, attorney general and commissioner of agriculture and labor. A State compulsory hail insurance bill was also passed, requiring all farmers to insure their crops from hail damage. Opposition to the Non-Partisan League developed in the form of the Independent Voters Association, and the movement is dwindling.

During the European War North Dakota contributed 25,803 men or .69 per cent of the United States Army. The North Dakota members of the national guard belonged to the 34th Division at Camp Cody, New Mexico; those of the national army to the 88th Division at Fort Dodge, Iowa. The summary of casualties of the North Dakota members of the American Expeditionary Force is as follows: deceased, 13 officers, 687 men; prisoners, 35 men; wounded, 43 officers, 1782 men.

Northampton, Diocese of (Nortantoniensis; cf. C. E., XI—107c), in England, suffragan of Westminster. A consistorial decree of 25 July, 1916, modified its boundaries. The present administrator of the diocese is the Rt. Rev. Dudley Charles Cary-Elwes. He was born in 1868, ordained in 1896, elected 21 November, 1921, succeeding the Rt. Rev. Frederick William Keating, who was promoted. According to the statistics of 1922 the diocese contains: 116 churches and chapels, 24 convents, 80 secular priests, 4 of whom are retired, 22 regular priests (5 Benedictines, 2 Carmelites, 4 Franciscans, 6 Jesuits and 5 Canons Regular), 27 public elementary schools, 22 of which receive Government grants, with 3567 pupils, 1 school for boys (not elementary), 21 for girls, with 1575 pupils, 3 institutions for poor children, orphanages, poor law and reform schools. According to the census of 1911, the Catholics numbered 16,892.

Northern Missions. See Germany, Northern Missions of.

Northern Territory, Prefecture Apostolic of the; (cf. C. E., XI—115b), in Australia, formerly known as the Diocese of Port Victoria and Palmerston; is bounded on the North by the Indian Ocean, on the South by 25° Latitude, on the Southeast by Queensland, on the West by Western Australia; the Missionaries of the Sacred Heart of Issoudun are in charge of it, with Very Rev. Francis Xavier Gsell, M.S.H., administrator Apostolic since 1910. There are in the prefecture 3 priests, 2 Brothers, and 6 Sisters of Our Lady of the Sacred Heart at Port Darwin, 2 priests, 1 Brother and 3 Sisters in charge of 1 school with 50 pupils on the Island of Bathurst.

Norway, Vicariate Apostolic of (cf., C. E., XVI—84d).—Under the guidance of Mgr. Fallize the mission of Norway increased rapidly. In 1912, he was made assistant to the Pontifical Throne, and in 1921, owing to ill-health, he was obliged to resign his post as vicar. His great influence in Norway has been instrumental in winning almost complete liberty for the Catholics there, and his loss will be kneely felt. By a decree of 1 June, 1913, Spitsberg was included in the Norwegian Mission.

Since 1919, the Dominicans and the Father of the Sacred Heart have worked together with the secular priests; regulars and seculars combined number 24. The total number of nuns engaged in the management of schools, hospitals and caring for the sick in their homes, is about 200. On account of a deplorable emigration to foreign countries, especially to America,

the mission can only count some few thousands. In Christiania there are 2 churches and 2 chapels, in Trondhjem 2 churches, in the following places only one: Tromsö, Harstad, Hammerfest, Bergen, Stavanger, Christianssand, Arendal, Porsgrunn, Drammen, Fredriksstad and Fredickshald. Each station with the exception of Harstad has its own hospital and Catholic school, its religious sodalities for married men and women, and for young men and young girls. A weekly Catholic paper and a monthly one for the young make the missionaries work in spreading the Faith much easier. During the last twenty years the Catholic Church has made great progress on account of the sympathy Catholics meet with, both from the authorities and the people, so that the soil for its future growth is well prepared. In 1921, Mgr. Dieppen, Bishop of Bois-le-Duc, was appointed Apostolic Visitor to the Scandinavian countries by Benedict XV.

Notaries, (cf. C. E., XI—122c).—Diocesan chancellors are notaries in the ecclesiastical judicial system by virtue of their offices. Bishops may appoint additional notaries, who may be laymen of clerics; only a clerical notary may be employed in a clerical criminal suit. These additional notaries may be removed at will by the bishop; they cannot, however, be suspended or removed at will by a vicar capitular without the consent of the chapter. Superiors of exempt religious may appoint one of their subjects as a notary but only for matters affecting their order. It may be noted that before taking up suit in the ecclesiastical courts the judge must appoint a notary, as the proceedings would be invalid unless the papers and records were drawn up or authenticated by a notary; even the judgment must be signed by him. In view of the confidential nature of their work notaries are bound by oath to discharge their office faithfully, and they are bound to observe the strictest secrecy not merely in all criminal suits but in contentious litigation where the interest of a litigant might be impaired by a lack of secrecy.

Noto, Diocese of (Netensis; cf. C. E., XI—126b), in the province of Syracuse, Sicily, is suffragan of Syracuse, had (1920) a Catholic population of 209,500, with 20 parishes, 277 secular and 74 regular clergy, 50 seminarians, 32 Brothers, 200 Sisters, 102 churches or chapels. The bishop, Rt. Rev. Giuseppe Vizzini, b. at Villalba, in the Diocese of Caltanisetta, 10 November, 1874, professor of theology at the Roman Seminary, officer of the Congregation of the Consistory in 1911, appointed 19 August, 1913, consecrated at Rome, 14 September following to succeed Mgr. Giovanni Blandini (b. 7 March, 1832; elected 5 July, 1875).

Notre Dame, Congregations of. I. Congregation of Notre Dame de Montreal. (cf. C. E., XI—127a). The Sisters are in charge of colleges, normal schools, boarding schools, academies, parochial or separate schools, commercial schools and domestic science schools. Since the opening of Notre Dame Ladies' College, in 1908, 65 students have received the degree B.A. Seven convents and 13 branch establishments have been founded since 1908. At present (1921) there is a total of 151 foundations, 1921 professed Sisters, and 198 novices. The present general superior is Mother St. Euphroysyne, elected in 1917 to succeed Mother St. Marie-Josephine, who in 1913 succeeded Mother St. Anaclet, elected superior in 1903, died November, 1912.

II. Institute of Notre-Dame de Namur (cf. C.E. XI-128b). During the war, Namur, the mother-house was cut off from the rest of the institute. The Belgian province suffered much. Large and prosperious establishments with classes for boarders, day-boarders, and poor children were destroyed when Visé and Dinant were burned in August, 1914. The Sisters were expelled from seven other convents. The poor children's classes were maintained everywhere, but few houses were able to accept boarders, because of the difficulty of obtaining provision, and because of the number of soldiers inhabiting the various convents. A bomb falling upon a corner of a building at the Namur convent killed a novice and a postulant. Sisters who had been employed as teachers in the boarding school, having no pupils, used their time in increasing the literature of the institute. A well documented "Life of the Venerable Mère St. Joseph" has been published, as well as a study of the "Blessed Mère Julie as a Teacher," both in French, but now being translated into English. The "Life of Sister Mary of St. Philip" and the "Popular Lives of the Saints," published by the English Sisters, have attracted attention; among the latter that of Blessed Oliver Plunkett has been very favorably received. The English province has its own novitiate at Ashdown Park, Sussex, in conformity with the requirements of the new Code of Canon Law. The provincial superior is Sister Marie des Saints Anges. Rev. Mother Marie Aloyse, the eighth superior general of the institute, died 23 February, 1912, and Rev. Mother Marie Julienne was elected to replace her 28 March, 1912. On 27 November, 1921, the constitutions of the congregation were definitively approved.

In the Eastern Province of the United States, the provincial superior is Sister Frances of the Sacred Heart, who succeeded Sister Agnes Mary (d. 18 May, 1920), successor of Sister Mary Borgia (d. 17 April, 1910). The community of Berkeley Street, Boston, Mass., has been transferred to the Fenway, where a college with State charter, has been opened for young girls. The 104 students are day-scholars, not boarders, as at Trinity. In the California Province the provincial superior is Sister Berchmans Joseph, who succeeded prescribed the new Code. The preceding provincial, Sister Mary Bernardine, died in January, 1913.

At present there are 41 houses in Belgium, 20 in England, and Scotland, 47 in America, and 7 in Africa, making a total of 115 houses. There are 3579 professed Sisters, of whom 1105 are in Belgium, 805 in England, and Scotland, 1618 in America, and 51 in Africa. The rule of the institute has been sent to Rome for any modifications which may be necessary to conform with the new Code of Canon Law.

III. School Sisters of Notre Dame (cf. C. E., XI-130c).—During the past ten years there has been a steady growth in the number of schools under the care of the Sisters. The work of the Baltimore province has been extended to Porto Rico; the first school under the Sisters was opened in Puerto de Tierra, near San Juan, in 1915, and the second was opened in Caguas in 1916. More than thirty Sisters are now in charge of about 1300 children at the two schools. In 1912 a new province was formed from the western part of the Milwaukee province. At that time it comprised Minnesota and northern Iowa but its growth has been quite rapid and at present it has houses in North and South Dakota and Washington. The mother-house is on Good Counsel Hill, Mankato, Minn.; in connection with the mother-house there is a flourishing academy for boarders and day-pupils. Mother Marianne, the commissary general

of the order, died in 1917 and was succeeded by Mother Stanislaus Kostka, the present commissary general. The following are the principal changes brought about by the revised code of canon law: The seven year period of the temporary vows has been shortened to three years, and the indefinite period for the office of the local Superiors has been changed to conform with the new code's requirement of three or at most six years. Owing to existing conditions no report can be given of the houses in Europe. The number of foundations in the United States and Canada is 362, thirteen being in Canada. The number of members is 4450. Besides parochial schools, many of which have high schools and commercial classes, the Sisters have two colleges, seven academies, twelve orphanages, one day-nursery, one deaf-mute institute, one Indian school. The work of the Sisters is confined exclusively to school children, including the care of orphans under school age.

IV. Sisters of Notre Dame (Of Cleveland, Ohio, cf. C.E., XI-131d).—The second mother general, Mother Mary Chrysostom, who in 1872 had succeeded Mother Mary Anna, died in April, 1895. She had safely guided the institute through the stormy days of the Kulturkampf. Sister Mary Cecilie was almost unanimously elected the third mother general. In 1877 she had gone to America as the youngest of a band of 22 Sisters, served as mistress of boarders in Cleveland and Covington, and after her return to Europe in 1889 acted as first assistant to the mother general. During her able administration the rule was definitely approved by Leo XIII in 1900. In 1921 revisions were made in the constitution, conformable to the new Code of Canon Law. The community prayer book also underwent revision. About thirty new foundations owe their existence to her, and since 1920 the order conducts a "Scuola Internazionale," a home for young girls in Turin, Italy, and a foundation in Rome is being contemplated. Owing to the World War the projected erection of a mission in Madras, India, has been deferred indefinitely. In February, 1915, occurred the formal opening of Notre Dame Academy, provincial mother-house and novitiate at Ansel Road and Rockefeller Park, Cleveland, Ohio. In March, 1918, Sister Mary Evarista succeeded Sister Mary Louise as provincial of the American Province. In July, 1921, Mother General Mary Cecilie made her fourth visit to the American Province. In 1910 occurred the death of Sister M. Modesta, sister of the deceased Bishop Toebbe of Covington. She had been Superior of the American Province and later, until her death, served as first assistant to the mother general in the mother-house in Germany. During the following years the order lost Sisters M. Bernarda, M. Hildegardis, M. Renilde, M. Josepha, and M. Alfons, all pioneer members.

The government of the congregation is in the hands of a superior general, elected for life by an electoral body. The superior general resides in the mother-house, and has a general council, which consists of at least eight members. Besides the mother general, it comprises her three assistants, the novice mistress, and the other members elected by the council. The provincial superiors are elected by the superior general after approval and vote of the general council. They, too, have a special council, approved by the superior general. The superiors of the affiliated houses are appointed by the superior general at the suggestion of the provincials and with the consent of the general council. There is no distinction between choir and lay Sisters. The work of the order is allotted by superiors who know the capacity and capabilities of each. Candidates must pass a six months time of probation. This period is followed by two years novitiate, after the expiration of which time, the temporary vows for three years are pronounced. At the end of the third year, perpetual profession is made. The education given by the Sisters of Notre Dame comprises the development of the pupils' physical, mental, and moral powers, and a thorough knowledge of their Holy Faith. In America and abroad the congregation makes it a point to obtain State approval. The plan of studies strictly conforms to modern requirements.

The foundations at present number 140. In Germany there are 66 affiliations; in Holland, 10; Italy, 1; and in the United States, 63. The present number of members of the order is 1569 professed Sisters, and 247 novices and postulants. Of these Europe has 964 professed, and 187 novices and postulants; America, 605 professed and 60 novices and postulants. In Germany the Sisters are in charge of 14 lyceums, 10 high schools, 2 normal schools, and 1 college; 10 boarding schools; 7 orphanages; 9 homes for young women; 40 kindergartens, and 7 domestic science schools. In the United States, the Sisters are in charge of 54 parochial schools, 3 academies, 4 orphanages, 10 high schools, 1 home for young women. The total number of children under their charge in America in 1920 was 22,634.

Notre Dame du Lac, University of (cf. C. E., XI—132a) had a registration for 1921 of 1490 students distributed as follows: College of Arts and Letters 352; College of Science 115; College of Engineering 344; College of Commerce 468; College of Law 153; special students 19; sub-freshman year 39. The university now possesses a library consisting of 112,247 bound volumes and 39,150 pamphlets and periodicals, and a museum containing art, geological, zoological, botanical and numismatic collections; the botanical collection includes the herbaria of the late Edward Lee Greene. The Rev. James A. Burns, C.S.C., Ph.D., is now president of the university; in addition to the "Ave Maria" other publications of the University are: "The Scholastic" (weekly), "The Midland Naturalist" (monthly); and two student publications, "The Juggler" (monthly); and "The Dome" (annual).

Nottingham, Diocese of (Nottinghamensis; cf. C. E., XI—133a), one of the twelve original English dioceses, is under the administration of Rt. Rev. Thomas Dunn, who was born in London, 28 July, 1870, and ordained in 1893, after which he acted as chaplain of the Visitation at Harrow, and was later made chancellor of Westminster in 1902. In 1906 he was made rector of Staines and under three successive Popes he was appointed a Private Chamberlain, in 1895, 1903 and 1914. He was appointed Bishop of Nottingham 3 January, 1916, and consecrated 25 February, succeeding Rt. Rev. Bishop Brindle who had filled this see from 1901 until his transfer to the see of Tecape in 1915. In 1918 the Xavierian Brothers established their noviciate and house of preliminary studies at Deeping, St. James, Lincolnshire, thus establishing themselves for the first time in the diocese of Nottingham. The Franciscans (Capuchin, O.S.F.C.) also became established in the diocese for the first time the following year, when they transferred their Seraphic College from Cowley, Oxford, to Panton Hall, Wragby Lincolnshire, where it is now known as St. Lawrence's Franciscan College.

The religious orders established here include men, Benedictines, Cistercians, Dominicans, Capuchins, Institute of Charity, Jesuits, Premonstaten-

sians and Xaverian Brothers; women, Dominicans, Faithful Companions of Jesus, Franciscan Sisters Minoresses, Franciscan Tertiaries, Little Company of Mary, Poor Clares Colletines, Poor Sisters of Nazareth, Sisters of Charity of St. Paul, Sisters of Mercy, Sisters of the Presentation, Sisters of Providence of the Institute of Charity, Sisters of Providence of Ruillé sur Loir, Sisters of St. Dorothy, Sisters of St. Joseph of Peace and Sisters of the Nativity of the Blessed Virgin Mary. By the 1921 census the total Catholic population numbers 44,827; the diocese comprises 91 secular and 62 regular clergy, 24 convents, 118 churches and chapels, 49 public elementary schools receiving government grants with a total of 8562 pupils, 3 secondary schools for boys and 10 for girls with a total of 1118 pupils, 1 hospital, 3 residential institutions for poor children and 1 home.

Novara, Diocese of (Novariensis; cf. C. E., XI—134b); the capital of the Province of Novara, Piedmont, Italy, is suffragan of Vercelli. The present incumbent is Rt. Rev. Guiseppe Gamba, born at San Damian, 1857, appointed Bishop of Biella 1900 and transferred to the see of Novara 13 August, 1906. He was made an assistant at the pontifical throne 10 July, 1917. During the World War the religious institutions were transformed into military hospitals and places of refuge for fugitives. In 1921 the Catholics in this diocese numbered 500,000; there are 377 parishes, 4 monasteries for women, 14 convents for men and 10 for women, 3 seminaries, 200 seminarians, 9 secondary schools for boys and 9 for girls. Among the charitable institutions are 4 hospitals and an asylum attached to almost every parish. All the asylums and hospitals permit the priests to minister in them; all the Catholic schools and institutions are maintained privately. A number of mutual benefit societies are organized, 2 among the clergy and 6 among the laity.

Novice (cf. C. E., XI—144b).—Any Catholic endowed with the requisite moral and physical qualifications and inspired by right motives may, if free from canonical impediments, become a religious. Before his profession by making his vows in an institute or other, he must have passed a certain time in probation as novice, which, moreover, is usually preceded by a postulancy. The canonical obstacles to one's becoming a novice may in some cases render a novitiate null and void while in other cases they might affect not its validity but its lawfulness.

Admission.—An aspirant is admitted to the novitiate ordinarily when he receives the habit, though in certain orders a different regulation may obtain. To be validly admitted he must have completed his fifteenth year (a higher minimum age is required by the constitutions of some institutes). The novitiate must last a year without interruption and be passed in the house of novices; if a longer time is prescribed in any institute, this extension is not required for the validity of profession unless that is expressly laid down in the constitutions. If a novice having been dismissed leaves the house or if he goes out of his own accord with the intention of not returning, or if for any cause he has been outside of the house of novices for more than thirty days, not necessarily successive, he must begin his whole novitiate over again; if he has been absent for more than fifteen but less than thirty days, with permission or has been kept away forcibly while remaining under the superior's obedience, the time of absence must be made up before he can be professed; if, finally, the absence was for less than fifteen days, the superior is free to disregard it. If the members of any institute are divided into two classes, for instance lay-brothers and priests, lay and choir sisters, a novitiate made for one class would not count for the other.

The following classes of persons cannot be admitted validly to the novitiate: (1) those who having been Catholics later joined a non-Catholic sect; (2) those who are still under the minimum age for admission; (3) those who enter under the influence of force, grave fear, or fraud, or those whom a superior has admitted owing to the same influences (this regulation so far as admission to the novitiate is concerned is an innovation); (4) a married person while the bond of marriage lasts—this modifies a former practice, for hitherto if a marriage was unconsummated, one of the parties might enter an order with solemn vows, and the marriage would remain undissolved until he or she had been solemnly professed; so a superioress cannot now validly admit a wife whose husband consents to her joining an order; (5) those who are or have been professed in religion; (6) those who are threatened with punishment for the commission of some crime, on account of which they have been or are liable to be accused; (7) a residential or titular bishop, from the time of his nomination by the Holy See; (8) a cleric while bound by a pontifical oath to labor for souls in a certain diocese or in the missions.

The following persons are not to be admitted to the novitiate though their admission would be valid even if forbidden: (1) Clerics in sacred orders who would enter without the knowledge of the ordinary or against his orders when he refuses his permission on the grounds that their departure would result in serious spiritual loss to his flock which could not be avoided otherwise; (2) those who are unable to pay their debts; formerly this was not usually considered an impediment in the case of those who seemed to be permanently insolvent; (3) those who have to render an accounting of their office or who are mixed up in secular business in such a way that lawsuits or other inconveniences to the order are likely to result; (4) children who have to relieve the grave necessities of their fathers, or mothers, or grandparents, and parents so long as their services are needed for the support or education of their children; (5) those who are intended to receive Holy Orders in religion and who are irregular or debarred from the reception of orders by any canonical impediment; (6) Orientals, that is members of the Eastern Churches, unless they have obtained permission of the Sacred Congregation for the Eastern Church.

Testimonial Letters.—The Code of Canon Law effected considerable changes in the matter of testimonials required from aspirants to the novitiate. Before being admitted applicants must produce certificates of baptism and confirmation. Male aspirants must in addition show testimonial letters from their ordinary of their place of origin and of any place in which they have spent more than one morally continuous year after completing their fourteenth year, any privilege contrary to this being now revoked. Those who have been seminarians or postulants or novices in another religious institute, require in addition testimonial letters from the rector of the seminary after consulting the local ordinary, or from one of higher religious superiors. Clerics, however, need besides the ordination papers only testimonial letters from the ordinaries in whose dioceses they have spent more than one morally continuous year, unless they had been postulants or novices in another order, in which case they must secure a letter from a higher superior of that body. When a professed religious passes, with permission of the Holy See, from one order to another, it is sufficient for him or her to present a letter from a higher superior of the institute he is leaving. Superiors in all orders or institutes may require further proofs of the fitness of aspirants, and women, in particular, must not be admitted as

novices unless their ability and moral character have been carefully investigated. Those from whom testimonial letters are thus required by law must send them gratuitously under seal to the superior, not to the aspirant, within three months after they have been requested; and letters regarding former seminarians, postulants or novices must be confirmed by oath by the rector or superior sending them. If one who has been asked for letters believes he has a grave reason for not answering, he must make the reason known to the Holy See within the appointed time; so, too, if the superior receives no reply concerning the aspirant, he must notify the Holy See; if the party replies that the aspirant is not sufficiently well known to him, the religious superior must inquire of another reliable person. These letters, which are strictly confidential both as regards the informant and the information given, should refer to the aspirant's birth, morals, disposition, life, reputation, condition and knowledge; they should state if he has incurred any censure, irregularity, or other canonical impediment, and whether or not his family requires his assistance; finally, in case of seminarians or former postulants or novices, whether they left of their own accord or why they were sent away.

House of Novices.—The permission of the Holy See is required for the erection of a house of novices of a pontifically approved institute; in the case of other institutes the constitutions may be followed. If the institute is divided into provinces there may be only one house of novices in any province unless for a grave cause and in virtue of an apostolic indult. The novitiate should be separated from the part of the house inhabited by the professed so that there should be no communication between them and the novices. Furthermore lay-brother novices must have a place apart for themselves. Novices must wear the habit prescribed by the constitutions of the institute, unless special local conditions render another practice advisable.

Training.—As the object of the novitiate is to test the vocation of aspirants and train them in the school of sanctity, their formation is entrusted to a master of novices (or mistress of novices, in case of nuns), a religious noted for his prudence, charity, piety and fidelity to religious observance, one who is at least thirty-five years of age and who has been professed at least ten years, counting from his first profession; if the order is clercal he must be a priest. For any just reason, for instance, the large number of novices, an assistant to the master may be appointed, who must be at least thirty years old and have been professed five years. Both the master and his assistant must be freed from all other duties so that they can give their entire time to the care and government of the novices. They are to be selected in accordance with the constitutions: if they are to hold office for a definite time they may not be removed before its expiration except on serious just grounds; they may be reappointed on the lapse of their term, if the constitutions do not forbid it. Novices are bound to obey the master of novices and the religious superiors. While the master and the novices are subject to the general discipline of the house, no one may interfere with the master in training and governing the novices, under any pretext, except the superior authorized by the constitutions. The master of novices must make, in accordance with the consitutions, a report about each of the novices for the chapter or higher superior within the year of the novitiate. The year's novitiate is devoted to the formation of the novice by study of the rule and constitutions, by pious meditations and assiduous prayer, by instructions on the vows and Christian virtues, by exercises adapted for the eradication of the roots of evil, the controlling of the motions of the soul, and the acquisition of virtue. Lay novices are to be carefully instructed also in Christian doctrine, for which purpose a special conference is to be given to them at least once a week. During the year of the novitiate novices must not be employed preaching or hearing confessions or in the external charges of the institute (that is works or exercises not immediately intended for spiritual formation and sanctification), neither must they devote themselves to the study of the sciences, arts, or literature; in 1910, the Congregation of Religious prescribed a limited course of studies for novices; this is not obligatory under the Code of Canon Law, but commentators on the Code do not say it is now forbidden. Lay novices may perform the duties of the lay-brothers within the house, but they must hold only subordinate posts and must not be charged with work that would interfere with their duties as novices. Novices enjoy all the privileges and spiritual favors granted to their institute, and if they should die as novices they are entitled to all the suffrages prescribed for professed members.

Any renunciation of or encumbrancing of his property by a novice is null and void, but before his simple profession he must make arrangements for its administration and for the disposition of its use and profits during the time he is simply professed. The novice is free to designate the beneficiary unless the constitutions provide otherwise. The object of this prohibition against alienation or encumbrancing is to safeguard the liberty of the novice or religious in case it should be necessary or advisable for him for any reason to return to secular life. If it should happen that after making his simple vows a religious comes into property the right to the use and profits of which he did not dispose of as a novice, he must dispose of them notwithstanding his vows just as would a novice. Such disposals made after profession may be changed, not indeed at the mere will of the religious, unless the constitutions allow him, but with the permission of his general, or in the case of nuns (*moniales*), as yet only simply professed, with leave of the local ordinary and of the regular superior if the institute is subject to regulars, provided, however, that the religious does not change the document in such a way that a notable part of the property is given to the institute. Vermeersch considers 20 to 25 per cent a notable part. If the religious leaves the institute, this fact annuls any disposal of property made as above.

Before making his temporary profession in a religious congregation—but not in an order—a novice must dispose of his present and possible future property by will, devising or bequeathing it in whatever way he pleases. As the will does not take effect before the testator dies, it is not open to the same objection as alienation or encumbrancing. After simple profession this will cannot be changed except by leave of the Holy See or in case of urgency of a higher or even of a local superior. If for any reason the will was not made before simple profession, the religious, if professed before the promulgation of the Code, can do what his rule permitted; others, it would seem, would have to obtain permission from the Holy See, which in case of urgency might be presumed.

A novice or postulant must not be charged anything for food or clothing unless this is provided by the constitutions or by express contract; if he leave he may freely take away anything he brought in with him if it has not been used up.

A novice is free to leave the novitiate at any time; on the other hand, he may be sent away for a just cause by the constitutional authorities, without the superior being obliged to give him any reason for his dismissal. If he completes his term of probation

however, he must be admitted to profession or sent away; if the superiors should be in doubt as to his fitness, the novitiate may be prolonged, but not beyond six months (the Normæ of 1901 had said three months). In order the more to safeguard the liberty of those who are aspiring to religious life, the superioress of nuns whether exempt or not must inform the local ordinary at least two months before anyone is admitted either to the novitiate or to profession whether temporal or perpetual. The local ordinary or a priest deputed by him is to examine the aspirant at least thirty days before her reception or profession, to see if she is acting of her own free will, from pious motives, and if she understands what she is about to do; if the report is favorable the aspirant may be received or professed as the case may be. Before making the vows of profession, however, every novice must make a spiritual retreat for at least eight whole days, two days less than the Normæ prescribed.

The canonical regulations regarding nuns confessors apply to the case of female novices. In institutes of men there are to be one or more ordinary confessors, according to the number of novices; the master of novices or his assistant may not hear sacramental confessions of any of their novices, unless when in a particular case the novice of his own accord for an urgent reason asks them to do so. The ordinary confessors should live in the house of novices, if the institute is clerical; if, however, it is lay they should come frequently to the novitiate for confessions; in addition extraordinary confessors should be appointed, to whom the novices can go in special cases, and masters of novices are warned not to show any displeasure if a novice exercises this privilege. Finally, at least four times each year the superior must appoint an extraordinary confessor to whom all the novices must go at least to receive a blessing.

KINANE, *Nuns and Sisters* in *Irish Eccl. Record*, XII (1918), 301-06; 466 sqq.; *Codex juris canonici*, 538-76; VERMEERSCH-CREUSEN, *Epit. juris canonici*, 515-81.

Neuva Cáceres, DIOCESE OF (DE CACERES, cf. C. E., XI—148c), is one of the eight suffragan sees of the Archdiocese of Manila, Philippine Islands. It comprises the provinces of Camarines, Camarines Norte, Albay and Sorsogon in the southern part of Luzon, the province of Masbate and the sub-province of Catanduanes thus including a territory of 7386 sq. miles and a population of 837,193 (census of 1918).

As early as 1595 the Church had made so much progress in these parts that Clement VIII created the diocese of Nueva Cáceres taking its name from the town of Nueva Cáceres founded in Camarines Sur in 1579 by Pedro de Chaves in honor of Francisco de Sande, second Governor-General of the Philippine Islands and a native of Cáceres. The first bishop appointed was Fray Pedro Bautista Blázquez, a Franciscan, who was then evangelizing in Japan, having been sent by the Spanish King on an embassy to the Mikado, Taicosama. He never took possession of his see, nor was he consecrated, for with twenty-five others he was martyred at Nagasaki, 5 February, 1597. He and his companions were canonized by Pope Pius IX, 8 June, 1862, and San Pedro Bautista was made the patron of the diocese of Nueva Cáceres, The first bishop to rule the see was Francisco de Ortega.

The present incumbent is Rt. Rev. John Bernard MacGinley, born at Croag, diocese of Raphoe, Ireland, in 1871, and after being ordained and receiving the degree of doctor of theology, he was cardinated in the diocese of Philadelphia. He was elected to the see of Nueva Cáceres on 2 April, 1910, consecrated the 2 May following and publicly acknowledged 27 November, 1911.

In 1915 a destructive typhoon which occurred on 23 October wrecked the bishop's house, the seminary and a score of churches, and some 200 people were killed or drowned. During the World War the people of the diocese, encouraged by the word and example of the clergy, subscribed largely to the various liberty loans. In the present year (1921) the Benedictine Missionary Sisters of Tutzing, Bavaria, opened the college of St. Agnes in the town of Albay, on 22 February.

The Catholic population of the diocese is approximately 830,805, of whom about 500 are Chinese, 300 Spaniards, 5 Americans and 830,000 Filipinos. There are 100 parishes, 100 churches, 2 convents for women, 136 secular priests and 18 regular, 1 Brother, 23 Sisters, 1 seminary with 35 seminarians (including preparatorians). The educational institutions include 1 college for men with 10 teachers and 280 students, 2 colleges for women with 23 teachers and 265 students and 98 elementary schools with 294 teachers and 11,250 pupils. The Apostolic Union is organized among the clergy and a Catholic Federation among the laity.

Nueva Pamplona, DIOCESE OF (NEO-PAMPILONENSIS; cf. C. E.—149b), in Colombia, South America, is a suffragan of Bogotá. It is at present (1922) under the administration of Rt. Rev. Raphael Afanador y Cadena, b. at Barichara, in the Diocese of Socorro, 4 April, 1871, ordained 3 July, 1898, vicar general of Socorro, appointed 5 June, 1916, consecrated 3 September, proclaimed 7 December following to succeed Mgr. Evariste Blanco, b. 25 October, 1855; d. 15 September, 1915. There are in the diocese (1920) 51 parishes, 8 secular and 7 regular priests, 76 churches or chapels, and a Catholic population of 250,480 souls.

Nueva Segovia, DIOCESE OF (NOVÆ SEGOBIÆ, cf. C. E., XI–149c), is one of the eight suffragans of the Archdiocese of Manila in the Philippine Islands. It is under the administration of Rt. Rev. Pierre-Joseph Hurth, C.S.C., born at Nittel in the diocese of Treves on 30 March, 1857, and appointed Bishop of Dacca on 26 June, 1894, transferred to the see of Milopotamus in 1909 and again transferred to Nueva Segovia in 1913. He came to this see as successor to Rt. Rev. James J. Carroll, who had resigned 12 October, 1912, on account of a serious accident which had befallen him on a pastoral visit in Abra.

In 1913 a violent typhoon which visited the northern part of Luzon destroyed or seriously damaged a great number of the churches in the territory north of Vigan. On 27 November, 1914, the whole diocese joyously celebrated the first anniversary of the restoration of the Society of Jesus in recognition of the great service which these Fathers have rendered the church in Nueva Segovia. In addition to their other labors they direct the episcopal college and seminary of the diocese. The same day saw the close of the second synod at which nearly all the priests of the diocese had assisted.

In 1919 the diocese mourned the death of Mr. Enrique Quema, a leader among the men of the province, who had always used his wealth and influence in the cause of the Church. In 1921 the death of Mgr. Antonio Padila, prothonotary *ad instar*, and Vicar General of the diocese, caused a serious loss: on two different occasions he had acted as administrator of the diocese. The clergy lost another staunch supporter through the death of Miss Filomena Donato, a woman of ability and wealth, who took an active part in all charitable works and a special interest in supporting numerous catechism classes and maintaining a number of schools in the missions of Abra and in poor parishes.

The total population of the diocese of Nueva Segovia is 1,367,700 (by the census of 1919), of which

994,000 are Catholics. In the province of Abra, with a Christian population of 61,000, nearly half belong to the Agilpayan schism, and there are also 10,000 Tinguians, but among these there seems to be a great movement toward the Catholic Church. A number of different tribes live in the mountain provinces, numbering in all about 215,000 and these are even today dangerous savages, but the Belgian Fathers and Fathers of the Divine Word are daily extending their influence farther into these countries. Since 1909, the Fathers of the Divine Word have increased the number of Catholics from less than 10,000 to over 35,000 by reconciling schismatics and partly through conversions.

By present (1921) statistics the diocese counts 87 parishes, besides the two great mission districts of Abra and the mountain provinces, 99 secular and 13 regular priests. A parish often numbers as many as 20,000 or 30,000 souls and generally consists of the chief town of a Municipality and the surrounding villages, the distance from the central church to these villages often being as much as 20 kilometers.

The number of children attending Catholic schools is woefully small, in part due to the moral pressure put upon parents to contribute to the erection and support of public schools and to send their children to them. These people, mostly very poor, having contributed, wish to reap some benefit from the schools and besides this, experience has shown that a pupil from a public school holds a better chance for public employment than one from a Catholic school. Another reason lies in the fact that high schools exist only in the provincial capitals and to these come all the young people in search of higher education, and the Government and the Protestant denominations are able to provide them with excellent living quarters at a very nominal rate, while the Catholic schools are not so able to do this. To offset these difficulties classes in catechism are held each Sunday in every parish church and village of importance, and in many places the priests gather the children in the church after school. In some few public schools, the priests are allowed to teach religion twice a week and religious societies have been established, especially among the students of the high schools.

However, the number of Catholic schools is steadily increasing; good colleges closed during the Revolution and now re-opened, are conducted at Vigan and Dagupan and academies for girls at Vigan and Lingayen. In 1912 there was only one other academy and one parish school in the whole diocese, while at the present time the Belgian Sisters have a well-attended academy at Bagnio and two central high schools in the Mountain Provinces; the Sisters Servants, of the Holy Ghost have a parochial school-academy at Tayum; the academy at Tagudin which in 1912 had 305 pupils now has 670 with 7 branch schools having 874 pupils. Besides these there are 23 schools under the direction of the Belgian Fathers with 2553 pupils, 33 schools under the Fathers of the Divine Word, with 2260 pupils. The total number of children under Catholic instruction is 11,203, taught by 26 Fathers and scholastics, 15 Brothers, 50 Sisters and a corps of Filipino teachers. There are also two trade schools and besides these all kinds of lace-making and fine needlework are taught by the Belgian Sisters and Sisters of St. Paul, their pupils having carried off the highest awards at the San Francisco Exhibition in 1914.

Nuns (cf. C. E., XI—164a).—In canon law the term nuns (*moniales*) signifies religious with solemn vows or, unless the contrary is evident from the nature of things or from the context, religious belonging to institutes in which the vows according to the constitutions should be solemn but in fact are so no longer in certain places by virtue of an Apostolic indult; the term sisters (*sorores*), is applied to religious with simple vows. The election of the mother superior of a monastery of nuns properly so-called (*moniales*) if the monastery is subject to the jurisdiction of the bishop, is to be presided over by the local ordinary or his delegate, without, however, any violation of the law of enclosure. The votes are to be counted by two assistant priests, who must not be ordinary confessors of the monastery. If the nuns are subject to a regular superior he is to preside; however, even in this case the ordinary should be notified beforehand of the day and hour of the election so that he can if he pleases be present with the regular superior or send a representative, in which case he or his representative presides.

In case of the election of a mother general of a congregation the local ordinary of the place where the election is being held is to preside personally or by deputy. Under the Code a mother general or the superioress of a monastery of nuns must be at least forty years old and ten years professed and be of legitimate birth; in the case of other higher superioresses—mother-general, mother-provincial and their vicars—the minimum age is thirty, but ten years profession is also requisite; if the constitutions of an order or congregation provide for more stringent qualifications they are unaffected by the Code. Nothing having been said in the Code about minor superioresses their qualifications are settled by the constitutions. An important change has been made regarding the tenure of office; minor superioresses may now hold office only for three years; they may be re-appointed or re-elected for a second period but not for a third successive term in the same house. The higher superioresses are to hold office temporarily unless the constitutions provide otherwise, but the general law does not fix a definite limit to their term of office. A superioress is bound to promote among her subjects the knowledge and the execution of the decrees of the Holy See affecting religious. Local superioresses must cause to be read publicly, at least once a year, at a stated time, the constitutions of the institute, together with the decrees which the Holy See has ordered to be read in public; they must also see that a suitable instruction in Christian doctrine for lay sisters and domestics, as well as a pious exhortation for the whole community, are given at least twice a month.

The mother general of any pontifically approved institute or order must send the Holy See every five years or oftener, if the constitutions so provide, a report on the condition of her institute or order signed by herself, her council and by the ordinary of the place where she and her council reside. She and each provincial and local superioress (at least of every house with six or more members, technically *domus formata*), must have her council, consisting of two religious, whose advice or consent must be obtained when it is required by the constitutions or the sacred canons. See also Novice; Œconomus; Postulant; Profession; Religious: Confessors of Nuns.

Kinane, *Nuns and Sisters* in *Irish Eccl. Record*, XII (1918), 291 sqq.; *Codex juris canonici*, can. 492–517.

Nuremberg, one of the principal cities of the Archdiocese of Bamberg, Bavaria. It is divided into 5 parishes, 14 churches, including 6 mission churches, 2 monasteries for men, 2 convents for women with 53 nursing sisters and 69 English Ladies, 44 secular clergy, 13 regular clergy and 8 lay brothers. Two homes and 4 nurseries have been established in the city and 1 Catholic periodical is published there.

Nusco, Diocese of (Nuscanensis; cf. C. E., XI—171b), in the province of Avellino, Southern Italy, is suffragan of Salerno. Rt. Rev. Pasquale Mores, b.

at Lucera 11 January, 1873, chancellor, appointed at the Consistory of 15 December, 1919, succeeded Mgr. Luigi Paulini transferred to the Diocese of Concordia, 10 March, 1919. According to 1920 statistics there are: 19 parishes, 107 secular and 1 regular priests, 15 seminarians, 2 Brothers, 34 Sisters, 118 churches or chapels, and a Catholic population of 40,304.

Nyasaland, Vicariate Apostolic of. See Shiré.

Nyassa, Vicariate Apostolic of (Nyassæ; cf. C. E., XI—172b), in Central Africa, is entrusted to the White Fathers. In 1914 a portion of the vicariate was formed into the Vicariate Apostolic of Bangwelo, thus confining the territory to the Lake of Nyassa, with the dividing line between the Zambezi and the Congo Rivers as its boundary. The vicar Apostolic is Rt. Rev. Mathurin Guillemé, W. F., titular Bishop of Matera, b. at Ste. Matie de Redon in the Diocese of Rennes, France, 3 July, 1859, appointed Vicar Apostolic of Nyassa, 24 February, 1911, consecrated 18 June following. He resides at Bembeke. The vicariate has (1922 statistics) 6 stations with 28 White Fathers, 9 White Sisters, 218 catechists, 10,000 catechumens, 11,557 Catholics; in 828 schools there were 6665 boys and 5409 girls, 17,886 patients cared for in 18 hospitals, 9 churches, 25 chapels and 4 orphanages.

Nygatà, Prefecture Apostolic of (de Nygata), Japan, erected 13 August, 1912, and confided to the Fathers of the Divine Word, comprises all the western coast of the island of Nippon. The first prefect apostolic, appointed in November, 1912, is Mgr. Joseph Reiners, S. V. D., b. at Neuwerk, Holland, 1874, ordained 1898, sent to the Japanese mission in 1909. There are 480 Catholics out of a population of 6,000,000. There are 13 churches and chapels, 10 stations, 19 regular priests, 1 seminary with 8 seminarians, 1 college for girls with 9 teachers and 157 pupils, 1 hospital, 1 orphanage, 1 house of charitable work and 2 homes. There is a school for catechists with 2 students.

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Oaxaca (or ANTEQUERA, cf. C. E., XI—180d), ARCHDIOCESE OF, in the southern part of the Republic of Mexico, has as suffragan dioceses Chiapas and Tehuantepec. A new province was formed by Leo XIII in 1906 and the Archdiocese of Yucatan was established at Merida with the bishoprics of Campeche and Tabasco as suffragans, thus taking away three of the suffragan dioceses of Oaxaca.

The present Archbishop, the Rt. Rev. Eulogio G. Gillow, was born at Puebla in 1841, made his studies in England, Belgium and Rome, was ordained in Mexico and then returned to Rome. He was appointed to the see of Oaxaca in 1887, being consecrated on 23 May, and 1891 he was raised to the rank of archbishop. On account of the Revolution the Church in this territory has suffered some changes, but things are gradually becoming readjusted.

In the city of Oaxaca there is a seminary divided into three sections: ordained students, seminarians and preparatory students; one college for young men; 3 select academies for young women; 6 free schools for boys and 4 for girls. Among the charitable institutions under Catholic control are a day nursery, a charity hospital and a home for the poor.

Oblates of Mary Immaculate (cf. C. E., XI—184c), founded 25 January, 1816, approved as a congregation under simple vows 17 February, 1826, and received the brief of approbation by Pope Leo XII, 21 March, 1826. All Oblate houses were directly dependent on the central administration until 1850. The congregation has at present seventeen juniorates situated at Sainte-Foy-lez-Lyon and Strasbourg (France), Santa-Marie-a-Vico (Italy), Saint-Helier (Jersey), Saint-Charles par Fauquement (Holland), Burlo-bei-Borken (Germany), Krotoszyn (Poland), Urnieta (Spain), Raheny (Ireland), Waereghem (Belgium), in Europe; Buffalo (New York), and San Antonio (Texas), in the United States; Ottawa (Ontario), Saint Boniface (Manitoba), Strathcona (Alberta), in Canada, Colombo and Jaffna, in the Island of Ceylon. The novitiates are twelve in number and are situated at: San Giorgio Canvese and Roviano (Italy), Urnieta (Spain), Thy-le-Château and Nieuwenhove (Belgium), Maria-Engelport (Germany), Markowice (Poland), Ardagh (Ireland); Tewksbury (Mass.); Mission (Texas), Ville-la-Salle (Canada); and Colombo (Ceylon). The nine establishments at present occupied as scholasticates are situated at: Rome, Liege, Hünfeld, Stillorgan, Washington, Castroville, Ottawa, Edmonton, and Colombo. Besides the University of Ottawa, among higher institutions of learning directed by the Oblates of Mary Immaculate are St. Joseph's College at Colombo (1100 pupils) and St. Patrick's College at Jaffna (700 pupils), both in Ceylon. As the Oblate scholastics at Ottawa graduate in philosophy and theology at the University of Ottawa, so their Irish confreres at Stillorgan graduate in philosophy at the National University in Dublin. The two seminaries of Colombo and Jaffna, in Ceylon, were amalgamated together (1908) in Colombo for the same purpose of working at the formation of a native clergy who already number about 50. The classical college of Saint Louis, New Westminster, has been given up, while that of Saint Charles, Pietermaritzburg, was lately entrusted to the Marist Brothers. The Oblates are no longer (1919) in charge of the Sacred Heart Basilica in Brussels. They direct Neunkirch, in Alsace, and Maria Engelport, in Germany, and a few other famous pilgrimage shrines in honor of the Blessed Virgin. The new Alsace Lorraine province of the Oblates has charge of the ancient sanctuary of Saint Ulrich, while the German province looks after the shrines of Saint Nicholas at Kapellen-Neuss and of Saint Rupert at Bingen.

The following provinces and vice-provinces have lately been created: Alsace-Lorraine (1920), Alberta-Saskatchewan (1921), Italy (1921) and "Lowell" (1921). The two latter are only vice-provinces which will presumably soon be the case for Poland also. Two special missions for the Esquimaux were recently established in Northwestern Canada, at Chesterfield Inlet, in the Keewatin Vicariate, and at Bear Lake, in the Mackenzie Vicariate. The former, in charge of Fr. Arsène Turquetil, was established in 1912, while the latter, founded in 1911, already counts three martyrs—Frs. John-Baptist Rouvière and William Le Roux, massacred in 1913, and Fr. Joseph Frapsance drowned by accident in 1920. In Canada the archepiscopal See of Saint Boniface from 1853 until 1915, and the episcopal Sees of Saint Albert, now (1912) Archdiocese of Edmonton, and of Prince Albert, now (1921) Prince Albert and Saskatoon, since their foundation (respectively 1871 and 1907) until 1920 have been occupied by Oblates; and so are still the Vicariates of Athabaska and Mackenzie. The new Vicariate of Keewatin was entrusted to the Oblates in 1910, and the Vicariate of Yukon and Prince Rupert is also (1917) administered by an Oblate bishop, with the help of Oblate missionaries. The following Oblates have recently been appointed bishops: Charles Cox, Vicar Apostolic of Transvaal (1914) and Administrator-Apostolic of Kimberley in South Africa (1914); Emile Bunoz, Vicar Apostolic of Yukon and Prince Rupert (1917); Jules Brault, Bishop of Jaffna (1920). Recently deceased Oblate bishops: Matthew Gaughren (1843-1914), Vicar Apostolic of the Orange River Colony (Kimberley), Adelard-Langevin (1855-1915), Archbishop of Saint Boniface (Manitoba), Henry Joulain (1852-1919), Bishop of Jaffna (Ceylon); Emile Legal (1849-1920), first Archbishop of Edmonton (Alberta); Albert Pascal (1848-1920), first Bishop of Prince Albert (Saskatchewan). Fr. Albert Lacombe, the "Blackrobe voyageur," died in 1916. The cause of Fr. Dominic Albini, the Apostle of Corsica, who died at Vico in 1839, has lately been introduced in Rome. The present General Superior of the order is Mgr. Augustine Dontenwill (b. 1857), elected 1908, also Archbishop of Ptolemais.

The periodicals on the work of the congregation have lately greatly increased in number. The following is a complete list: "Missions des O. M. I.," published at Rome for the order only; "La Voce di Maria" (Naples); "Revue Apostolique de Marie Immaculée" (Paris); "Immaculata" (Strasbourg) "Monatsblätter der Oblaten der Unbefleckten Jungfrau Maria" (Hunfeld); "Messager de Marie Immaculée," and "Maria Bode" (Brussels); "Missionary Record of the

Oblates of Mary Immaculate" (Dublin); "La Bannière de Marie Immaculée" (Ottawa); "L'Ami du Foyer" (Saint-Boniface); "Mary Immaculate" (San Antonio). Among the principal reviews or magazines of general importance published by the Oblates are: "Regnabit, Revue universelle du Sacré Coeur" (Paris); "La Bonne Nouvelle" (Paris); "Les Annales du Cap" (Cap-de-la-Madeleine); "The Monthly Bulletin" (Vancouver); "Blue and White" (Colombo); and a large number of parochial bulletins, such as those of Lowell, Buffalo, and McCook (United States), of Montreal, Quebec, and Hull (Canada).

The present number of Oblate foundations is as follows: Europe: general administration, 5 (including 2 houses in Poland); Italian vice-province, 4; French southern province, 13; French northern province, 16; Alsace-Lorraine, 3; German province, 17; Belgian province, 5; Anglo-Irish province, 15. America: Canadian province, 15; United States northern province, 9; "Lowell" vice-province, 6; United States southern province, 18; province of Manitoba, 25; province of Alberta-Saskatchewan, 11; vicariate of British Columbia, 10; vicariate of Athabaska, 17; vicariate of Mackenzie, 14; vicariate of Yukon, 6; vicariate of Keewatin, 11. Asia: Archdiocese of Colombo, 55; Diocese of Jaffna, 26 houses or missions. Africa: vicariate of Natal, 21; vicariate of South Africa, 14 (7 in Kimberley and 7 in Transvaal); vicariate of Basutoland, 14 residences (divided into 3 districts). A comparison of the number of members of the congregation in 1907, 1910, and 1921 is given in the following table:

Members	1907	1911	1921
Bishops and priests	1182	1258	1372
Scholastics	250	298	300
Lay Brothers	485	507	341
Total number of Oblates	1917	2063	2073
Novices	134	111	134
Juniors	500	583	873

Oblates of Saint Francis de Sales (cf. C. E., XI—187b), a congregation of priests the establishment of which was originally desired by St. Francis de Sales, and carried out by Raymond Bonal du Rouerque with the assistance of St. Jane Frances de Chantal. This congregation died out at the beginning of the eighteenth century, but was revived two hundred years later by Ven. Mother Marie de Sales Chappuis and Canon Louis Alexander Alphonse Brisson, formerly professor in the seminary and chaplain of the visitation convent at Troyes. In 1869 Fr. Brisson began St. Bernard's College near Troyes, with Fr. Gilbert (d. 1909) and Fr. Kollin. On 14 October, 1873, Bishop Ravinet of Troyes received them and three companions into the novitiate. The laudatory Brief of the new institute was granted by Pius IX, 21 December, 1875. The first decennial approbation was dated 7 December, 1887, and the definitive approbation of the Institute and its constitution was given 8 December, 1897. Fr. Brisson was the first superior general. He was succeeded in 1908 by Fr. Jean Deshairs, who died 16 June, 1921, upon his return from a canonical visitation of Greece, Uruguay, and Brazil. A general chapter was held at Albano, 23 October, 1921, when Fr. Joseph Lebeau was elected superior general. He was born at Saron (Marne) 22 September, 1860, was the first provincial superior, the founder of the Austro-German province, and chaplain of the Visitation convent of Soleure. He chose Fr. Rollin as his assistant general.

The congregation has three provinces: Latin, German, and English. The novitiate for the Latin province is in Giove (Umbria). The German province has its novitiate at Schmieding (Upper Austria). A preparatory school of about forty students has been recently established at Dachsberg (Upper Austria), and a preparatory school of more than sixty students has been established at Overbach. The Oblates are guardians of the tombs of Archduke Francis Ferdinand and his family. Before the revolution of 1897 the Oblates were stationed in Ecuador.

Oceania, Central, Vicariate Apostolic of (Oceaniae Centraliae).—The total population of this vicariate apostolic (1922) is 30,000 of whom 8800 are Catholics. In 1920 the establishment of quasi-parishes desired by Canon Law was accomplished in Wallis. The first vicar apostolic Mgr. Bataillou was succeeded in 1877 by Mgr. Elloy; in 1879 Mgr. Lamaze became vicar, and at his death (1906) Mgr. Olier, his coadjutor, succeeded him. In 1912 the present incumbent, Mgr. Blanc, was appointed, Mgr. Olier having died in 1911. Born in Toulon in 1872, Mgr. Blanc was ordained in 1895 by special dispensation on account of his age. He left for the missions in Oceania six years later, and was consecrated titular bishop of Dibou 29 June, 1912. He is the author of "Les Iles Wallis" (Paris, 1913) and "L'Heritage d'un Evêque d' Océanie" (Toulon, 1921).

According to statistics for 1921 the vicariate has 3 parishes, 3 missions, 10 stations, 38 churches, 2 secular and 16 regular priests, 53 Sisters, 1 seminary with 18 seminairians, 3 colleges for boys with 10 teachers and 140 pupils, 11 secondary schools for girls with 30 teachers and 185 pupils, 64 elementary schools with 64 teachers and 2540 pupils. Priests are permitted to visit the public hospitals and the prisons. The Association for the Propagation of the Faith is established in the vicariate, and there are many publications in the native languages made by the mission.

Œconomus (cf. C. E., XI–214b).—If a cathedral chapter fails to appoint an œconomus or bursar within eight days after being notified of an episcopal vacancy, the right devolves on the archbishop, or, if it be an archiepiscopal vacancy, on the senior suffragan bishop. The chapter elects the œconomus by a majority vote and may select the vicar capitular to hold both offices; once elected his removal is reserved to the Holy See, but he can resign validly when he pleases, independently of the wish of the chapter. Religious institutes are directed to appoint œconomi to look after the property and revenues of local houses, of provinces, and of the order in general respectively; a superior may not be named a local œconomus, except in case of necessity. If the constitutions are silent about the procedure, the œconomi are to be appointed by one of the higher superiors with the consent of his council. In a like manner, it is prescribed that each seminary should have its œconomus, who must not be rector at the same time, to take charge of household matters.

Ogdensburg, Diocese of (Ogdensburgensis cf. C. E., XI—222c), comprises 12,036 square miles in the State of New York. The second bishop of this see, Rt. Rev. Henry Gabriels, consecrated 5 May, 1892, died 23 April, 1921, and his auxiliary, Rt. Rev. Joseph Henry Conroy, was appointed to succeed him. Born in this diocese in 1858, Bishop Conroy was ordained in 1881 and later became rector of the cathedral and vicar general of the diocese, which position he filled until his appointment as titular Bishop of Arindela, and auxiliary, 11 March, 1912. The religious orders now established in this diocese include: men, Franciscans (Friars Minor), Augustinians, Oblate Fathers, Missionaries of the Sacred Heart and Brothers of the Christian

schools; women: Gray Nuns, Sisters of Mercy, Sisters of St. Joseph, Franciscan Sisters, Ursulines, Sisters of Charity and Daughters of the Holy Ghost. The diocese comprises a Catholic population of 100,600; 140 secular and 20 regular clergy, 101 churches with resident priests, 61 missions with churches, 79 mission stations, 24 chapels, 13 Brothers, 8 seminarians, 13 academies for boys, 12 academies for young ladies, 20 parochial schools with 4873 pupils, 2 orphan asylums caring for 314 orphans; a total of 5382 young people are under Catholic care; 8 hospitals are caring for 5461 patients and 1 home for the aged is established.

Ogliastra, DIOCESE OF (OLEANSTRENSIS; cf. C. E., XI—223d), in Sardinia, suffragan of Cagliari. In 1910 Mgr. Emanuele Virgilio, the present bishop, was appointed to the see of Ogliastra, to succeed Mgr. Paderi deceased. He was born at Venosa in 1868 and was pro-vicar general and archpriest of the cathedral when he was elevated to the episcopate. According to the statistics for 1920 the diocese contains 29 parishes, 46 secular priests, 20 seminarians, 53 churches and chapels, and a Catholic population of 54,500.

Ohio (cf. C. E., XI–225d)—The area of the State is 41,040 square miles. The population in 1920 was 5,759,394, an increase of 20.8% since 1910. Of this, 63% was urban; 36.2 was rural. The average number of inhabitants to the sq. mile was 141.4 as against 117 in 1910. Ohio has 80 cities, the largest being Cleveland, with a population of 796,841. Seven cities have more than 100,000 inhabitants; of these, Akron showed in 1920 the greatest rate of increase, having trebled its population (201%). The principal cities with their populations are as follows: Akron 208,435; Cincinnati 401,247; Columbus 237,031; Toledo 243,164; Dayton 152,559; Youngstown 132,358.

ECONOMIC STATUS.—Although the number of farms in 1919 was 256,695, a decrease of 5.6% since 1909, the value of farming property was $3,095,666,336, an increase of 62.7%; the total area of farms was 23,515,888 acres. The value of live stock was $287,655,118; of all crops, $607,037,562 (an increase of 174.6% since 1909). The chief crops are: corn, of which 149,844,626 bushels were grown in 1919, at a value of $217,274,709; wheat, 58,124,351 bushels, $127,873,474; tobacco, 64,420,472 pounds, $13,528,302; beet sugar, 365,415 tons, $3,836,861. Dairying is on the increase, the value of dairy products in 1919 being $81,148,586.

Ohio ranks fourth of all the States in the Union for mineral products, coal and clay manufactures ranking foremost. The latest (1919) census of mining enterprises (mines, quarries and wells) reveals 2283 productive enterprises compared to 1876 in 1909; 1064 mines and quarries and 35,440 petroleum and natural gas wells. The value of products was $134,518,505. The census of manufactures mentions 16,125 establishments, 978,068 people engaged in manufacture, earning $1,218,366,093, and turning out products worth $5,100,298,728. The capital invested was $3,810,859,879. There are 9160 miles of railway in the State and 3227 miles of electric railway. The lake and river traffic is very large. Ohio has 775 State banks and 370 national banks, with deposits over $3,000,000. The State debt on 1921 was $510,266,465, including the Canal loan, not bearing interest.

RELIGION.—According to the latest United States Census of Religious Denominations, there were 2,291,793 members of all denominations, 843,856 Catholics, 399,045 Methodist Episcopalians; 138,800 Presbyterians; 109,732 Disciples; 77,775 Baptists (Northern Convention); 20,151 Jews; 164,224 Lutherans. For Catholic statistics see CINCINNATI, ARCHDIOCESE OF; CLEVELAND, DIOCESE OF; COLUMBUS, DIOCESE OF.

EDUCATION AND CHARITY.—Education is compulsory for all children between the ages of six and fifteen. There are in the State 11,475 school-houses, 10,707 elementary schools, with 28,224 teachers (3,171 men and 25,053 women), and 880,290 enrolled pupils (450,371 boys and 429,919 girls). The 588 public high schools have 6914 teachers, 132,711 pupils; the normal schools, 1127 students and 77 teachers. The educational expenditure in 1919 was $60,040,295. There are provisions for the establishment of public schools for the deaf, blind, and crippled. Lincoln's Birthday is now considered a school holiday. The Board of Education of a village school district containing a village of 3000 or more may elect to be exempt from the supervision of the county board of education. Bible reading in the public schools is allowed by court decision. In 1912 two normal schools were established, one at Bowling and another at Kent. The laws are governing private and parochial schools as follows: "All private and parochial schools which instruct pupils who have not completed a course of study equivalent to that prescribed for the first seven grades of the elementary schools of Ohio shall be taught in the English language. German shall not be taught below the eighth grade. All teachers in public and private schools must take the oath of allegiance. No religious sect or sects shall have any exclusive right to or control of any part of the school funds of the state (VI-2). Private schools must teach same branches taught in the public schools. The flag must be displayed on or near each public and private school building." To eliminate idleness among boys and girls between the ages of 16 and 18 years the new school law of Ohio (1921) provides that a child more than 16 years old may leave school to go to work if he has completed the work of the seventh grade, has passed a physical examination and can present a written promise of employment. If he meets these requirements he receives an "age and schooling" certificate, but this is not a permanent release from school; it is only a release for the time the child is employed by the one employer. If he changes employers he must secure a new certificate. If the child is to be employed by his parents, the same procedure applies, and if he loses his position, he must return to school. The board of charities consists of seven members, appointed by the governor, who is *ex-officio* a member and president of the board, has supervision of all the charities of the state.

RECENT HISTORY AND LEGISLATION.—Of great importance in the State's history was the constitutional convention held in Columbus in 1912. Of the 42 amendments submitted to the voters, 34 were adopted and eight defeated. Those which were adopted provide for the initiative and referendum, an eight-hour day on all public work, a limitation of the veto power of the governor, state-wide primaries and civil service, an easier removal of State officials, conservation of natural resources, including legislative control over the methods of mining, change in the judicial system, and the elimination of unnecessary legal delays; regulation of corporations, municipal home rule, and the privilege of cities to choose their own form of government. In 1914 a new site of 1500 acres was chosen for the penitentiary. The coal strike of 1914 and the consequent shut-down of the mines in the State brought great hardship to the miners and caused great loss to the industry. By a decision of the Supreme Court in 1915 Cleveland came into possession of a tract of lake-front land worth several millions which the railways had cocupied for half a century. Floods caused great damage in the State in 1915. The Federal Suffrage Amendment was ratified

on 16, June 1919; the Prohibition Amendment on 7, Jan. 1919. During the European War Ohio contributed 200,293 men to the United States Army (5.33 per cent). The Ohio members of the National Guard joined the 37th Division at Camp Sheridan, Ohio, and also at Montgomery, Alabama; those of the National Army, the 83d Division at Camp Sherman, Ohio. The drafted men were sent to Camp Chillicothe, Ohio. The summary of Ohio men in the American Expeditionary Force is as follows: deceased, 123 officers, 3959 men; prisoners, 13 officers, 146 men; wounded, 379 officers, 11,387 men.

Oklahoma (cf. C. E., XI–230d)—The area of the State of Oklahoma is 70,057 square miles. The population in 1920 was 2,028,283, an increase of 22.4 per cent since 1910. The percentage of rural inhabitants was 73.4; urban, 26.6. The average number of persons per square mile is 29.2. The largest cities are Oklahoma City, 91,295; Tulsa, 72,075. Oklahoma now ranks as the twenty-first State in population; in 1900 it was thirtieth.

Economic Status.—As an agricultural state Oklahoma has unlimited possibilities. In 1920 there were 191,988 farms; the area of farm-land was 31,951,934 acres and its value was $1,660,423,544. Among the crops (valued at $549,249,277 in 1919) the chief were wheat (65,761,843 bushels), corn (53,851,093 bushels), cotton (1,006,242 bales). Oklahoma ranks sixth in cotton production, twelfth in corn production, seventh in wheat production and first in the petroleum output. The output of coal, in 1918 was 4,813,447 tons; the number of men employed in this industry being 8551. In the same year the petroleum output was 103,347,070 barrels; the natural gas output 124,317,179 feet. The three large cement mills in the state have a yearly capacity of 1,400,000 barrels. During 1918-19 91.6 miles of railroad were built in the State, making the total mileage 6532. The summary of manufactures in 1919 shows a consistent increase, as compared with that of 1914, except in the number of establishments, proprietors and firm members which show small decreases. In the 2446 establishments, 38,238 persons were engaged in manufacture, earning for their service a total of $47,552,000. The capital invested was $280,847,000 (an increase of 328 per cent since 1914) and the value of the products $402,462,000. The State debt in 1920 was $2,972,900; the assessed value of real and personal property, $1,664,448,745.

Education.—There are state normal schools at Durant, Weatherford, Edmond, Ada, Alva and Tahlequah, a reformatory for delinquent and incorrigible negro girls at Taft (created in 1917), another reformatory at Granite, an industrial school for girls at Tecumseh, a deaf, blind and orphans' institute at Taft, a school for the blind at Muskogee, Oklahoma College for Women at Chickasha, a State prison at McAlister, a home for white children at Helena, a school for the feeble-minded at Enid, State hospitals at Norman, Vinita, and Supply, a training school for white boys at Paul's Valley, the Confederate Home at Ardmore, the Union Soldiers' Home and University Hospital at Oklahoma City, two schools of mines at Miami and Wilburton, a petroleum experiment station of the United States Bureau of Mines at Bartlesville, and a tubercular sanitarium at Boley.

There are fifteen agricultural schools, each receiving Federal aid. In 1919 the University of Oklahoma had 150 professors and 3683 students. The latest educational statistics for Oklahoma (1920) give 510,139 white pupils, 41,276 negro pupils, 14,181 teachers. In 1916 there were 605 public high schools with 34,932 enrolled pupils and 1954 teachers. In 1918 the normal schools had 125 teachers and 4660 students. The total expenditure in 1918 was $13,803,861. Bible reading in the public schools is specifically permitted by law. The State laws governing private and parochial schools are as follows: It shall be unlawful to teach in any other language than English in any public, parochial, denominational or other institution of learning within the State of Oklahoma, unless pupils receiving such instruction shall have completed the eighth grade of a common school curriculum. All teachers in public and private schools must take the oath of allegiance. All property used exclusively for schools and colleges and for religious and charitable purposes shall be exempt from taxation. (X–6). No money (public) shall be used for the support of any religious teacher or any other sectarian institution as such (11–5). The State board of education shall have authority to visit and inspect all institutions of higher learning, both public and private. Education is compulsory for all between the ages of eight and eighteen for two-thirds of the school term, but this does not apply to persons between the ages of sixteen and eighteen who are lawfully employed and have finished the eighth grade or full course of instruction. Part-time schools were provided for in 1919; and county schools in all counties having a population of less than 2000 school pupils. In this same year the negro boys were transferred from the penitentiary to the school at Taft.

Religion.—According to the United States Census of Religious Denominations (1916), all denominations in Oklahoma numbered 424,492, divided chiefly as follows: Catholics 47,427 or 11.2%; Baptists, Southern Convention 87,028 or 20.5%; Methodist Episcopalians 60,263 or 14.2%; Baptists, Northern Convention 42,408 or 10%; Disciples of Christ 41,811 or 9.8%; Methodist Episcopalians, 40,148 or 9.5%; Church of Christ 21,700 or 5.1%. For further religious and educational statistics see Oklahoma, Diocese of.

Recent History and Legislation.—The clause in the State constitution limiting manhood suffrage by means of an educational test and a grandfather clause was referred to the Supreme Court for decision. The latter was declared unconstitutional in 1915, but the educational test remained, applied, however, to all alike. By the Enabling Act Guthrie was made the capital until 1913, but in the election of 11 June, 1910, the people decided upon the removal of the capital to Oklahoma City. The election was declared invalid by the State Supreme Court on the ground that the title of the ballot did not conform to law. Thereupon the governor called a special session of the Legislature to remove the capital to Oklahoma City. In 1913 the Supreme Court prohibited the introduction of liquor into counties occupied by Indians. In 1915 a Widows' and Orphans' Pension Law was adopted and the pensioning of Confederate soldiers provided for. The Federal Prohibition Act was ratified on 7 January, 1919; the Suffrage Act, 28 February, 1920. In 1920 a woman was elected to the National House of Representatives. During the European War Oklahoma contributed to the United States Army 80,169 men (2.13 per cent of the army). The Oklahoma members of the national guard joined the 36th Division at Camp Bowie, Texas; those of the national army, the 90th Division at Fort Travis, Texas. A national guard camp was established at Fort Sill, Doniphan, Oklahoma. The summary of casualties among the Oklahoma members of the American Expeditionary Forces is as follows: deceased 20 officers, 1457 men; prisoners 80 men; wounded 59 officers, 4742 men.

Oklahoma, Diocese of (Oklahomensis)—According to statistics for 1921 there are in the diocese of Oklahoma 75 parishes, 166 churches, 91 missions, 122 stations, 3 monasteries for nuns, 1 abbey for men, 1 convent for men, 50 convents for women with 338

religious, 12 seminarians. Educational institutions include 3 colleges for boys with 33 teachers and an attendance of 387; 1 college for women with 12 teachers and an attendance of 68; 3 academies with 34 teachers and an attendance of 315, 5 training schools with 28 teachers and 611 students; 51 elementary schools with 227 teachers and 5651 pupils. There are 1 orphanage, St. Joseph's Oklahoma City, in charge of 6 Sisters of Mercy, with 73 inmates, and 3 hospitals; St. Francis, Oklahoma City, in care of 22 Sisters of St. Francis; St. Mary's Infirmary, McAlester, conducted by 9 Sisters of Charity of the Incarnate Word; and Ponca City Hospital, Ponca City, in charge of 6 Sisters of St. Joseph. Organizations amongst the clergy include the Eucharistic League, Infirm Priests' Fund, the Association for Three Masses. For the laity there are the Knights of Columbus, Catholic Foresters, the Bohemian Catholic Society. Three Catholic monthlies are published, the "Orphans' Record," the "Indian Sentinel," and the "Little Flower Magazine."

Since 1911 the Cathedral parish, Oklahoma City, has been divided twice, the first time (1911) to form the Sacred Heart parish, and again in 1917, when the parish of Our Lady of Perpetual Help was formed. The Mission of Our Lady of Mount Carmel for Mexicans was founded in metropolis in 1921. In 1916 the Sacred Heart parish in Tulsa was erected, and in 1921 a parish under the same patronage was founded in Muskogee. The Discalced Carmelite Fathers from the province of Valencia, Spain, came to the diocese in 1915, and have charge of the parish of Our Lady of the Holy Rosary, Hartsborne.

During the World War four French Benedictine Fathers of the Sacred Heart Abbey entered the French Army. Three others and three diocesan priests served as chaplains in the American Army. Throughout the diocese effective work was done in the council of defence, in the various bond and Red Cross drives, etc.

Old Catholics (cf. C. E., XI—235b), in the United States. After the development of the Old Catholic movement in Europe there grew up here, in some sections, particularly the Middle West, a certain tendency to sympathize with these schismatics. The leader in this movement was J. R. Vilatte (or Villatte), a Parisian, a Catholic by birth who had come to Canada to study for the priesthood. While yet in the early stages of preparation he apostatized, chiefly owing to the influence of the apostate Chiniquy, entered a Presbyterian seminary, and became pastor of a Presbyterian congregation in Wisconsin. Later coming under the influence of the apostate Hyacinthe Loyson, he went to Europe and was ordained by the Old Catholic bishop, Herzog, in 1885. Returning to Wisconsin he laid the foundation of the Old Catholic movement among certain communities of Belgians. Among other innovations Mass was said in French, but the Old Catholic doctrine was retained. His first congregation later joined in a body the Episcopal church. Vilatte unsuccessfully attempted a rapprochement with the Episcopalian bishop of Fond du Lac and through the latter's influence, he seeking episcopal consecration at the hands of Herzog, was denied his request. He then turned to the Orient, and was consecrated bishop, according to the Latin Rite, by the schismatical archbishop of Ceylon, Goa, and India, F. X. Julius Alvarez, assisted by two Jacobite Malabar bishops (1891). He now attempted a more pretentious organization in Wisconsin without any great success. He made a solemn recantation of his errors (2 February, 1899) and was outwardly reconciled to the Church, only to relapse within a short time, a decree of excommunication (13 June, 1900) being issued against him and against a priest, Paul Miraglia, whom he had attempted to consecrate bishop. These two now made common cause, and excepting a brief interval about 1906, when Vilatte unsuccessfully attempted to organize the Associations of Worship in France after the separation of Church and State, their work has been chiefly in the Middle West.

Although not ecclesiastically united to the Old Catholic sect of Europe the movement, being doctrinally the same , is generally given this designation. They were first listed in the United States reports in 1916. They then reported three quasi independent branches: the Old Roman Catholic Church, the American Catholic Church, and the Catholic Church of North America, Vilatte being directly in charge of the two first, while the third traced its source to the Jansenists of Utrecht. To these three two others may be added, the Polish National Catholic Church of America, a body made up chiefly of schismatic congregations, generally led away from the Church by recreant priests, and the Lithuanian National Catholic Church which by immigration is an off-shoot of the parent body in Europe. Furthermore the original Old Catholic body in Europe seems also to claim organization here; in 1919 their American archbishop, de Berghes de Raches, entered the Church (he had never been a Catholic). He entered the Augustinian novitiate, but died 17 November, 1920.

The three "Old Catholic" bodies in the United States reported in 1916, 21 organizations and 14,200 members. In 1920 the "Old Roman Catholic Church" had disappeared, having merged with the "American Catholic Church" under that title, and under the leadership of Vilatte. The two bodies reported in 1920, 9 churches, 19 ministers, and 34,000 members. The Polish National Catholic Church claimed in the same year 34 churches, 45 ministers, and 28,000 members; the Lithuanian National Catholic Church reported 7 churches, 3 ministers, and 7343 members.

Recent Schismatical Movements among Catholics of the United States in *American Ecclesiastical Review*, XXI (1899), i, *ibid.*, XXIII (1900), 287; *Religious Bodies*, 1916 (Washington, 1919); *Year Book of the Churches*, (New York, annual).

N. A. Weber.

O'Leary, Peter, leading modern Gaelic writer, b. at Cluaindroichead, County Cork, Ireland, in 1839; d. 21 March, 1920. He entered the diocesan college of Fermoy and from there went on to Maynooth. He became Canon in 1906, after being engaged on parish work for many years. He celebrated his golden jubilee in 1917 and the National University conferred on him the degree of LL.D. two years later. In the revival of the study of Gaelic which was welcomed with so much enthusiasm by the Irish people, Canon O'Leary stands out a conspicuous figure. When after a bitter fight on the part of the English Government to prevent the study of Irish in the schools, the difficulty presented itself of finding books for the young generation to familiarize themselves with the language, Canon O'Leary supplied the want. His first book "Séadna" brought the language at a bound into modern literature with a lightness of touch that has never been surpassed and that elevated it at once into a classic. Such is the opinion of Douglas Hyde. He followed this up by many more which enabled thousands of pupils to prepare for public examinations. He translated the New Testament, the Imitation of Christ, and Aesop's Fables into Irish, and in his "Guaire,", "Craos-deamhan," "Lughaidh MacCon," and "Eisirt" re-told and modernized some of the great stories of ancient Ireland.

Olinda and Recife, Archdiocese of (Olindensis et Recifensis; cf. C. E., XI—242c), in the State of Pernambuco, Brazil. The see is at present

(1922) vacant, the former archbishop, Mgr. Leme da Silveira Cintra having been appointed titular archbishop of Pharsalia and coadjutor to the archbishop of Rio de Janeiro, 15 March, 1921. He had been promoted to the see of Olinda in 1916 to succeed Mgr. da Silva Britto, deceased. On 5 December, 1910, the diocese of Olinda was erected into an archdiocese. By a Bull of 26 July, 1918, it was decreed that the church of St. Peter in Recife should be a cocathedral with Olinda, that the archbishop and the canons could reside there, and that the title of the diocese should henceforth be Olinda and Recife. In 1920 the church of Recife was erected into a minor basilica. According to 1920 statistics there are in the archdiocese 81 parishes, 365 churches and chapels, 88 secular and 22 regular priests, and a total population of 1,030,244, of whom 1,028,541 are Catholics, and 1683 are Protestants.

Oliver Plunket, BLESSED (cf. C. E., XII—169c), beatified 23 May, 1920, by Benedict XV. On 30 June, 1920, a decree of the Sacred Congregation of Rites authorized the translation of the relic of the head of Blessed Oliver Plunket from the Dominican Convent to the Oliver Plunket Memorial Church, St. Peters, Drogheda. His feast is kept 11 July.

Olivetans (cf. C. E., XI—244d).—The sixth centenary of the foundation of the order was celebrated in 1919. At the general chapter held at Monte Oliveto in June, 1920, a new procurator general, Dom Lugano, was elected, and the election confirmed according to the rules formulated by Clement XII in 1733. The abbot general is Dom Mauro Parodi. The monastery of Lendinara, in the Diocese of Adria, was erected into an abbey by brief of 15 Dec., 1920, and Dom Celestino Mari Colombo, prior of the monastery and rector of the famous sanctuary of Notre Dame del Pilastrello, which adjoins it, was named abbot by the Pope himself and received the abbatial blessing from Bishop Rizzi, 21 Dec., 1920. This sanctuary, confided to the Olivetans, was erected into a minor basilica by Pius X, 15 Feb., 1911. In 1912 the Olivetans had 4 abbeys (3 in Italy and 1 in Carniola), 2 priories (in Italy), and 3 residences (2 in Italy and 1 in Istria). There were 124 members, of whom 72 were priests, 24 clerics and novices, and 28 Brothers. The French houses are now dispersed.

Olmutz, ARCHDIOCESE OF. See OLOMOUC.

Olomouc, ARCHDIOCESE OF (OLOMUCENSIS; cf. C. E., XI—247a), in Czechoslovakia. In 1921 Mgr. Antonin Slojan was appointed archbishop of Olomouc to succeed Cardinal de Skrbensky-Hriste, resigned. Born in Moravia, 22 May, 1851, he was ordained in 1876 and for twenty years was curate and pastor in various churches. In 1896 he won his doctorate in theology and the following year was Czech deputy to the Council of the Empire. In 1902 he was deputy to the Diet of Moravia, and was made canon and provost of collegiate chapter of Kromerizi in 1908. He was a delegate to the National Assembly in 1919, and the following year was elected to the Senate of Czechoslovakia. At the same time the pope made him a papal chamberlain. He was consecrated archbishop of Olomouc by Mgr. Micara, 3 April, 1921. Mgr. Wisnar, titular bishop of Calliopolis, is auxiliary of Olomouc. In 1916 there were in the archdiocese 51 deaneries, 664 parishes, 1536 secular and 145 regular priests, 2121 nuns, and 1,860,150 Catholics.

Omaha, DIOCESE OF (OMAHENSIS; cf. C. E., XI–249c) in the State of Nebraska, U. S. A., was divided into two parts by a Decree of the Sacred Consistoriai Congregation of 8 March, 1912, and the western part was erected into the Diocese of Kearney. It now comprises an area of 14,051 sq. miles, where formerly its territory extended over 52,996 sq. miles. Rt. Rev. Richard Scannell, D.D., who had filled this see from 1891, died 8 January, 1916, and was succeeded by the present incumbent, Most Rev. Jeremiah J. Harty, former Archbishop of Manila, P. I., who was transferred to Omaha with the title of Archbishop-Bishop. Archbishop Harty was born in St. Louis, Mo., 1 November, 1853, and was ordained 28 April, 1878. He labored in his home city as an assistant and then a pastor until 1903, when he was appointed Archbishop of Manila, which see he filled until his transfer to Omaha. He took possession of the see on 28 December, 1916, and his administration has been marked by the establishment of new parishes and parochial schools and the introduction of new religious orders into the diocese. An event of special importance was the establishment of the Chinese Mission Society in Omaha on 14 December, 1918. The mother house of the Society is at Dalgan Park, Galway, Ireland, and their present headquarters in Omaha, St. Columban's Mission House, is devoted to the education of young men for the priesthood in China. "The Far East," a magazine devoted to the conversion of China, is published here. Another Catholic paper, "The True Voice," edited by Rev. P. C. Gannon and having a very extensive circulation, is also published in the diocese. The religious orders now (1922) established here include men: Augustinian Recollects, Basilians, Franciscans, Jesuits, and Redemptorists; women: Sisters of Mercy, Poor Clares, Religious of the Sacred Heart, Sisters of Notre Dame, of St. Dominic, of St. Francis, of the Good Shepherd, Franciscan Sisters of Christian Charity and Sisters of the Blessed Sacrament. The latest statistics credit the diocese with 163 diocesan and 56 regular clergy, 142 parishes, 164 churches and 2 more under construction, 59 chapels, 4 stations, 78 men of religious orders, 844 women of religious orders, 1 university with 1945 students, 32 ecclesiastical students, 7 colleges and academies for girls, with 84 teachers and 701 students, 8 high schools with 30 teachers and 336 students, 90 parochial schools with 11,216 pupils, 1 orphan asylum with 166 orphans, 4 homes for young ladies with 181 residents, 1 House of the Good Shepherd, 1 industrial home for boys, 1 home for the aged, 3 hospitals with 590 beds, 188 hospital nurses, and a total of 15,005 young people under Catholic care. In 1921 the total Catholic population was 83,357.

Ontario, NORTHERN, VICARIATE APOSTOLIC OF. Detached from the Diocese of Haileybury in province of Ontario, Canada, and erected into a prefecture 18 April, 1918, and into a vicariate 27 November, 1920. The majority of the Catholic population of 12,000 are French-Canadian with the rest Indian or Irish. There are 8 secular priests, 9 parishes, 50 missions, 10 elementary schools with 16 teachers and 450 pupils, a boarding school for Indians at Albany with 30 pupils taught by 5 Gray Nuns of Ottawa, a boarding school for boys and girls at Hearst with 50 boarders and 80 day pupils taught by 8 sisters of Our Lady of Perpetual Help. The present vicar apostolic is Rt. Rev. Joseph Halle, elected prefect apostolic in 1919, titular Bishop of Theveste and vicar apostolic in 1920, consecrated Bishop of Petraea, 17 April, 1921, with his residence at Hearst.

Oporto, DIOCESE OF (PORTUGALLENSIS; cf. C. E., XI—260f) in Portugal, Suffragan of Braga. Mgr. Antonio Barbosa-Leao is the present (1922) Bishop of Oporto, having succeeded to the see in 1919 on the death of Mgr. de Souza Barroso (1918). He was born in the diocese 17 October, 1860, was appointed Bishop of Angola and Congo in 1906, transferred to

Faro the following year, where he remained until 1919. The latest available statistics (1920) give for the diocese 462 parishes, 480 churches, 1220 priests and 650,000 Catholics.

Oppido Mamertina, Diocese of (Oppidensis; cf. C. E., XI—262a).—in the province of Reggio Calabria, Italy, suffragan of Reggio. Mgr. Antonio Golati, archpriest of Vallenlunga in the diocese of Mileto, was appointed bishop of Oppido Mamertina 15 December, 1919, to succeed Mgr. Scopellitti, who resigned after ruling the see for twenty-one years and was transferred to the titular see of Rhesaena. In 1920 the diocese contained 19 parishes, 4 vicarages, 30 churches or chapels, 41 secular priests, 25 seminarians and a Catholic population of 30,000.

Option, Right of (cf. C. E., XI–264b).—The right of option which was formerly enjoyed by many chapters and until recently by a few is now abolished, even where it existed in virtue of a special Apostolic indult, and all customs to the contrary are reprobated. This applies not merely to dignities (*dignitates*) but to all canonries also. Of course where the right of option was based on the original provisions of a foundation it has not been affected by the Code legislation, though it may not be enjoyed by a capitular emeritus. Cardinal-deacons and cardinal-priests but but not cardinal-bishops still possess the right of option peculiar to the Sacred College: thus, on 7 March, 1921, Cardinal La Fontaine, Patriarch of Venice, who had the title of Saints Nereus and Achilles, resigned it and took the title of the Twelve Holy Apostles, which had been rendered vacant by the death of Cardinal Netto on 7 December, 1920.

Cordex juris canonici, can., 236, 396, 422.

Oradea-Mare, Diocese of. See Nagy-Várad.

Oran, Diocese of (Oranensis; cf. C. E., XI—266c), in Algeria, suffragan of Algiers. Rt. Rev. Christophe-Louis Légasse, appointed bishop of this see 6 December, 1915; was transferred to Périgeux 13 August, 1920. His successor was named in the person of Rt. Rev. Léon Durand, born in Oran in 1878, studied at Marseilles, the French Seminary in Rome, and the Academy of Noble Ecclesiastics, was ordained in 1902, served as a professor of theology and canon law in the upper seminary of Marseilles, entered the army as a military chaplain in 1914 and received an honorary citation, and was appointed titular Bishop of Hetalonia 10 January, 1919, transferred to Tricomia 10 March following and named auxiliary at Marseilles, where he served until his transfer to Oran 11 October, 1920. As a result of the efforts of Bishop Légasse the old episcopal palace has been returned to the bishop under an eighteen year lease, beginning 1 July, 1920, at the same price paid by the State, its tenant for the last ten years, to the city of Oran. The garden remains open to the public during the greater part of the day and the city pays for its upkeep in recognition of the advantage thus accorded to the people. The old cathedral of St. Louis, in this diocese, was replaced by that of the Sacred Heart 22 August, 1913, this church having been blessed the preceding February. The chapter still has St. Louis for its patron however. Latest statistics credit the diocese with 273,536 Europeans, and 686,444 Mussulmans, 87 first and second class parishes and 135 priests.

Orange River, Vicariate Apostolic of (Fluminis Orangensis).—According to statistics for 1921 there were in the vicariate of Orange River, South Africa, 12 quasi-parishes, 12 churches or chapels, 30 stations, 12 regular priests, 3 Brothers, 16 Sisters, 6 catechists, 4 convents of nuns, 12 elementary schools with 18 teachers and 700 pupils, 4 orphanages, 3 homes for aged men and a Catholic population of about 5500, English, Dutch and Africans. The residence of the vicar apostolic is at Pella. In 1909 the prefecture apostolic of Grand Namaqualand (q. v.) was detached from the vicariate.

Oratory (cf. C. E., XI–271c).—The Code defines an oratory as a place set aside for Divine worship, though not chiefly and expressly intended for the use of the public generally. It is called a public oratory, if while it is principally intended for a collegiate body or even private individuals, the general public have a canonically approved right of going there at least during Divine services; a semi-public oratory on the other hand is erected for a community or a certain body of the faithful, without the general public having the right to visit it; they are erected by permission of the ordinary. Finally an oratory is termed private or domestic when it has been erected in a private establishment for the exclusive use of a private person or family. The private chapels of cardinals and bishops now enjoy the same privileges as semi-public oratories. Colleges, boarding-schools, military barracks, fortresses, prisons, hospitals, and the like may not have minor chapels in addition to the principal oratory unless the ordinary thinks they are necessary or very useful. Mortuary chapels erected in cemeteries by private individuals or families for their place of burial are considered private oratories; while the ordinary may habitually allow the celebration of several Masses in such a chapel, in other domestic oratories they can allow only one Mass to be said as an incidental occurrence, in an extraordinary case when there is a just and reasonable cause. When an Apostolic indult has been obtained for a domestic oratory, one Mass may be celebrated there daily except on the more solemn feasts, but no other church services may be held; if, however, there is a just and reasonable cause, different from those on account of which the indult was granted, the ordinary may allow Mass to be celebrated there on these feast-days as an incidental occurrence. Domestic oratories cannot be blessed or consecrated like churches; they and semi-public oratories, whether they have received only the common blessing for houses or no blessing at all, must be reserved exclusively for Divine service and must never be used for domestic purposes.

Codex juris canonici, can., 1188–96.

Orders, Holy (cf. C. E., XI–279a)—Minister.—The ordinary minister of the sacrament of orders is a consecrated bishop, but under certain circumstances the Holy See authorizes by common law or by a special indult a cleric who has not received episcopal consecration to act as an extraordinary minister. The number of legitimate ordinary ministers has been curtailed by the Code; formerly they included the bishops of origin, or benefice, or service, or incardination; today the office is limited to one's own (*propius*) bishop or a bishop who has received legitimate dimissorial letters from him. The expression "own bishop" as far as the ordination of seculars is concerned means solely the bishop of the diocese in which the candidate has a domicile together with origin, or a simple domicile without origin; in the latter case the candidate must swear that he intends to remain permanently in the diocese, unless there is question of ordaining a cleric who has already been incardinated in the diocese by first tonsure, or a student who is intended for service in another diocese after legitimate excardination and incardination, or a professed religious. The place of origin is that in which a father has a domicile, or in defect of a domicile, a quasi-domicile, when his child is born, or the place of the mother's domicile or quasi-

domicile if the child is illegitimate or posthumous or the place where a foundling has been discovered, or the place of birth in the case of the child of *vagi*. No one may promote to higher orders a candidate who has been ordained by the Pope, without the permission of the Holy See; so also no one may consecrate a bishop without the consent of the sovereign pontiff, and even then he is to have two assistant bishops for the ceremony unless a dispensation has been granted from Rome; finally a Latin bishop may not ordain a person belonging to an Oriental Rite without an apostolic indult.

The number of extraordinary ministers, on the other hand, has been increased. A regular abbot *de regimine*, even without territory nullius, provided he is a priest and has lawfully received the abbatial blessing, may confer tonsure and minor orders on all his professed subjects. Unless under those conditions, if the abbot is not a bishop, any orders conferred by him would be null and void, as any privilege to the contrary has now been withdrawn. Vicars and prefects apostolic, and abbots and prelates nullius, if consecrated, are ordinary ministers like other bishops; if they have not been consecrated they can, when within their own territory and during their tenure of office, confer tonsure and minor orders on their own subjects and on all who have dimissorial letters from their own superiors; except under these circumstances any orders conferred by them would be invalid. Finally, cardinals who are not bishops may confer tonsure and minor orders on any candidates who present themselves with dimissorial letters from their own superiors.

Subjects.—The requirements of the Code regarding aspirants for Holy Orders mentioned here refer not to the validity but to the liceity of ordinations. It is advisable that aspirants to orders should live in a seminary from a very early age; all must do so at least during their entire theological studies, unless the ordinary conscientiously believes that there is grave cause for dispensing from the obligation in a special case; if thus dispensed the aspirant should be entrusted to the special care of a pious capable priest, but even then his studies must be made in the seminary, not privately. First tonsure and orders are to be conferred only on those who intend to become priests and who give good hope of filling that office worthily. The candidate for orders must have been confirmed. No one, whether secular or religious, may receive first tonsure before beginning his theology; the subdiaconate may not be conferred before the end of the third year's theology, nor the diaconate before commencing the fourth year; the priesthood can be received only after the middle of that year. The intervals between the reception of the different orders must be observed; those between first tonsure and portership and between each of the minor orders is left to the discretion of the bishop; but one must be an acolyte one year before receiving the subdiaconate, and subdeacons and deacons must have exercised their respective orders for three months before being promoted, unless, in the opinion of the bishop, the wants or interests of the church demand shorter intervals; however, all customs to the contrary being reprobated, it is never lawful without special papal permission to confer minor orders with the subdiaconate or two sacred orders on the same day; nor is it allowable to confer first tonsure with a minor order, or all minor orders at the same time.

Seculars must have a canonical title for ordination, either a benefice, patrimony, or pension; and a bishop who, without an Apostolic indult, ordains his subject without a title, must provide for his support if necessary, even if the subject covenanted not to ask for alimentation. When these titles are not available they may be replaced by a title of diocesan service and in territories subject to Propaganda by a title of mission but in these cases the candidate must swear to devote himself perpetually to the service of the diocese or mission, under the authority of the local ordinary for the time being. In the United States the oath has been modified to allow the cleric to pass to another diocese in the same province. In these two cases the ordinary is bound to appoint the candidate to some benefice or office, or give him an allowance sufficient for his support. For regulars with solemn profession the title is poverty; for religious with perpetual simple vows it is the *mensa communis;* for other religious it is as in the case of seculars. Secular candidates for ordination and religious who are bound by the same regulations before being ordained must produce: (a) testimony of their last ordination or, if there is question of first tonsure, of their baptism and confirmation; (b) testimony that they have completed the required course of study; (c) testimony of the rector of the seminary or of the priest to whom the aspirant was entrusted while outside the seminary, concerning his moral character; (d) testimonial letters from the ordinary of the place where the candidate has lived for a time during which he might have incurred a canonical impediment; (e) similar letters from a higher religious superior if the candidate is a religious. The time just referred to in (d) is usually three months in the case of soldiers, and six months for others after attaining puberty, but the ordaining bishop may insist on having letters when the time was shorter and even for the period before puberty was reached. If the local ordinary has not sufficient knowledge, either personal or through others, to testify that no canonical impediment was incurred while the candidate was in his territory, or if the candidate has lived in so many dioceses that it would be impossible or very difficult to obtain all the requisite letters, the ordinary must obtain a supplementary oath from the candidate. If after obtaining the letters but before ordination the candidate again remains the requisite time in a diocese he must procure fresh testimony from the local ordinary. A religious superior must testify in his letters not only that his subject is professed and a member of his house, but that he has finished the studies and has the other qualifications required by the canons. Candidates, both secular and religious, are to be carefully examined concerning the order they are about to receive, and those intended for major orders are to be examined in theology; the details of the examination are left to the bishop; but even after the candidate has received the dimissorial letters certifying that his examination was satisfactory, the ordaining bishop has the right to hold another examination and reject the candidate if he finds him unsuited.

The names of the candidates, excepting religious with simple or solemn perpetual vows, must be announced publicly in the candidates' parochial church, but the ordinary may dispense from this for just cause and have the proclamation made in another church or instead of the proclamation have the names posted publicly on the church doors for a few days, one of which must be a day of precept. The proclamation should be made on a day of precept during mass or on another day and at another time when a great number of the faithful are attending church. If within six months the candidate has not been ordained the proclamation must be renewed. The faithful must inform the parish priest or the ordinary if they know of any impediment to the ordination. Those who are about to receive first tonsure or minor orders must make a retreat of three days, those who are to be raised to a major order, six days; if anyone is to receive several major orders within six months, the ordinary may reduce the retreat for the diaconate to three days. If the ordination does not take place within six months

the retreat must be repeated; if the delay is less, the matter is left to the ordinary's discretion. Religious must make the retreat in their own house or another at the superior's discretion; seculars are to make it in the seminary or in another pious or religious house designated by the bishop, who must be notified that it was made, by the superior of the house, or if the candidate is a religious by one of this higher superiors.

Ceremonies.—The directions of the ritual are to be followed as heretofore in ordinations; little changes have been made in the Code. All those who are being promoted to a major order must receive Holy Communion at the ordination Mass. If a candidate who has already received any orders in an Oriental Rite is, in virtue of an Apostolic indult, about to receive higher orders in the Latin Rite he must first receive in the latter Rite the orders which he did not receive in the Oriental. Major orders may now be conferred also on any Sunday, or a feast of obligation, when there is a grave cause for doing so and minor orders can be given not merely on Sundays but also on feasts of double rite, in the morning only, without a special indult. All customs contrary to the provisions just mentioned regarding the time of ordination are reprobated. Though ordinarily ordinations take place in the church, to sure and minor orders may be conferred in private oratories and major orders for just cause in an episcopal seminary, or religious oratory. Finally, a record of the ordination must be preserved in the local curial archives, and the local ordinary, or higher superior of the candidate who is a religious and has been ordained with dimissorial letters, must send notice of the ordination of all subdeacons to the rectors of their baptismal churches so that the fact can be recorded in the baptismal register.

Oregon (cf. C. E., XI–288c)—The area of the State of Oregon is 96,669 square miles including 1092 of water surface. The population in 1920 was 783,389, an increase of 16 per cent since 1910; the increase between 1900 and 1910 was 62 per cent. The average number of inhabitants to the square mile was 8.2. About half the population (49.9 per cent) was rural. The largest cities are Portland (258,288), Salem (17,679), Eugene (10,593), Astoria (14,207). The whites numbered 769,146 (666,995 native, 102,151 foreign bor.), the negroes, 2144, Indians, 4590, Chinese, 39090, Japanese, 4151. Of the native whites, 497,726 were of native parentage, 95,827 of foreign parentage, 73,442 of mixed parentage. The school attendance of all between the ages of 5 and 20 years of age was 152,275 or 70.1 per cent. Among those of ten years and over there were 9317 illiterates, or 1.5 per cent. Most of the foreign-born whites came originally from Canada (13,774), Germany (13,740), Sweden (10,532), Norway (6955), and Russia (6979).

Economic Conditions.—Oregon is prosperous as an agricultural State. The number of farms in 1920 (50,206) shows an increase of 10.3 per cent since 1910. The area of farm land is 13,542,318 acres, the value of farm property, $818,559,751; value of all farm crops, $131,884,639; of live stock, $101,779,342. The principal crops were wheat, valued at $41,201,480; oats, $7,939,537; barley, $2,215,065; hay, $41,835,706; fruits and nuts, $20,373,412; dairy products, $17,651,409. Especially rich is the county of Umatilla, whose wheat crop averages about 5,000,000 bushels annually, while the alfalfa lands, comprising about 30,000 acres, yield three crops a year, totalling 4 tons to the acre. Live stock is also an extensive industry; there are in this county about 66,000 sheep, with fleeces averaging about 9 pounds each, and 33,000 cattle. The wool clip was 13,118,479 pounds, valued at $1,544,443. In 1920, 9154 farms with an acreage of 986,162 were irrigated. Plans are are being made for the irrigation of about two million acres. At an annual expense of $100,000 the State-operated hatcheries liberate 85,000,000 young salmon every year. The entire industry brings in about $10,000,000 annually.

The mining resources are few, coal to the amount of 28,327 tons being mined in 1918. Manufacturing is slightly on the increase, the number of establishments in 1919 (2707) being 16.7 per cent greater than in 1914. There were 68,004 persons engaged in manufacture and earning for their services a total of $94,986,000. The capital invested was $499,982,000 and the value of the products $366,783,000. For communications, the State has 3214 miles of railways. The Dalles and Celilo Canal completed in 1915 opens the Columbia and Snake Rivers to navigation for a length of 570 miles from the ocean. The Columbia River Highway, one of the finest in the world, was opened in 1916. The State debt in 1920 was $19,859,025; the assessed value of taxable property, as equalized, was $990,435,472. The lumber industry is a large source of revenue for Oregon, the output of sawed lumber for 1918 being 2,700,000,000 feet, valued at $68,000,000. In 1913 a compulsory forest patrol law was enacted requiring the owners of forests to provide adequate protection, or to pay for the protection furnished by the State. The air patrol maintained by the War Department proved a valuable adjunct to the system.

Religion.—According to the latest United States Census of Religious Denominations, the membership of all sects was 179,468. The largest were: Catholics 49,728 or 27%; Methodist Episcopalians 27,866 or 15.5%; Presbyterians 16,672 or 9.3%; Baptists, Northern Convention 15,635 or 8.7%; Disciples of Christ 15,399, or 8.6%; Congregationalist 6373 or 3.6%; Protestant Episcopalians 5726 or 3.2%; Jews 1315 or .7%. For further educational and religious statistics, see Oregon City, Archdiocese of; Baker City, Diocese of.

Education.—Education is compulsory for children between the ages of 9 and 15. All county school districts having a school population of 2500 or more must maintain schools at least eight months in the year. In 1920 there were 2673 public schools with 7695 teachers and 148,412 enrolled pupils, 220 high schools with 1163 teachers and 24,641 pupils, a public normal school with 30 teachers, and 230 pupils. The total expenditure on education in 1919 was $11,217,385. An irreducible fund of $7,109,689 has been secured by the sale of part of the school lands. The Agricultural College has an instructing staff of 265 and a total attendance of 3623 students; the University of Oregon, 123 instructors and 1868 students. Washington's Birthday (22 February) is a half-holiday in the schools. Bible reading is neither permitted nor excluded. The State laws governing private and parochial schools are as follows: It shall be unlawful for any board of school directors, regents, or trustees, or for any teacher or other person teaching in the public or private schools, to cause to be taught or to teach any subject or subjects other than foreign languages in the public or private schools in any language but English. All teachers in public and private schools must take the oath of allegiance. No money shall be drawn from the treasury for the benefit of any religious or theological institution (1-6). Property for educational, literary, scientific, religious or charitable purposes may be exempted from taxation (IX-1). Any teacher in a four-year high school must be a graduate of a standard college or hold a like certificate or State diploma. The State superintendent shall visit all chartered schools and shall secure statistical information relative to the number of students, teachers, value of property, libraries, salaries, courses of study.

Recent Legislation and History.—In 1911 a

new law permitted a three-quarters jury verdict in civil cases; white slave traffic was made a felony; a Parole Board, Fish and Game Commission, and State Banking Department were created. In the general election of November, 1912, suffrage was extended to women and every citizen of twenty-one years of age and over, who shall have resided in the State during the six months preceding the election. In the same year, the Supreme Court refuse to declare the initiative, referendum and recall Act of 1910 unconstitutional, simply denied jurisdiction, saying that the question was political, not judicial. The law of 1913, providing permanent registration of voters was declared unconstitutional. A Workmen's Compensation Act was passed in 1913. According to the laws of 1915, applicants for a marriage license must file a physician's certificate, made under oath ten days before the ceremony, stating that the male party is fit to marry. Any physician making a false statement on the certificate required shall lose his license. Marriage of a white person with a negro, Chinese, Kanaka, or Indian is forbidden. It is a criminal offense to take a girl under sixteen years of age against the will of her parents or guardian, for the purpose of marriage. In 1916 the manufacture and sale of liquor was prohibited, and the importation of intoxicants into the state forbidden. An amendment went into effect, removing from the constitution a clause denying the suffrage to negroes, mulattoes, and Chinese. The Sunday closing laws of the State, which had been on the statute books for many years without an effort being made to enforce them, were repealed in 1916. The Act of Repeal was proposed by initiative petition in July and approved by a majority of votes in the November election. In 1917 a Poor Man's Court was created; provisions were made for the commitment and care of the feeble-minded, insane and criminally inclined persons were provided for; parental schools for discipline and instruction of habitual truants, absentees, and school offenders, and county tuberculosis sanitariums and hospitals were established. In order to stimulate the return of discharged soldiers and sailors to colleges and universities, the Legislature permitted the payment of $25.00 a month during eight months a year for four years to any veteran of the European War. More recent laws allow the widow to take an undivided third of land in lieu of a dower. Immoral pictures, printed or written matter, articles or instruments are forbidden. The Federal Suffrage Act was ratified on 12 January, 1919; the Prohibition Act three days later. During the European War Oregon sent into the United States Army 30,116 men (.8 per cent). The Oregon members of the national army joined the 91st Division at Camp Lewis, Washington. The summary of casualties of the Oregon members of the American Expeditionary Force is as follows: deceased, 29 officers, 483 men; prisoners, 29 officers, 430 men; wounded, 63 officers, 991 men.

Oregon City, Archdiocese of (Oregonopolitanensis; cf. C. E., XI—293a), comprises 21,389 square miles in the State of Oregon. This see is filled by Most Rev. Alexander Christie, promoted from the see of Vancouver 12 February, 1899. Born in Vermont in 1848, Archbishop Christie made his studies in St. Paul, Minnesota, and was ordained 22 December, 1877, and appointed Bishop of Vancouver, 22 March, 1898. The religious communities now in the archdiocese include: men, Benedictines, Capuchins, Dominicans, Franciscans, Fathers and Brothers of the Congregation of the Holy Cross, Jesuit Fathers, Paulists, Redemptorists, Servites, Society of the Divine Saviour and Brothers of the Christian Schools; women; Sisters of the Holy Names of Jesus and Mary, Sisters of Charity of Providence, of Mercy, of the Good Shepherd, Sisters Adorers of the Precious Blood, Sisters of the Holy Child Jesus, Sisters of Mary of the Presentation, Benedictine Sisters, and Sisters of St. Francis. The archdiocese comprises 1 mitred abbot, 77 diocesan priests, 76 regular priests, 66 churches with resident priests, 50 missions with churches, about 100 mission stations, 18 chapels, 1 seminary of religious order with 47 students, 3 colleges and academies for boys with 563 students, 13 academies for girls, 46 parochial schools, 7300 pupils in Catholic schools, 3 orphan asylums caring for 405 orphans, 8 hospitals, 1 House of the Good Shepherd, 1 home for the aged, and 1 Catholic young women's home. The Catholic population of the archdiocese is 60,000.

Orense, Diocese of (Auriensis; cf. C. E., XI—295b), in Spain, is a suffragan of the Archdiocese of Compostela. The present incumbent, Rt. Rev. D. Florencio Cervino Gonzales, was appointed to the see 7 March, 1921, as successor to Rt. Rev. Eustachio Ilundain y Esteban, who filled the see from 14 November, 1904, until his promotion to the Archdiocese of Seville, 16 December, 1920. By 1920 statistics the Catholic population of the diocese numbers 363,000, practically all the inhabitants of this territory. In 1921 there were 682 parishes, 682 churches, 12 monasteries for men with 86 religious, 12 monasteries for women with 180 sisters, 882 secular priests and 147 regulars, 20 Brothers and 1 seminary. The Catholic institutions include 1 normal school, 6 homes, 4 asylums, 3 hospitals, 8 refuges, 2 lay charitable centres and 1 day nursery. There are many societies organized among both clergy and laity, and two Catholic periodicals are published.

Organ, Nellie, better known as Little Nellie of Holy God, b. in Waterford, Ireland, 24 August, 1903; d. there 2 February, 1908. This saintly child was the daughter of humble Catholic parents whose only inheritance was a sterling Irish faith. The youngest of four children, Nellie was not four years old when her mother died and she, with her sister, was placed in the Industrial School of the Sisters of the Good Shepherd, at Sunday's Well in 1907. It was soon discovered that she was suffering from phthisis and curvature of the spine. As her frail little body wasted away her heart and soul opened to the love of God and the illumination of His grace in an extraordinary degree. She had a wonderful intuition concerning the Real Presence, and her progress in religious knowledge and growth in holiness were most remarkable. She lived continuously in the presence of "Holy God," and her hunger to receive Him in Holy Communion was so great that the Bishop of Cork permitted her to make her First Communion, a permission more unusual then, before the promulgation of the decree of Pope Pius X in favor of early communion, than now. During the remaining months of her life her patience in suffering for the love of "Holy God" many extraordinary spiritual facts attested by the Sisters who witnessed them, the hours she spent in "talking to Holy God," and the secrets He revealed to her convinced those who came in contact with her of her unusual sanctity. She was buried in the public cemetery of St. Joseph where her grave became a shrine, at which, it was rumored, many found peace and consolation. A year and a half after her death her body was transferred to the Convent Cemetery at Sunday's Well. At the disinterment her remains were found to be intact, the fingers quite flexible, and her clothing exactly as it was on the day of her death.

Edith Donovan.

Oria (or Uritana), Diocese of (Uritanensis; cf. C. E., XI—302a), in the province of Lecce,

Southern Italy, Suffragan of Taranto. According to the statistics for 1920 the diocese contains 15 parishes, 122 churches or chapels, 132 secular priests, 20 seminarians, 51 regular priests, 30 Brothers, and 42 Sisters and 120,000 Catholics. Mgr. Antonio di Tommasio has ruled the see since 1903.

Orihuela, Diocese of (Oriolensis or Alomensis; cf. C. E., XI—315c), comprises most of the civil province of Alicante, in Spain, suffragan of Valencia. Rt. Rev. Raymond Plaza y Blanco, born in the diocese of Cuenca in 1847 and appointed to this see 18 July, 1913, died 8 November, 1921, and no bishop has yet been appointed to succeed him. This diocese also has jurisdiction over two small portions of the territory to the North, rightly belonging to neighboring dioceses. Latest statistics (1920) credit it with 367,603 Catholics, 70 parishes, 314 priests, 94 churches, 145 chapels and about 5 convents with 133 religious and 445 Sisters.

O'Riordan, Michael, Rector of the Irish College, Rome; b. in Co. Limerick, Ireland, in 1857; d. at Rome on 27 August, 1919. He was educated in the Irish College, the Propaganda and the Gregorianum, Rome. After his ordination to the priesthood in 1883 he spent four years in the ministry at Westminster, England, and from there went to a professor's chair at St. Munchin's College, Limerick, and later was attached to the parish of St. Michael in the same city. In 1905 he was called to Rome as Rector of the Irish College and successor to Mgr. Murphy. He was made a Prothonotary Apostolic, consultor of the Sacred Congregation and postulator of the cause of the Irish martyrs. Meantime he had received an honorary degree as doctor of philosophy from Louvain. He published several scholarly works, one of which was an answer to Draper's "Conflict of Science and Religion." "Catholicity and Progress in Ireland" and the "Life of St. Columbanus" were also from his pen, as were many contributions to English, American, Irish and Italian Reviews. He was one of the best esteemed men in Rome for his personal qualities as well as for his historical, archæological and theological learning.

Oristano, Archdiocese of (Arborensis; cf. C. E., XI–316c), in Sardinia. Archbishop Tolu, who had filled this see from 1899, died 30 January, 1914, and was succeeded by Most Rev. Ernest Piovella, b. at Milan, 1867, promoted to the see of Oristano 15 April, 1914, transferred to the see of Cagliari, 8 March, 1920. The see is now filled by Most Rev. Giorgio Delrio, b. in Silanus, Italy, 1865, made a chancellor penitentiary, and pro-vicar general, appointed Bishop of Gerace 6 December, 1906, and promoted 16 December, 1920. In 1912 Oristano celebrated the tercentenary of its seminary, founded in 1612. In September, 1921, the first congress of the Third Order of St. Francis was held here, and the same year, in October, the seventh centenary of the Dominican Order was celebrated. During the World War two of the clergy of this diocese, Rev. Angelo Murgia, and Rev. Giovanni Coghe served as military chaplains, the latter being killed in action. All the clergy, from the archbishop down were distinguished by their zeal for the spiritual welfare of the soldiers. The diocese lost a zealous worker by the death of Mgr. Francesco Cherchi, in December, 1913.

By 1921 statistics this diocese counts 74 parishes, 200 churches, 2 monasteries for women, 2 convents for men, 150 secular and 14 regular clergy, 5 Brothers, 70 sisters, 1 seminary, 50 seminarians, 1 physical training school with 8 teachers and 100 students and 8 elementary schools with 12 teachers and 300 pupils. The charitable institutions include 1 home, 5 asylums, and 1 hospital: the asylums receive financial aid from the government. In 1920 the population of this diocese, which is entirely Catholic, was counted at 96,900.

Orléans, Diocese of (Aurelianensis; cf. C. E., XI—318c), in the department of Loire, France, suffragan of Paris. This see is filled by Rt. Rev. Stanislas-Arthur-Xavier Touchet, born in Soliers in 1848, served as vicar general to his uncle, the Archbishop of Besançon, and as archdeacon of Belfort for six years, and was appointed Bishop 18 May, 1894. On 23 December, 1915, he was honored with the priviledge of wearing the pallium, which he received the following day from Cardinal Amette-in Paris. On 16 July, 1919, Bishop Touchet cele, brated the silver jubilee of his episcopacy. According to 1920 statistics the diocese counts a Catholic population of 364,061 of whom 72,096 are in Orléans proper, 41 parishes, 293 succursal parishes and 23 vicariates formerly supported by the State. During the World War 215 of the clergy of this diocese were mobilized, and of this number, 20 seminarians and 10 priests gave up their lives, 5 were decorated with the *légion d'honneur*, 5 with the *médaille militaire* and 70 with the *croix de guerre*. On 13 September, 1921 a diocesan synod was held for the purpose of revising the statutes of the diocese. The preceding year, by a bull dated 27 October, the Pope conferred the dignity of dean of the chapter on Canon Cornet. The festivities in honor of St. Joan of Arc, 8 May, 1921, were presided over by Cardinal di Belmonte.

Orvieto, Diocese of (Urbevetanensis; cf. C. E., XI—331c), in the province of Perugia, central Italy, directly subject to the Holy See. This see is filled by Rt. Rev. Salvatore Fratocchi, born in Rome in 1855, appointed titular Bishop of Memphis and auxiliary to the Bishop of Orvieto 22 June, 1903, succeeding to the see 24 January, 1905. According to 1920 statistics this diocese has a Catholic population of 41,500; 57 parishes, 89 secular and 20 regular clergy, 60 seminarians, 6 Brothers, 98 Sisters, and 124 churches and chapels.

Osaka, Diocese of (Osakensis).—Adherence to old superstitions, agnosticism amongst the intellectual classes, laxity of morals, the desire of material progress and finally national pride inflamed by the various achievements of Japan since the Restoration (1868) are formidable obstacles to the spread of the Faith in this diocese. The present bishop is Mgr. J. B. Kastanier, appointed 6 July, 1918, to succeed Mgr. Chatron, deceased. Born at Lacapelle, diocese of St. Flour, 7 January, 1877, he was ordained 23 September, 1899, and went to Osaka the following month, where he labored for nineteen years before his consecration as bishop. He was mobilized in France at that time, but on his appointment was allowed to return to his diocese.

A decree of 13 August, 1912, took away from the diocese certain territory which now forms part of the Prefecture Apostolic of Nygata. According to the latest statistics (1922) the diocese counts: 19 missionary and 3 native priests, 9 Marianite Brothers, 26 Sisters, 32 catechists, 21 missions, 38 stations, 7 churches, 20 oratories, 1 commercial school for boys with 859 pupils, 2 secondary schools for girls with 656 alumnæ, 2 sewing schools with 72 pupils, 2 kindergartens with 262 children, 1 school for European or Eurasian girls with 90 students, 3 orphanages with 80 inmates, and 4532 Catholics. The mission publishes a monthly review, *Hokyo Hatei no Tomo* (The Friend of Catholic Families).

During the World War five missionaries were mobilized, all of whom returned to their work when peace was proclaimed. Two of them won the "Croix

de Guerre," and one the "Médaille d'Honneur des Epidémies."

Osimo (AND CINGOLI), DIOCESE OF (RUXIMANENSIS; cf. C. E., XI—338d), in the province of Ascoli, central Italy, directly dependent on the Holy See. Rt. Rev. Giovanni-Battista Scotti, appointed to this see 18 May, 1894, died 5 December, 1916, and was succeeded by Rt. Rev. Pacifico Fiorani, born in Collestellano, in the diocese of Fabriano, in 1855, served as a professor, then rector of the seminary, made a theological canon of the cathedral, named an honorary chamberlain *extra urbem*, 20 May, 1893, and again in 1903, appointed rector of the seminary of Magliano-Sabino, and appointed titular Bishop of Carystus 15 April, 1907, and suffragan bishop of Sabina, made auxiliary to the Bishop of Ascoli-Piceno in 1908, and transferred to the see of Civitavecchia 10 March, 1910, which he filled until again transferred to Osimo, 12 May, 1917. Latest statistics available (1920) credit the diocese with 52,300 Catholics of whom 10,165 are in Cingoli; 34 parishes, 150 secular and 29 regular clergy, 20 seminarians, 12 Brothers, 87 Sisters and 89 churches and chapels.

Osma, DIOCESE OF (OXOMENSIS; cf. C. E., XI—339c), in Northern Spain, suffragan of Burgos. The see is at El Burgo de Osma, but Soria, the capital of the province of that name, was the see at one time. This diocese has had a glorious history but now is one of the most humble in Spain. The inhabitants are nearly all farmers and poor and as the district is isolated from the great centers of Spain, religion has not progressed of late years. The present bishop is Mgr. Mateo Mugica y Urrestarazu, born in diocese of Vitoria 21 September, 1870, ordained in 1893, elected 22 February, 1918, to succeed Mgr. Lago y Gonzales, transferred to Tuy. The diocese has (1920) 187,500 inhabitants, all Catholics, 398 parishes, 803 churches, 1 monastery for women, 6 convents for men and 4 for women, 370 secular and 60 regular priests, 100 Sisters, 1 seminary, 109 seminarians, 1 institute (general and technical) with 94 students, 1 college for boys with 200 students, 2 colleges for girls with 200 students, 1 normal school for boys (88 students) and 1 for girls (60 students), 1 industrial school with 14 pupils, 410 elementary schools with 3862 pupils, 2 hospitals in charge of Sisters of Charity, 3 asylums, 2 refuges, 2 day nurseries, 1 weekly paper and various parish publications. The usual associations are organized for clergy and laity. Lately agricultural colonies have been organized in the diocese.

Osnabrück, DIOCESE OF (OSNABRUGENSIS, cf. C. E., XI—341a), in Germany. The present incumbent is the Rt. Rev. William Berning, b. at Lingen, 26 March, 1877, ordained 10 March, 1900, elected 14 July, 1914, published 8 Sept., consecrated 29 September following. On 15 September, 1914, he was appointed Apostolic Vicar of the Northern Missions of Germany and Prefect Apostolic of Schleswig-Holstein. The Caritas-verband (association of charities) was founded 23 May, 1916, and a diocesan synod was held from 6-8 October, 1920. In 1921 the diocese contained 110 parishes, 12 deaneries, 31 independent chapels or stations, 265 secular priests, 30 regulars, 987 sisters. The diocesan seminary is at Osnabrück with 8 seminarians who are being prepared for ordination. The remaining theological students, 70 in number, are studying at the University of Münster in Westphalia. The following orders of men have foundations: Capuchins, Clemenswerth near Sögel (4 priests); Missionaries of the Sacred Heart, Johannesburg in Börgermoor (5); Marists, Meppen (11); Franciscans, Ohrbeck-Holzhausen near Osnabrück (3); Fathers of Sacred Heart at Handrup near Lengerich. The following orders of women have mother-houses in the diocese: Benedictines of the Perpetual Adoration, Osnabrück; Franciscans, Thuine; Ursulines, Haselünne, Haste and Osnabrück; Missionary Sisters of Mary, Meppen. Among the higher educational institutions are the following: Gymnasium Carolinum at Osnabrück, founded by Charlemagne; a gymnasium at Meppen, *realgymnasium* (6 to 9 years' course, Latin, sciences and modern languages), at Papenburg; lyceum and school for women conducted by the Ursulines at Haste; lyceum of the Sisters of our Lady at Meppen; lyceum of the Ursulines at Haselünne and Papenburg. The following associations exist among the priests: Association for Catholic catechists, Pactum Marianum; Unio cleri pro missionibus; Unio apostolica, Priests' Temperance Society. Much good is done by the many religious, charitable and social organizations which have been formed among the laity. Forty-eight of them exist in various places throughout the diocese. Only one Catholic paper is published in the diocese.

The following institutions exist in the diocese: 1 home for destitute children, 6 orphanages, 1 home for convalescent children, 3 homes for children, 3 day nurseries, 27 hospitals, 1 reformatory, 27 hospitals. There are Sisters stationed at various places who go about visiting the sick.

Ossory, DIOCESE OF (OSSORIENSIS; cf. C. E., XI—342d), in the province of Leinster, Ireland, suffragan of Dublin, with the episcopal residence at Kilkenny. For almost thirty-eight years this see has been filled by Rt. Rev. Abraham Brownrigg, born in Kildavin in 1836, appointed bishop 28 October, 1884, and named an assistant at the pontifical throne 15 January, 1892. The religious orders established in this diocese include men: Dominicans, Augustinians, Capuchins, Carmelites, Brothers of the Christian Schools, Irish Christian Brothers and Brothers of Charity; women: Presentation Nuns, Sisters of Charity, Sisters of Loreto, of Mercy, of the Holy Faith, of St. John of God and Sisters of the Sacred Heart of Mary. According to the latest census, collected in 1911, the Catholic population of the diocese is 79,572. Latest statistics (1922) credit it with 41 parishes, 127 priests, 9 higher schools, 96 churches, 1 college, 4 houses of regulars, 17 convents, and 6 establishments of the Christian Brothers.

Ostia, DIOCESE OF (OSTIENSIS; cf. C. E., XI—346b), a suburbicarian see, united to Velletri in 1150, and separated from it 5 May, 1914. This see is always filled by the dean of the Sacred College, at present His Eminence Vincenzo Cardinal Vannutelli, who is also Bishop of Palestrina. The statistics of 1920 credit the diocese with 3000 Catholics, 3 parishes, 10 secular and 10 regular clergy and 20 churches or chapels. On 21 June, 1919, the cardinal laid the first stone for the new church of Regina Pacis. (See also *Palestrina*.)

Ostuni, ARCHDIOCESE OF. See BRINDISI.

Otranto, ARCHDIOCESE OF (HYDRUNTINENSIS, cf. C. E., XI—351d), in the province of Lecce, Southern Italy. Most Rev. Giuseppe Ridolphi, transferred to this see 10 August, 1912, was again transferred to the titular see of Irenopolis, 12 August, 1915. After a vacancy of two years his successor was appointed, Most Rev. Carmelo Patané, born in Giarre in 1869, named a prelate of the Holy See 8 March, 1917, and appointed archbishop 11 January, 1918. The boundaries of this ancient diocese were somewhat changed by a decree of the consistory of 25 November, 1915. According to 1920 statistics the diocese counts a Catholic population of 100,200, and

has 56 parishes, 260 secular priests, 100 seminarians and 325 churches or chapels.

Ottawa, ARCHDIOCESE OF (OTTAWIENSIS; cf. C. E., XI–352a), in Canada, comprises three counties of the Province of Quebec and four of the Province of Ontario. In 1913 the northern portion was erected into a new diocese with the see in Mont Laurier, Quebec, and in 1915 the portion included in the vicariate apostolic of Temiskaming was erected into the Diocese of Haileybury. The latest figures obtainable (1921) show a total Catholic population of 143,000, comprising 108,000 French, 32,000 English and 3000 Italians and Ruthenians. Archbishop Charles Hugh Gauthier, born at Alexandria, Ontario, 1843, ordained 1867, was appointed archbishop of Kingston 29 July, 1898, and transferred to the see of Ottawa 6 September, 1910. He died 19 January, 1922, and the see is now vacant.

This archdiocese lost three prominent and influential members through the deaths of Rev. A. L. Mangin, founder of the Institute of Jesus and Mary, d. 26 February, 1920 ;Sir Wilfred Laurier (q. v.), Premier of Canada (1896–1911), d. 17 January, 1919; and Lady Laurier, d. 12 November, 1921.

Bishop Gauthier was responsible for the introduction of the Sisters of Joan of Arc and the founding of their institute for young working girls, in 1919. Other religious orders established in the capital are: men, Oblates of Mary Immaculate, Dominicans, Capuchins, Fathers of the Company of Mary, Redemptorists, Fathers of the Holy Ghost and Servite Fathers; women, Grey Nuns, Sisters of the Precious Blood, Sisters of the Holy Family, Sisters of the Sacred Heart of Jesus, Sisters of Providence, Dominican Sisters of the Congregation of Notre Dame, Sisters of the Good Shepherd, Sisters of Mercy and Sisters of the Visitation.

The diocese includes: 98 parishes, 106 churches, 8 missions, 4 monasteries for men and 4 for women, 160 secular and 165 regular priests, 101 Brothers, 1315 sisters, 1 seminary, 35 seminarians, 1 university (see OTTAWA UNIVERSITY), with 62 professors and 800 students, 2 colleges for boys, 2 high schools, 15 academies, and 1 normal school with 15 teachers. The elementary schools have a total attendance of about 30,000. Among the charitable institutions are 6 asylums, 4 hospitals, 2 homes and 1 nursery. The taxes paid by the Catholics are sufficient to support the Catholic elementary schools. St. Joseph's Eccle, siastical Fund is established for sick or infirm clergy and the Catholic Association for Young Canadians, various societies of Catholic workmen, and the St. Joseph Society of Canada are organized among the laity. A daily Catholic paper, "Le Droit," is published.

Ottawa, UNIVERSITY OF (cf. C. E., 352d), conducted by the Oblate Fathers of Mary Immaculate, in Ottawa, Canada. Raised to the rank of a Catholic University in 1889, this institution offers parallel courses in English and French, comprising a commercial course, collegiate course, arts, including a philosophical course, and a theological course. The Government Museum, Dominion Observatory and Parliament Library offer the faculty and students unusual opportunities for reference work, and occasional attendance at the debates of the Dominion Parliament enables them to become familiar with political contests. The principal organizations formed among the students consist of English and French debating societies, an orchestra, band, and athletic association. Numerous scholarships have been founded. For the year 1921-22, 843 students were registered in the university under a staff of 62 professors. His Grace, the Archbishop of Ottawa is Apostolic Chancellor of the University, and the present rector is Rev. F. X. Marcotte, O. M. I., D.D.

Oviedo, DIOCESE OF (OVETENSIS; cf. C. E., XI–363c), in Spain, is suffragan of the Archdiocese of Compostela. Bishop Baztan y Urniza, who had filled this see since 1904, was transferred to the titular see of Nilopolis 18 October, 1920. The present incumbent Rt. Rev. Juan Bautista Pérez, born in Buriana, Spain, 1874, ordained in 1896, served as professor in the seminaries of Tarragona and Murcia, founder and director of the Catholic journal "La Verdad," made vicar general in 1909, appointed titular Bishop of Dorylaeum and auxiliary at Toledo, 22 February, 1915, and transferred in 1921. In 1918 the twelfth centenary of the battle of Covadonga was celebrated and the shrine of Our Lady was canonically crowned in the presence of the royal family, Cardinal Guisasola y Menéndez, Archbishop of Toledo, and other high dignitaries of the church. In 1920 the Catholic population of this diocese numbered 776,347, and by 1921 statistics there are 969 parishes, 3421 churches, 28 convents of men and 92 of women, 1323 secular and 214 regular clergy and lay brothers, 1081 Sisters, 2 seminaries and 233 seminarians. The various institutions include 1 normal school, 5 hospitals and 6 asylums. There is a mutual benefit society organized among the clergy, a number of societies among the laity, and Catholic periodicals are published.

Ozieri, DIOCESE OF (OCTERIENSIS; cf. C. E., II —581a), in Sardinia, Italy, suffragan of Sassari. This diocese was formerly known as Bisarchio, but had its episcopal seat at Ozieri; by a decree of 12 February, 1915, the name was changed to Ozieri. Rt. Rev. Filippo Bacciu, appointed to this See in 1896, d. 4 March, 1914, and was succeeded by Rt. Rev. Carmelo Cesarano, appointed 8 April, 1915. Upon his promotion, 30 September, 1918, the present incumbent, Rt. Rev. Francesco Franco, was appointed to succeed him 10 March, 1919. The diocese comprises a Catholic population of 50,000, 26 parishes, 110 churches, 65 secular clergy, 1 seminary and 60 seminarians, 1 home for the aged, 10 asylums, 1 hospital and 1 refuge. Societies are organized among the clergy and laity, and various Catholic papers are circulated in the diocese.

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Paderborn, Diocese of (Paterbornensis; cf. C. E., XI—383b), in Germany, suffragan of Cologne. On 12 Nov., 1920, Rt. Rev. Karl Joseph Schulte who administered the diocese from 1910, was named vicar apostolic of Anhalt and at the Consistory of 8 March, 1920, was made archbishop of Cologne. His successor at Paderborn is the Rt. Rev. Henry Haehling de Lanzenauer, b. at Coblenz, 19 Feb., 1861, ordained 18 Aug., 1883, elected 5 Aug., 1912 and made auxiliary bishop of Paderborn, consecrated 24 October following. In 1921 the vicariate apostolic of Anhalt was suppressed and incorporated in the Diocese of Paderborn. Soon after the outbreak of the war an association called *Die Kirchliche Kriegshilfe* was founded in the diocese, the object of which was to aid relatives and friends in their search for missing and imprisoned soldiers. to give spiritual and temporal aid to all prisoners in Germany, irrespective of race, color or creed, and to care for the German soldiers in the enemy camps. The Leoninum, the theological college at Paderborn, was made the central place of activity and Bishop Schulte, together with Rev. Dr. Starke, five priests and a great number of lay volunteers directed the undertaking. Through the efforts of the Holy See central places of communication were established in the enemy countries. German priests were sent to the enemy camps, clothing and food were given to the soldiers, with the aid of the Borromaeusverein, literature was distributed in the camps. A special effort was made to supply Russia, as the prisoners in that country had been cut off from spiritual aid and but seldom had the consolation of the ministrations of a priest. At the camps at Senne and Doberitz, near Spandau, a temporary church for prisoners of all nationalities was erected from the diocesan funds and prayer-books were supplied for the French, English and Belgian soldiers. The work of this association was the means of bringing effectual aid to the afflicted and in every way furthering the spirit of Christian charity among the warring nations.

In 1921 the diocese contained 5,453,731 inhabitants, with 1,637,618 Catholics. It is divided into 53 deaneries and has 620 parishes, 210 succursal parishes, 11 missions, 830 churches, 25 monasteries for men, 323 convents for women, including 6 mother-houses, 1439 secular priests, 125 regulars, all engaged in parish work, 4 houses for Brothers, 1 seminary, 50 seminarians. Educational institutions include: 1 university, 12 professors, 300 students, 1 philosophical-theological academy at Paderborn, about 50 *hohere schulen* (scientific and classical high schools), 7 normal schools, 4 missionary schools. The parish schools are aided by the Government. The following institutions exist in the diocese: 91 homes, 53 asylums, 103 hospitals, 4 houses of correction, 1 settlement house, 197 nurseries, all of which admit the ministry of priests. Numerous religious organizations and societies exist among the clergy and laity. About fifty Catholic papers are printed in the diocese. Rev. Dr. Franz Hitze, distinguished professor of social science, deputy of the Reichstag, and champion of the Catholic social movement, died in 1921.

Padua, Diocese of (Patavina; cf. C. E., XI—385c), in the province of Venice, Italy, suffragan of Venice. The present bishop is Mgr. Luigi Pelizzo, born in Faedis, Diocese of Udine, 26 February, 1860, elected Bishop of Padua, 13 July, 1906, consecrated at Cividale 19 August, to succeed Cardinal Callegari, deceased. According to 1919 statistics, the diocese comprises 580,000 Catholics, 321 parishes, 817 secular priests, 304 seminarians, 457 churches or chapels.

Palawan, Prefecture Apostolic of; (cf. C. E., XI—417d), suffragan of Manila, Philippine Islands. The present prefect apostolic is Rt. Rev. Victorien Roman Zarate, b. 1875, ordained 1897, appointed prefect 1911. The population of the prefecture is about 60,000, of whom 27,357 are Catholics. There are 9 priests and 6 churches. The leper settlement on the Island of Culion is under the care of the Jesuits, aided by the Sisters of St. Joseph.

Palencia, Diocese of (Palentina; cf. C. E., XI—417d), suffragan of Burgos, Spain. The area of the diocese is 2942 square miles, and the Catholic population about 190,000. There are 350 parishes divided into 19 archipresbyterates, 36 filial churches, 130 hermitages, 575 priests, 378 parish churches, 300 chapels and oratories, 9 religious houses for men, 15 for cloistered Sisters and 21 for Sisters devoting themselves to educational and charitable works, 192 members of religious orders of men, and 519 Sisters. The present Bishop is Rt. Rev. Raimon Barbera y Boada, b. 1847, elected titular Bishop of Anthedon 1907, transferred to Palencia 1914.

Palermo, Archdiocese of (Panormitana, cf. C. E., XI—419b), in Sicily. The present incumbent is His Eminence Alessandro Cardinal Lualdi, b. in Milan, 1858, ordained 1880, rector of the Lombard Seminary, Rome, appointed Archbishop of Palermo 14 November, 1904, and raised to the dignity of Cardinal-priest 15 April, 1907. His auxiliary is Rt. Rev. Giuseppe Lagumina, titular Bishop of Samos.

In 1910 a diocesan synod was held and in 1920 the Plenary Council of Sicily met, the first since the promulgation of the new canon law. In 1921 the territorial congress of the third order of St. Francis was held, and in 1924 the third centenary of the finding of the relics of St. Rosalia will be celebrated.

During the World War many of the clergy went to the Front, 190 in all, and great privations were borne by those at home, while they worked in the hospitals and various shelters for the soldiers, particularly the *Casa del Soldato*, which was the first of its kind in Italy, having been founded by Rev. Vitale Brun in 1913.

The diocese comprises (1921) 50 parishes, 524 churches and mission chapels, 1 monastery for men and 5 for women, 520 secular priests and 50 regulars, 25 Brothers, 500 Sisters, 3 seminaries, 125 seminarians, a theological college at the university with 10 professors and 15 students, 8 secondary schools for boys with 20 teachers and 350 pupils, 22 secondary schools for girls with 12,000 pupils, 1 professional school with 10 teachers and 100 pupils. Among the charitable institutions are 1 mission centre, 1 home for the poor, 25 asylums and 1 hospital. In 1920 there were 543,990 Catholics in this territory, a large proportion of whom are Greco-Albanians.

Palestrina, DIOCESE OF (PRAENESTINENSIS; cf. C. E., XI—421b), a suburbicarian diocese in Italy, united with Ostia in virtue of its tenure by Cardinal Vincenzo Vannutelli, dean of the Sacred College (see OSTIA). The Catholic population of the diocese is 45,700. There are 24 parishes, 62 secular priests, 47 regular priests, 42 seminarians, 114 religious and 96 churches and chapels.

Pamiers, DIOCESE OF (APAMIENSIS; cf. C. E., XI—435c), with the united titles of Couserans and Mirepoix, comprises the department of Ariège and is suffragan of Tours. The present (1922) bishop of the diocese is Mgr. Pierre Marceillac appointed in 1916 to succeed Mgr. Izart, promoted to Bourges. Born at Grenade-sur-Garonne, diocese of Toulouse, 10 July, 1863, Bishop Marceillac was ordained in 1888. He was professor of moral theology in the higher seminary in Toulouse in 1905, and seven years later became the pastor of St. Jerome's in that city, whence he was raised to the episcopate. Statistics of the diocese for 1921 give: 332 parishes, 367 churches, 40 missions, 10 stations, 306 secular priests, 1 convent of Carmelites, 8 religious orders of women, 2 seminaries with 100 students in both; 6 academies for girls with 60 teachers and 1000 pupils; 1 boarding school for boys with 90 pupils; 8 free schools for boys with 1200 pupils, and 30 for girls with 2000 pupils; 20 homes and 22 hospitals.

Amongst the clergy there are the Apostolic Union, Association of Priests Adorers, Association for a Happy Death, and the Society of Sacerdotal Vocations. For the laity there are the Union of Catholics and of Heads of Families, the Propagation of the Faith, Apostleship of Prayer, Sodality of the Children of Mary, and others. Catholic publications include "Semaine Catholique," "La Croix de L'Ariege," "La Jeune Ariege," "Bulletin des Vocations Sacerdotals," "Bannière de Marie," and "Bulletin historique du Diocese de Pamiers." A decree of March, 1910, united to the diocese the titles of Couserans and Mirepoix.

Pamplona, DIOCESE OF (PAMPILONENSIS; cf. C. E., XI—437c), suffragan of Saragossa, Spain. The present bishop is Rt. Rev. José Lopez Mendoza y Garcia, b. 1848, elected to the see of Jaca 1891, transferred to Pamplona 1899, assistant at the pontifical throne 1916. The area of the diocese is 3495 square miles and the Catholic population 275,000. There are 839 parishes, 1049 priests, 521 churches and chapels, 110 convents with 275 members of religious orders of men and 450 Sisters.

Panama, DIOCESE OF (PANAMANENSIS, cf. C. E., XI—438c), was erected by Leo X, on 9 September, 1513, according to the papal Bull held in the diocesan archives. For many years an inconsiderable appropriation was paid by the Government to the Conciliar Seminary and Missions, to partly fulfill the obligation to pay to the diocese a fixed sum in compensation for church property previously confiscated by the Colombian Government; however, in 1915, the National Assembly voted that even this appropriation should be discontinued.

The former bishop, Rt. Rev. Francis X. Junguito, S.J., who had administered the diocese for ten years, remedying as far as possible the damage caused by the Colombian revolution, died on 21 October, 1911, and was succeeded by the present incumbent, Rt. Rev. William Rojas Arrieta, C. M., who was born in Cartago, Costa Rica, 25 June, 1855. He was preconized on 21 March, 1912, and consecrated Bishop of Panama on 18 August of the same year.

In addition to the death of Bishop Junguito the diocese has suffered the loss of several other prominent and zealous workers in recent years: the Rev. Joseph A. Sanguillen, vicar general under Bishop Junguito, who died at the age of eighty-two; Manuel Jean, a distinguished Catholic layman, who founded an orphan asylum for girls, which he entrusted to the care of the Sisters of Charity of St. Vincent de Paul; Pablo Arosemena, a prominent citizen, lawyer and politician, who was one time President of the Republic of Panama.

Since 1911 the Cathedral of Panama and all the churches which had been damaged during the Revolution have been restored, the first ecclesiastical Synod of Panama was held in 1916 and theological and moral conferences for the clergy have been established. The seminary and all the religious associations have been reorganized, several new parishes added and many societies, the Knights of Columbus, Knights of the Sacred Heart, Knights of St. John, LaSalle Association for young men and Union of Catholic Workers, have been organized. Recent years have been marked by a revival of faith and religious spirit throughout the community. The religious interests of the Catholics in the Canal Zone are cared for by the priests of the Congregation of the Mission of St. Vincent de Paul belonging to the eastern province of the United States, whose central house is at Philadelphia. They take care of Balboa, Cristobal and the intermediate points along the Canal; the men of the army and navy are attended by special chaplains appointed by the United States Government.

In addition to the religious communities already established in the diocese (the Jesuits with 5 priests and 3 lay brothers; one Lazarist priest; and the Discalced Augustinians with 2 priests and 1 lay brother), many other communities have been introduced within recent years. The Franciscan Sisters have opened a college for girls in Panama and have more than 200 pupils, the Bethlemites have charge of a government asylum for male children with about 60 boys, and the Daughters of Mary Help (Maria Auxiliadora) of Don Bosco have founded an orphanage for girls, assisted by the Salesian Cooperators.

According to the latest census the total population of Panama is 62,000, of whom 20,000 are Catholics of either white, or negro races, with some few thousands, mulattoes. Great numbers of these negroes, however, are not Panamanian, but immigrants from the West Indies, brought in for the Canal work. The diocese comprises 46 parishes, 82 churches, 3 missions with 2 mission stations, 48 secular priests and 14 regular, 18 Christian Brothers, 1 seminary with 3 seminarians. The educational institutions include 1 college for men with 18 teachers and 300 students, 3 colleges for women with 26 teachers and 500 students, 1 normal school with 10 teachers and 400 students, 1 industrial school with 3 teachers and 150 pupils, and numerous elementary schools throughout the Republic, the capital alone having 10 with 3000 pupils. There are a number of charitable institutions: 1 home under the Sisters of St. Vincent de Paul; 1 asylum in charge of these same Sisters; 3 American Government hospitals, 1 at Panama and 2 at Colon; 1 charitable center under the Brothers and 1 day nursery in charge of the Bethlemites. The public schools permit the priests of the diocese to minister in them and the Catholic asylums receive financial aid from the Government. Two Catholic papers, 1 weekly and 1 monthly publication, are published in the diocese.

Panama Congress on Christian Work in Latin See PROTESTANTISM.

Paraguay, DIOCESE OF (PARAGUAYENSIS; cf. C. E., XI—470b), suffragan of Buenos Aires, comprises the territory of the Republic of Paraguay, South America, an area of 97,722 square Miles. The present bishop is Rt. Rev. Symphorian Norgarin, b. at Thacanguazu, Paraguay, 21 August, 1863, ordained 1886, elected bishop 1894, succeeding Bishop Aponte, deceased. The population of the diocese is 635,000. There are 110 parishes, 125 churches, 2 missions, 68 secular priests, 33 regular priests, 1 seminary with 40 seminarians, 2 colleges for girls, 1 asylum, 1 hospital, 1 day nursery, 1 association of the clergy, 1 Catholic publication.

Parahyba, DIOCESE OF (PARAHYBENSIS; cf. C. E., XI—472a), metropolitan see in Brazil. The present bishop is Rt. Rev. Adautto Aurelio de Mirando Henriques, consecrated 1894. On 6 February, 1914, the western part of Parahyba was erected into the Diocese of Cajazeiras (q. v.). The present area of the diocese is 28,517 square miles. There are 735,572 Catholics, 1000 Protestants, 48 parishes, 52 secular priests, 10 regular priests, and 1 college.

Paraná, DIOCESE OF (PARANENSIS; cf. C. E., XI—475d), suffragan of Buenos Aires, in Argentina. It consists of the civil province of Entre Rios, with a population of 518,000, 33 parishes, 115 churches, 3 monasteries for men and 1 for women, 35 convents for women, 75 secular priests, 140 regular priests, 15 Brothers, 1 seminary with 72 seminarians. There are 20 schools for boys with 1600 pupils, 30 schools for girls with 3500 pupils, 1 normal school with 10 teachers and 45 students. The Government contributes to the support of the schools. Charitable institutions include 2 homes, 7 asylums, 12 hospitals. Three societies are organized among the clergy. The present bishop is Rt. Rev. Juan Abel Bazan y Butos, b. at Tama de la Rioja in 1867, made his studies at the Latin-American College, ordained 1891, elected to the see of Paraná 7 Feb., 1910, consecrated 8 May following.

Pardo Bazán, EMILIA, novelist, b. of a noble family at Coruña, Spain, on 16 September, 1852; d. at Madrid on 15 May, 1921. A precocious child, she was carefully educated and could read with facility at six. At fourteen her favorite works were the Bible, the Iliad, and Don Quixote. In 1868 she married Don José Quiroga, and shortly after travelled extensively in France and Italy, becoming familiar with the great poets: Shakespeare, Byron, Alfieri, Manzoni, Goethe, Schiller, Heine. In 1876 she won a prize at Orense with her "Examen crítico de las obras de padre Feijóo" which was followed by a brief study on the Christian epic poets. She then read the novelists: Scott, Dickens, Lytton, Hugo and George Sand. This course was followed by her "Pascual López," the autobiography of a medical student, which was well received. After reading Zola's "Assommoir," she became a realist and an apologist for the French naturalistic school, first evidenced by "Un Viaje de Novios" (1881) though her delightful "San Francisco de Assis" in the following year was a reaction. Fitzmaurice-Kelly calls Pardo Bazán the greatest Spanish novelist of the nineteenth century; but Cejador in his "Historia de la lengua y literatura Castellana" judges her otherwise, pointing out how she cut herself off from the Spanish tradition and spirit, breathes a foreign atmosphere, exhibits an unnational frivolity, is a slave to Gallicisms; in a word, no one with judgment could for a moment think of placing her on the same plane as Pereda, Menéndez y Pelayo or Valera. Certain it is her reputation rests entirely on her fiction which is unhealthy and often downright indecent Her greatest works are: "La Cuestion Palpitante' (1883); "Los pazos de Ulloa" (1886); "La madre naturaleza" (1887); "La priedra angular" (1891); "Dulce dueño" (1911); "Por la Europa cathólica" is a charming book of travel. In her review "Nuevo teatro crítico" she established a vehicle for a series of remarkable literary studies (January, 1891). Pardo Bazán wrote a few dramas of which "Verdad" and "Cuesta abajo" were the most successful. She was an ardent supporter of the feminist movement. Notwithstanding the character of some of her fiction she was always a professed Catholic. In October 1916 her statue was erected in Coruña by her fellow-citizens.

Parenzo-Pola, DIOCESE OF (PARENTINA-POLENSIS; cf. C. E., XI–480b); dependent of Gorizia. The cities of Parenzo and Pola, situated on the Adriatic, are in the province of Istria, which was ceded by Austria to Italy following the war. The members of the cathedral chapter at Parenzo have the right on feast days to wear the violet soutane with cincture of the same color, the surplice, violet mozetta and Latin cross in gold while the chapter at Pola has the same right except that the mozetta is replaced by the mantelletta and the pectoral cross is in Greek form.

The former bishop, Rt. Rev. John Baptist Flapp, died 26 December, 1912, after an administration of twenty-eight years and was buried from the cathedral church; he bequeathed the greater part of his possessions to religious works. His successor, the present bishop, is Rt. Rev. Tryphon Pederzolli, b. 28 January, 1864, at Cattaro, elected 19 June, 1913, installed in cathedral of Parenzo 9 November, 1913, and at Pola, 8 December, 1913. At the entrance of Italy into the War the southern part of the diocese was evacuated; some of the refugees were sheltered in barracks, the scattered people suffering great misery, resulting in steadily increasing mortality. Priests served in the army as chaplains, but none were in battle; the special devotions carried on in the churches were commended by the Holy Father; and generous collections, which the bishop himself went about to sssist in raising, were given towards the relief of widespread suffering. The Catholic population is 122,000. The secular priests number 130, regular priests 12, and lay brothers 5. There are 51 parishes; 270 churches; 11 stations; 2 convents for men, and 14 for women; 1 preparatory seminary with 3 students; 1 college for boys with 4 teachers and 16 students; 1 asylum; 5 hospitals. The clergy have a mutual association, an organization for missionary work, and one for priestly adoration. Among the laity there are 15 religious organizations.

Paris, ARCHDIOCESE OF (PARISIENSIS; cf. C. E., XI—480d), comprises the Department of the Seine, France. Since its foundation the See has been administered by 110 bishops and 21 archbishops, of whom 7 are saints, and including also the Master of Sentences Peter Lombard (d. 1160) and in the nineteenth century Cardinals de Belloy, de Talleyrand-Périgord, Morlot, Guibert and Richard. The present administrator is Cardinal Louis-Ernest Dubois, b. 1 Sept., 1856, ordained 1879, elected Bishop of Verdun 18 April, 1901, consecrated 2 July following, promoted Archbishop of Bourges 30 Nov., 1909, enthroned 3 Feb. 1910, published 4 December following, transferred to Rouen 1916, transferred to Paris 13 Sept., 1920, took possession 30 November, enthroned 8 December following, succeeding Cardinal Amette (q. v.), deceased. He was created cardinal 4 Dec., 1916, with the title of Sancta Maria in Aquiro. On 12 Dec., 1916, he received the pallium from the hands of Pope Benedict XV. Assisting him in the administration of the archdiocese are three

auxiliary bishops: Rt. Rev. Benjamin-Octave Roland Gosselin, b. 17 Dec., 1870, named titular Bishop of Mosynópolis and auxiliary of Cardinal Amette 12 May, 1919, preconized 3 July, consecrated 12 August following, vicar capitular 1 Sept., 1920, auxiliary of Cardinal Dubois 30 Nov., 1920; Rt. Rev. Henri-Marie-Alfred Baudrillart, b. 6 Jan., 1859, rector of the Catholic Institue, named titular Bishop of Himeria 29 July, 1921, and consecrated 29 October following: Rt. Rev. Emmanuel Chaptal, b. 1861, ordained 1897, pastor of Notre Dame du Travail de Plaisance, 1910, appointed auxiliary bishop 1922, with jurisdiction over the Russians and other Slavs resident in Paris. The continual development in Catholic work, as well as the increase in the number of parishes during the past fifteen years has made necessary this collaboration in the ecclesiastical administration of Paris, and the recent appointment of Abbé Chaptal provided for the care of the large influx of foreign population, especially Russians, since the Balkan Wars and the Russian Revolution.

According to the report of the diocesan congress of 1920, the archdiocese comprises 79 parishes within the city, 12 chapels of ease and 30 public chapels, and in the suburbs 94 parishes with 27 chapels of ease. The churches are insufficient in number to accommodate the faithful, and to remedy this insufficiency the chapels of ease have been created. Since 1906 43 new places of worship have been established within the diocese; 16 churches and 29 chapels. Five churches are now under construction. Statistics for 1918 give a population for the archdiocese of 4,154,042. In 1914 the new Proper for Paris was approved. Now resident within the archdiocese are the Brothers of the Christian Schools, Lazarists, African Missionaries of Lyons, Foreign Missionaries of Paris, White Fathers, Holy Ghost Fathers, Hospitallers of St. John of God, Sulpicians, and numerous religious congregations of women.

Parish (cf. C. E., XI–499c)—It is provided in canon 216 of the Code that the territory of every diocese should be divided into parishes, that is territorial units, each with its own special church, special congregation and special permanent pastor having cure of souls; vicariates and prefectures apostolic were to be divided similarly, at least in part, where and when that could be done conveniently, and with advantage to the spiritual welfare of the people, in which case if a special pastor was appointed the territory becomes a quasi-parish, and the pastor at once acquires special rights and is subject to special obligations. The importance of this may be seen in the fact that in the English-speaking world generally there were no parishes and no parish priests strictly so-called, but only permanent or removable rectors. The question having been raised whether or not these rectorial territories, in countries like England and the United States, which had been released by the constitution "Sapienti Consilio" (1908) from the tutelage of the Congregation of Propaganda, had on the promulgation of the Code become *ipso facto* parishes, the Sacred Congregation of the Consistory replied in the negative (1 August, 1919). To constitute a parish a decree of the ordinary determining its boundaries, the seat of the parish, the endowment for divine worship and the support of the clergy, was declared necessary; furthermore, it was not necessary to make the rector irremovable, indeed for a just cause he might be expressly proclaimed removable in the decree of erection. Finally, if owing to the small number of the faithful or the scanty resources available it was undesirable to create a parish, the existing churches could be made subsidiaries, or chapels, or an adjoining parish, remaining in dependence on it until such time as they could be erected into parish churches.

A little later a question arose as to the status of the existing divisions of dioceses in countries like Australia, which were still under the Congregation of Propaganda. On 9 December, 1920, the Holy See replied: (1) that it was not necessary to divide the diocese of missionary countries into parishes at all; the matter will evidently be left to the discretion of ordinary, just as vicars and prefects Apostolic need not divide their territory except where it can be done conveniently; (2) that where the diocese had been already divided as prescribed in canon 216 the territories came under the name of parishes, but that the special regulations for quasi-parishes also applied to them. The chief significance of this is that while these territories are parishes and their rectors parish priests, yet the latter are not obliged to offer mass for their flocks, except on eleven important feasts, whereas ordinary parish priests must do so every Sunday and holiday (including suppressed feasts).

Without a special Apostolic indult special parishes cannot be created in the same town or territory for people of different nationality or different speech, nor can family or personal parishes be created; if, however, any such are now extant the bishop must make no change without consulting the Holy See. There is nothing in this legislation to prevent the opening of subsidiary churches on national or linguistic lines. Once a parish has become entitled officially to an irremovable rector, a removable rector cannnot be appointed without leave of the Holy See. If the rector had hitherto been removable, he may be declared irremovable by the bishop—but not by a vicar capitular—with the advice of the cathedral chapter. Ordinarily newly-erected parishes should have irremovable rectors, but circumstances may arise justifying the appointment of a removable rector, though in this case the bishop must first consult the chapter.

Every parish is subject to a tax for the diocesan seminary; it should have its confraternities of the Blessed Sacrament and of Christian doctrine, and normally a special cemetery, though as frequently happens the ordinary may find it more convenient to have a common cemetery, especially in cities and towns. When a just canonical cause arises a bishop may divide, unite or suppress parishes, even without the consent of the rector or people, and erect the separated portion into a perpetual vicariate or a new parish; if there is no proper canonical cause, e.g., the difficulty of many parishioners in reaching the church, too great an increase or decrease in the number of parishioners, the action of the bishop would be invalid; as a safeguard he must always consult, though he need not follow the advice of, the cathedral chapter, and those interested, such as the rectors; while there is always the right of appeal against the bishop's decision to the Holy See, though until the Holy See acts it remains in force. When a parish has been divided the bishop must assign a proper source of revenue to the newly erected vicariate or parish, which may be taken from the mother church, provided the latter is not impoverished thereby; the new church if thus endowed is bound to pay honor to the mother church in a way prescribed by the ordinary, but the filial church is entitled to its own baptismal font. If the divided parish belonged to religious or was subject to a right of patronage the new or filial parish is independent of the religious or the patron.

Parma, Diocese of (Parmensis; cf. C. E., XI—505a), in the Province of Parma, Italy, dependent directly on the Holy See. The prsent bishop is Rt. Rev. Guido Maria Conforti, b. 1865, elected Archbishop of Ravenna 1902, resigned and transferred to the titular archbishopric of Stauropolis 1904, named coadjutor Bishop of Parma 1907, succeeded to the See in the same year upon the death of Bishop

Magani, and retained the personal title of archbishop. In August, 1918, he was named president of the Union of Italian Missionaries, created for the development of foreign missions. The Catholic population of the diocese is 232,913. There are 306 parishes, 407 secular priests, 66 regular priests, 100 seminarians, 2 Brothers, 99 Sisters, 406 churches and chapels.

Parousia.—On 18 June, 1915, the Pontifical Biblical Commission handed down the following decision in reply to the accompanying queries regarding the Parousia:

I. Whether to solve the difficulties which occur in the Epistles of St. Paul and of other Apostles, where the "Parousia," as it is called, or the second coming of Our Lord Jesus Christ, is spoken of, it is permitted to the Catholic exegete to assert that the Apostles, although under the inspiration of the Holy Ghost they teach no error, nevertheless express their own human views, into which error or deception can enter?

Reply. In the negative.

II. Whether, keeping before one's eyes the genuine idea of the Apostolic Office and St. Paul's undoubted fidelity to the teaching of the Master; likewise, the Catholic dogma regarding the inspiration and inerrancy of the Scriptures, whereby all that the sacred writer (hagiographus) asserts, enunciates, suggests must be held to be asserted, enunciated, suggested by the Holy Ghost; also, being weighed the texts of the Apostle's Epistles, considered in themselves, which are before all in harmony with the speech of the Lord Himself, it is meet to affirm that the Apostle Paul in his writings certainly said nothing which is not in perfect harmony with that ignorance of the time of the "Parousia" which Christ Himself proclaimed to be men's portion?

Reply. In the affirmative.

III. Whether, attention being paid to the Greek phrase ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι also the explanation of the Fathers being weighed, especially that of St. John Chrysostom, who was highly versed both in his country's language and in the Pauline Epistles, it is lawful to reject as far fetched and destitute of solid foundation, the interpretation traditional in the Catholic schools (also retained by the reformers of the sixteenth century themselves), which explain the words of St. Paul in chapter IV of the 1 Epistle to the Thesalonians, vv. 15-17 without in anywise implying the affirmation of a "Parousia" so imminent that the Apostle added himself and his readers to those of the faithful who should survive to meet Christ?

Reply. In the negative.

Passau, Diocese of (Passaviensis; cf. C. E., XI–519b), in Bavaria, suffragan of Munich-Freising. The present administrator is Rt. Rev. Sigismund Felix de Ow-Felldorf, b. at Berchtesgaden, 18 October, 1855, ordained 25 July, 1884, elected auxiliary Bishop of Ratisbon 8 January, 1902, consecrated 24 February following, transferred 18 October, 1906, enthroned 6 March, 1907. The diocese is divided into a city deanery and 22 rural deaneries. In 1921 it contained 259 parishes, 72 benefices and *expositurен*, 550 churches, 632 priests of whom 259 are pastors, and 45 in diocesan educational institutions (these include those stationed at the cathedral), 86 regulars, 92 lay brothers, 1 diocesan seminary with 55 seminarians and a preparatory seminary at Passau. The schools and institutions are all supported by the government. The State institutions include: a technical school (*hochschule*) for men, 16 high schools (*höhere schulen*) with 11 teachers, 380 elementary schools, 2 mission-schools. Since 1911 the following orders of men have established themselves in the diocese: Salesians, 3 houses, at Passau, Freyung and Burghausen; Salvatorians, 1 house at Griesbach and the Benedictines at Niederalteich. The principal association among the clergy is the Association of Priests of the Diocese. Among the laity the following associations are formed: Catholic Women's League, Catholic Merchants' Association and Catholic Women Clerks' Association. The principal Catholic paper published in the diocese is the "Donauzeitung."

Pasto, Diocese of (Pastensis, Pastopolitanensis; cf. C. E., XI—537d), suffragan of Bogota, Colombia. The present bishop is Rt. Rev. Antonio Maria Pueyo de Val, C. M. F., b. 1864, elected 1917. The Catholic population is 315,640, and there are 41,000 infidels, 68 parishes, 90 secular priests, 23 regular priests, 133 churches and chapels.

Pastor (cf. C. E., XI–537d) — All dioceses are now to be divided into parishes and where this has been done the pastors, technically rectors, have become parish priests. The rectors of parishes are permanent, yet all of them may be removed under certain conditions laid down in the sacred canons; the same degree of stability not being granted to all, some of the rectors are called removable and the other irremovable, which expressions are often used in speaking of the parish itself. While the parish may be declared irremovable by the bishop, once it has been done it cannot be rendered removable except by permission of the Holy See. Those who rule quasi-parishes and parochial vicars enjoying full parochial powers are included under the title *parish priest* in canon law and have the rights and duties of parish priests (except that the obligation of saying Mass for the parishioners is limited to eleven feasts, an exemption granted also to rectors of parishes subject to Propaganda. Occasionally a moral person, such as a cathedral chapter or a religious house becomes a *parochus* with leave of the Holy See, in which case the actual cure of souls is entrusted to a vicar. The parochial pastor must now be a priest; this abolishes a former practice by which a cleric could receive a benefice with cure of souls annexed, on condition of his receiving the priesthood within a year. A religious who is a parish priest is always removable at the will of the local ordinary or of his superior according to the constitutions of his order; each of these must give notice, but need not state his reasons, to the other; an appeal against the removal may be made to the Holy See with devolutive effect.

Parish priests are nominated and instituted by the local ordinary, except for parishes reserved to the Holy See; all customs contrary to this have been reprobated while respecting all lawful privileges of election or presentation. If the episcopal see is vacant or impeded and a rector dies the vicar capitular or other ruler of the diocese should appoint a parochial vicar but not a parish priest unless the see has been vacant a year. Quasi-parish priests are appointed by the local ordinary, with the advice of his council, from his own secular clergy. A vacant parish is to be filled within six months by the local ordinary, unless he decides that owing to special circumstances the time should be extended. He should appoint the priest who is best qualified for the position; to decide this point he is to consult the diocesan records, take note of the examinations of the priests in the years immediately following their course of studies, and with his synodal examiners is to hold another examination, from which, however, with the consent of the synodal examiners, he can exempt priests of known theological ability. If a parish priest is transferred at the suggestion of the bishop, a new examination is not required; if the change is made at his own request, it is optional for the bishop to order it; if the change is

a forced removal no examination is held. Where the system of concursus is in vogue it is to be continued till the Holy See provides otherwise. A parish priest should have only one parish, except where parishes have been united *æque principaliter;* no parish may have more than one parish priest having cure of souls, all customs to the contrary being reprobated and all privileges to the contrary withdrawn. A parish priest obtains his cure of souls from the moment he takes canonical possession of his parish, before or at which time he must make the profession of faith prescribed by the sacred canons.

The following duties are reserved to parish priests, unless the law in certain instances has provided otherwise: to administer solemn baptism; to carry Holy Communion publicly to the sick in his parish; to bring the Viaticum publicly or privately to the sick and to administer extreme unction (except to bishops, to those resident in houses of clerical religious or of nuns with solemn vows, or of lay religious if exempted by the bishop); to announce ordinations or proclaim banns of marriage; to assist at marriages, and give the nuptial blessing; to hold funeral services; to bless houses according to the ritual on Easter Saturday or other days if customary; to bless the baptismal font on Easter Saturday, to lead public processions outside of the Church, and to give blessings with pomp and solemnity outside of the Church, except where a chapter performs these functions in connection with its church. A parish priest is entitled to the statutory or sanctioned customary fees for voluntary acts of jurisdiction or on the occasion of administering certain sacraments; if he exacts more he is bound to restitution; if any one performs such duties for him the parish priest is entitled to the fees, even to any surplus over the ordinary amount, unless it is certain that the donor intended the surplus for the actual minister; however, if a party is too poor to pay the parish priest is obliged to give his services. He has care *ex officio* of all those in his parish who are not exempt (a seminary is exempt), but the bishop for just and grave cause may withdraw from the jurisdiction religious houses and pious places not exempt by law. In virtue of this the bishop may give parochial rights to the chaplains of such places.

A parish priest is bound to reside in the parochial house near his own church; however, the local ordinary may, when there is a just cause, allow him to reside elsewhere, provided the house is not so far from the church as to interfere with the proper discharge of his parochial duties. He is entitled to two months' leave of absence each year as a maximum, whether continuous or interrupted, but the time of his annual retreat is not included in this; the ordinary may, however, for grave reasons prolong or curtail the period of vacation. When the parish priest is absent more than a week he must have the ordinary's written permission, and must provide a substitute approved by him (approval and leave of his superior would also be needed if the parish priest were a religious). If for grave cause the parish priest has been called away suddenly and cannot return within a week he must notify the ordinary as soon as possible, explaining the cause and suggesting a substitute and must hold himself ready to obey orders.

Removal of Pastors.—If the bishop thinks that there is a canonical reason for changing an irremovable parish priest, he must first consult any two of the synodal examiners. He then invites the pastor either verbally or by writing to resign (the demand is unnecessary if the priest's mind is affected). The invitation, however, is invalid unless it mentions the cause and the arguments inducing the ordinary to make the request. The latter may allow the priest whatever extension of the time fixed for replying he judges suitable, provided no spiritual detriment to the faithful results. If the ordinary finds unsatisfactory the reasons given by the priest for declining to resign he must tell him so. The priest has then ten days within which to request a stay in order to bring forward new reasons and the testimony of two or three witnesses which he had been unable to obtain on the previous occasion. The ordinary, taking advice with two parish priests as consultors, must examine these fresh reasons, if they have been presented within ten days from the time of the request for a stay. The final decision rests exclusively with the ordinary, not as formerly with the ordinary and the consultors. The ordinary should endeavor to provide the priest as soon as possible with other parish, office, or benefice, if he is fitted for such, or with a pension if circumstance allow. The priest should leave the parochial house as soon as he can, but if he is infirm and cannot conveniently move, he is to be allowed to remain there during his illness. A removable parish priest may be removed for the same reasons as one who is irremovable; the procedure is similar, except that he is not allowed a second hearing. At times it may seem advisable to an ordinary to transfer to another parish a parish priest who is perfectly satisfactory and exemplary. Special faculties would be necessary to remove an irremovable parish priest against his will, but this is not so if the pastor is removable and the new parish is not notably inferior. The removable priest may, however, set forth his objections in writing for the ordinary; if the latter is unmoved by the objections he must, to proceed validly, call in two parochial consultors and discuss with them the priest's objections, the conditions of the two parishes, and the reasons why he deems the change useful or necessary. If, after hearing the consultors, the ordinary still favors the change he is to advise the priest to yield; should the latter still refuse, the ordinary may notify him in writing that after the lapse of a certain time his present parish is to be vacated, and may declare it vacant when that period has elapsed.

Among the duties which a parish priest must be most careful to fulfil are saying Mass and administering the sacraments, visiting and comforting the sick and dying, preparing children and others for first confession, Holy Communion and confirmation, preaching on Sundays and feasts of precept, explaining the catechism to adults in Sunday sermons, and keeping the church clean and free from unbecoming proceedings, such as sales for pious purposes. If he is gravely careless in these matters the bishop should call his attention to his fault; if he does not amend the bishop is to admonish him and punish him, if after consulting two examiners and giving the priest an opportunity of defending himself he judges that the parochial duties have been seriously neglected without a just cause; if the admonition and punishment produce no amendment the bishop can at once deprive a removable parish priest of his office; an irremovable parish priest is to be punished by depriving him in part or in whole of the fruits of his benefice, which are to be given to the poor. Should the irremovable priest continue recalcitrant the ordinary, after establishing the fact as above, is to deprive him of his parish likewise.

Patagonia, Northern, Vicariate Apostolic of (Patagoniæ septentrionalis; cf. C. E., XI—540c), in South America. The vicariate is confided to the Salesians but at present the see is vacant. The population is 123,100, of whom 115,000 are Catholics. There are: 50 priests, 30 churches, 9 chapels, 2 seminaries, 26 schools, 10 colleges, 97 Salesians, and 112 Daughters of Marie-Auxiliatrice.

Patagonia, Southern, Prefecture Apostolic of (Patagoniæ meridionalis; cf. C. E., XI—540d), in South America. This former prefecture apostolic was erected in 1883, comprising all the territory of Magallanes. On 4 October, 1916, that part of the prefecture belonging to Chile was erected into the Vicariate Apostolic of Magellan, and that part belonging to the Argentine was attached to the Diocese of Buenos Aires and divided into 4 deaneries, confided to the Salesians.

Patna, Diocese of (Patnensis), in India, suffragan of Calcutta. The new see of Patna was created by a Decree of 10 September, 1919. The territory of the diocese includes the whole of the former Prefecture Apostolic of Bettiah and Nepal (q. v.) and the eastern part of the diocese of Allahabad (q. v.) lying to the south of the River Ganges. It is entrusted to the Fathers of the Society of Jesus of the Missouri Province and includes all the districts of north and south Bihar (except the two districts of Purneah and of the Santal Pargannahr), the whole of Nepal and a strip of about 80 square miles in the Darjeeling District. It has an area of 126,000 square miles and a total population of 25,000,000. The total Catholic population is 5033. The first bishop is the Rt. Rev. Louis Van Hoeck, S.J., consecrated 6 March, 1921, at Ranchi, by the Most Rev. B. Meuleman, S.J., Archbishop of Calcutta. Born in Antwerp, 17 April, 1870, Bishop Van Hoeck entered the Jesuit novitiate in 1890, made his scholasticate in Calcutta, and was ordained in 1903. He had been rector of Manresa in Ranchi for eight years preceding his appointment as bishop. Mgr. Van Hoeck was decorated with the gold medal *Kaisar-i-Hind*. There are in the mission 15 churches, 7 chapels, 10 head stations, and 12 substations four Fathers of the Society of Jesus, 1 Capuchin Father lent by the Diocese of Lahore, and 7 secular priests. Religious communities include the Irish Christian Brothers (10); Sisters of the Institute of the Blessed Virgin Mary (18); the Sisters of the Holy Cross (Switzerland 10); the Sisters of St. Joseph (5); and the Sisters of the Third Order of St. Francis (Indian Sisters 11). These Brothers and Sisters conduct 2 high schools with 372 pupils (214 boys and 113 girls); 1 middle English school with 55 boys; 1 convent day school with 76 girls, 2 industrial schools for Indian girls, 2 refuges for women, and many orphanages. Six public institutions admit the ministration of priests and the schools are aided by the Government. The diocese has a printing press at Bettiah called "The Catholic Mission Press."

Patron and Patronage (cf. C. E., XI–560b).—No right of patronage can be validly created henceforth; local ordinaries, however, may concede to those who establish benefices or erect churches wholly or in part a right to certain prayers, temporarily or perpetually, according to the liberality of the donor, or they may allow the foundation of a benefice with the condition annexed that it is to be granted the first time to the clerical founder or to another cleric named by the founder. Ordinaries should endeavor to have the interested parties accept prayers, even perpetual, for themselves and their families in return for yielding up their rights of patronage or at least of presentation. Where popular elections and presentations are customary they may be tolerated only if the people select one of three clerics proposed by the local ordinary. The only honorary rights of a patron mentioned in the Code are, if authorized by lawful local custom: to have a genealogical record of their family erected in the church, precedence over other lay persons in processions and similar functions, and a more prominent seat in church, but this must not be placed within the sanctuary or under a canopy. Minors exercise their right through their parents or guardians, but it is suspended if the parents or guardians are non-Catholics. Where there is no just impediment the presentation must be made within four months (or less if custom or the laws of the foundation require it), after the person having the right of instituting notifies the patron of the vacancy and of the eligible priests if a concursus is necessary; if the presentation is not made within the proper time, the church or benefice may be freely collated on that occasion; if, however, a dispute arises which cannot be settled within the time fixed the ordinary should name a temporary œconomus for the church or benefice. If the right of patronage is exercised by a college the candidate to be presented must have obtained the absolute majority of votes; if no one is selected in the first two ballots, the person getting the greatest number of votes is to be chosen; if more than one received the highest figure all those who have received it are to be presented. Where there are individual patrons the candidate getting the relative majority of votes is chosen; in this case, too, more than one person may thus be presented. A patron has a vote for every title to his right, and he may present more than one candidate. The ordinary has the right to decide if the candidate is suitable and he should investigate carefully before deciding but he is not obliged and need not give his reasons. If the candidate is unsuitable the patron can propose a second, and, if he also is unfitted, the benefice may be freely collated for that occasion unless the patron or candidate appeals to the Holy See within ten days after being notified of the rejection; during the time of appeal an œconomus should be appointed by the ordinary if necessary. When one has been lawfully presented, found suited, and his presentation has been accepted, he has a right to canonical institution, the right of granting which is enjoyed by the local ordinary, but not by the vicar general without a special mandate. Canonical institution must be given within two months after presentation, unless there is a just excuse.

Patron Saints (cf. C. E., XI—562a).—The practice of choosing a special saint as patron of a nation ,province ,diocese or other locality, religious institute, confraternity or other group constitutiong a moral person is again highly approved in the Code. When a selection has been made, however, the saint does not become the patron officially until the Holy See gives its approval. The choice of a diocesan patron by a bishop requires the approval of the diocesan synod to become effective. A special apostolic indult is necessary where there is a desire to select as patron one who has only been beatified, for as a rule the Church allows as patrons only those whose heroic sanctity has been definitively placed beyond all question by canonization. By common ecclesiastical law the feast days of patron saints are not holy days of obligation; and a local ordinary may transfer the external celebration of the patronal feast to the following Sunday.

Patti, Diocese of (Pactensis; cf. C. E., XI—567a), in Sicily, suffragan of Messina. The present bishop is Rt. Rev. Ferdinando Fiandaca, b. 1857, elected Bishop of Nicosia 1903, transferred to Patti 1912, succeeding Bishop Traina, deceased. The Catholic population of the diocese is 200,000. There are: 49 parishes, 324 secular priests, 43 regular priests, 70 seminarians, 50 Sisters, 520 churches and chapels.

Paulists. See Missionary Society of Saint Paul the Apostle; Saint Paul of Hungary, Hermits of.

Pavia, Diocese of (Papiensis; cf. C. E., XI—592b), suffragan of Milan, Italy. The present bishop is Rt. Rev. Francesco Ciceri, b. 1848, ordained

1870, elected bishop 1901, succeeding Bishop Riboldi, promoted, appointed assistant at the pontifical throne 1920. The bishop has the right of pallium. The Catholic population of the diocese is 110,300. There are: 82 parishes, 198 secular priests, 10 regular priests, 65 seminarians, 20 Brothers, 59 Sisters, 112 churches and chapels.

Paz y Figueroa, MARIA ANTONIA DE SAN JOSÉ DE, preacher and missionary, b. at Santiago del Estero in the Diocese of Salta, Argentina, in 1730; d. at Buenos Aires on 6 March, 1799. At the age of fifteen she dedicated herself to the service of God and formed among her companions a society, without any special rule, for the practice of Christian virtue and the observance of the Evangelical counsels. She acted under the spiritual guidance of the Jesuits and when they were exiled she determined to carry on their work and propagate their spirit as best she could. With the approval of the religious authorities and the cooperation of the Society of the Sisters of Pious Sermons, she began to preach penance and urge the laity to make the Spiritual Exercises, and between 1775 and 1779 evangelized large districts, especially round Tucumán, San Miguel, Rivin, and Córdoba. She then visited Buenos Aires where she stirred up the religious zeal of the clergy and laity, and in August, 1780, with the archbishop's approval, she established a house of retreats, in which over 70,000 persons made the Spiritual Exercises within the next eight years. She then preached in Rio de la Plata and Montevideo, where she remained three years. She was then recalled by the citizens of Buenos Aires, and on her return founded a Magdalen Asylum. She died in the odor of sanctity in her sixty-ninth year, and on 8 August, 1917, the cause of her canonization was introduced at Rome.

Acta Sanctae Sedis (1917), 435–38.

Pearse, PADRAIC H., Irish educator, poet and patriot, b. in Dublin in 1879, d. 3. May, 1916, the son of an English sculptor, James Pearse, and an Irish mother. He was educated in a private school in Dublin, then was an intermediate student of the Christian Brothers' school, at twelve he commenced the study of the Irish language, and later studied Canon O'Leary's "Seadna" under supervision of the author. When seventeen he founded the New Ireland Literary Society and his presidential addresses were published in book form in 1898 as "Three Essays on Gaelic Topics." Before he was twenty-four Pearse graduated from the Royal University and was appointed Irish lecturer in Catholic University College, where he gained his B.A. and B.L. Padraic Pearse became editor of the Gaelic League Official organ "An Claidheamh Soluis" (The Sword of Light), and he announced his intention of making it the organ of militant Gaeldom. He was the first of the young men to be spoken of in the Gaelic League and he had mastered the language and learned about Gaelic life by living for long spaces of time in a cottage he owned in West Connacht. And so he became a leader in the movement to prepare the Irish for freedom, to turn their hopes toward an Ireland that would be a resurgent Gaelic nationality. He wrote continually in Irish and English and was an intelligent advocate of bi-lingual schools, founding one such for boys (St. Enda's) in 1908 and later, as the idea developed and its success was assured, St. Ita's school for girls was also founded. In these schools he put into practice his ideas of national Irish education based on religion and patriotism and from henceforth his writings were connected with this school. Thomas McDonagh became a member of the staff of St. Enda's and later Joseph Mary Plunkett became a pupil of his. Pearse wrote a Passion Play in Irish in 1911 and produced it at Easter in the Abbey Theatre. A year later he published his single book of verse, "Suantraidhe agus Goltraidhe" (Songs of Slumber and Sorrow), written in the language of his Connacht parish. He began an anthology of poetry in the Irish language, making his own translations and putting much of his personality into them. In the spring of 1913 he made a visit to America to raise funds for his schools by lecturing on Irish literature and his own ideas of education.

In the winter of 1913 the Irish Volunteers were formed. Pearse, Plunkett and MacDonagh became members of a secret political society that had revolution as its object and they strove to bring about foreign intervention. In 1914 the European War broke out and the threat of conscription, actual over-taxation, danger of famine and exasperation caused by unfair and clumsy administration fanned the flames of their purpose and the Volunteer movement spread. Pearse and his companions saw in the War their great chance. On St. Patrick's Day, 1916, a vast body of Volunteers paraded in College Green, Dublin, and saluted Eoin MacNeil, their recognized leader. The personality of Pearse and James Connolly, a Socialist, was responsible for the Easter uprising. Roger Casement, landing in Kerry, failed to be met by those who were to take him to his destination and had been captured by police and taken to London, and at the same time a liner, the "Aud," which accompanied Casement's submarine disguised as a Norwegian timber ship, but carrying 20,000 rifles, millions of rounds of ammunition with machine guns and explosives had been stopped by a British patrol near Tralee where the arms were to be landed and the ship, flying the German flag, was scuttled by her own crew. A rising had been planned for Easter Sunday, but on learning of this loss a countermanding order was sent broadcast on Holy Saturday. On Easter Sunday the Volunteer council met to consider whether or not a blow should be struck for they knew that the British Government had learned from the sinking of the "Aud" how near insurrection had come to pass and that the decision was made to seize the Volunteer Executive and break up the organization. MacNeill opposed unaided insurrection. Sean MacDiarmada, Tom Clarke and Thomas MacDonagh were committed to the insurgent policy, Pearse is believed to have favored the moderate counsel, but Connolly declared that at any cost the Citizen Army should strike before it disbanded and so Pearse, having preached at all times the duty of Irishmen to vindicate their national faith, gave the vote for the insurrection which turned the course of Irish history (see IRELAND).

On Easter Monday (24 April, 1916), soon after noon the Irish Republic was proclaimed in Dublin (the stirring proclamation was signed by Clarke, MacDiarmada, Connolly, Eamonn Ceannt, Pearse, MacDonagh and Plunkett) and the insurgent tri-color waved from the flagstaff above the General Post Office in the heart of the Irish capital. There was little fighting on the first day. British reinforcements were hurried into the country while all over Ireland a few hundred youths, ill-armed, stood their ground against the might of Britain. A circle of fire and steel was contracting around the daring insurgents and even the best organized counties had not enough munitions for an hour's firing.

Pearse was Commander in Chief and President of the Provisional Government. The County Dublin Volunteers pierced into County Meath, taking the R. I. C. barracks and fighting a pitched battle with the constabulary at Ashburne. In County Galway a large body of insurgents, led by Liam Mellows, advanced on Galway City. In County Wexford Enniscorthy was seized on Thursday and the Republican flag hoisted on the Athenæum, and on Friday encircling forces pressed close to the central scene of

operations in Dublin. A terrific bombardment had set the center of Dublin City wholly ablaze. The loss of life was appalling, while banks, churches and business places were tottering and Pearse wrote his last manifesto, in which he said: "I am satisfied that we have saved Ireland's honor . . . we have acted for the best interests of Ireland. . . I am not afraid to face the judgment of God or the judgment of posterity." Connelly, wounded with a bullet through the thigh, still directed the defence. Commandant Daly had destroyed the Linen Hall Barracks, but was surrounded at Four Courts. Countess Markievicz, after being driven from the trenches in Stephen's Green, was defending the College of Surgeons. Commandant MacDonagh was surrounded in Jacob's factory, Commandant De Valera was holding Boland's Mills, while Commandant Ceannt held part of the South Dublin Union. On Saturday the General Post Office was set aflame and the Republican Government had to evacuate the headquarters there, which Pearse was the last to leave. From new headquarters he sent a message asking for terms. These were refused and at two o'clock Pearse surrendered unconditionally to Sir John Maxwell. He then sent out notices to commandants of the surviving Volunteer bodies, ordering arms to be laid down, "in order to prevent a further slaughter of unarmed people and in the hope of saving lives of our followers, now surrounded and hopelessly outnumbered."

And so the rising ended, the outstanding forces laying down their arms on Sunday. There followed a round-up of Irish Irelanders. To have been heard to speak Irish was cause enough for the breadwinner to be torn from his family. Hundreds of Irishmen were crowded into congested prisons and sent to internment camps and fifteen of the leaders, including Padraic Pearse and his brother William, Connolly, Eamonn Ceannt, Sean McDermott, Michael O'Hanrahan, Con Colbert, Thomas Kent, Joseph Mary Plunkett, Edward Daly, Michael Mallon, Thomas MacDonagh, Tom Clarke and John MacBride were shot. Padraic Pearse was executed on 3 May, 1916, and William twenty-four hours later. The Easter Rising had been quickly quelled but the blood-sacrifice that had been made called into being a mighty desire for freedom that proved Pearse and the others had not died in vain, their Provisional Republic proclaimed on Easter Monday lived and these deaths united Irishmen to fight for an unfettered Ireland.

Pearse the patriot overshadowed Pearse the poet and his tireless activities in behalf of the Irish language, education and freedom limited his artistic production, but the very essence of the man was poetry—the rare poetry of perfect simplicity and intense sincerity lighted by a deep faith from which no interest in his life was separate. The single volume in which his works have been placed contains a slender lot of poetry (about one-tenth of the whole), but in these twenty-odd poems we have a most accurate picture of the poet, gentle but not soft, calm and eager, and at times of exaltation a flaming passionate mystic. We find also in the book some very fine prose, especially his stories of children which are perfect in natural dialogue, and a few plays, one of which, "The Singer," is autobiographical. Pearse was so sincere that his writings could but reveal himself and they even foretell with startling accuracy his future, for he had "dreamed a dream in his heart" and set his face to the road before him and the death he knew he should meet.

MacManus, *The Story of the Irish Race* (New York, 1921); Colum, *Introduction to Poems of the Irish Revolutionary Brotherhood* (Boston, 1916); O'Braonian in *Studies* (September, 1916).

Samuel Fowle Telfair, Jr.

Pécs (or Fünfkirchen), Diocese of (cf. C. E., VI—322b; Quinque Ecclesiensis), in Hungary, in the ecclesiastical province of Esztergom (Gran). This diocese since 7 September, 1754, has enjoyed the perpetual right of the pallium. The present bishop is Count Jules Zichy, b. at Nagy-Land, diocese of Székes-Fehérvàr, 7 November, 1871, brother of the head of the Catholic party, titular abbot of St. Martin de Buch, papal chamberlain to Popes Leo XIII and Pius X, elected 11 December, 1905, consecrated in the Sistine Chapel by Pius X, 21 December following and enthroned 14 January, 1906.

During the Servian occupation (1918–1921) the clergy fearlessly strove to bring about the expulsion of the invaders, and some priests were incarcerated and others were martyred. Among those put to death are: Stephen Vomòcsy, honorary canon and professor of theology; Victor Perr, editor of the weekly "Pecsi Est;" Aloysius Tselstoger, pastor at Olaz; Ludovicus Lesfuyaz, O. S. Fr.; Canon Dionysius Mosowyi; Abel Bufessy, O. Cist., director of the archgymnasium in Pecs. At the time of the Communist uprising some of the clergy took an active part as leaders against the revolution.

The following clergy of note are recently deceased: Canon Julius Wajdis (d. 21 March, 1920), a man of great sanctity, called "the father of the poor"; Adalbert Horvath, translator of Hungarian poems into Croatian and of Slavonic poetry into Hungarian. A notable event for the diocese was the founding of a weekly, "Dunantul," which intrepidly upheld Catholic doctrine during the Communistic uprising and supported the Hungarian cause during the time of the Servian occupation.

There are 532,800 Catholics in the diocese, as compared with 18,200 Schismatics, 46,200 Lutherans, 85,500 Calvinists, and 18,700 Jews. There are 347 secular and 84 regular priests, assisted by 25 lay brothers; 181 parishs with 268 churches; 1 mission; 11 monasteries for men and 25 for women; 1 seminary; 1 university in charge of the Government with 88 professors and 1145 students; 5 colleges for boys with 14 teachers and 300 students; 6 colleges for girls with 30 teachers and 350 students; 2 academies with 18 teachers and 165 pupils; 7 training schools with 139 teachers and 2850 pupils; 3 orphanages; 1 hospital; 1 house of refuge; 73 day nurseries. The Government contributes to the support of the Catholic institutions and admits the ministry of priests in all public schools.

There are a mission society and a Eucharistic league organized among the clergy while among the laity many associations such as the League of the Sacred Heart, the Society for Perpetual Adoration, etc., exist. Two Catholic dailies, 1 weekly and 6 other periodicals are published.

Péguy, Charles Pierre, author, b. at Orléans on 7 January, 1873; d. at the Battle of the Marne, 1914. After his baccalaureate he taught in the normal school of his native city but abandoned pedagogy to study the question of Socialism. In 1907 he ran a work through the press under the pseudonym, of Pierre Deloire. He also composed a drama on Joan of Arc. Meantime he had organized a Socialist library and was among those who clamored for a revision of the Dreyfus trial. But Joan of Arc pursued him; he gave up his library and began to turn his thoughts higher. It was not hard for him to do so, for his Socialism was always of a mystical character and he had no regard for the material side of it or for compromises with politicians. In 1905 the attitude of Germany towards France aroused his patriotism and he wrote "Our Country," in which there are meditations on Joan of Arc and St. Genevieve, the liberators of Orléans. In 1910 appeared another book of meditations on the tragedy of Calvary, in 1912 a book about the Holy Innocents, one of them taking the

Academy prize. When the war broke out he rushed to the front and when he died was cited on the order of the day.

Pekin. See Chi-li, Northern.

Pelotas, Diocese of (Pelotasensis; cf. C. E., XI—610a), in Brazil, suffragan of Porto Alegre. The present bishop is Rt. Rev. Joachim Ferreira de Mello, b. 1875, elected 1921, succeeding Bishop de Campos Barreto, transferred. The area of the diocese is 16,026 square miles and the population is 307,000, of whom 280,000 are Catholics and 27,000 Protestants. There are: 24 parishes, 32 secular priests, 50 regular priests and 10 Brothers belonging to 5 religious congregations of men, 5 religious congregations of women, 2 colleges, several secondary and parochial schools and nearly 120 Sisters who have charge of all the hospitals in the diocese.

Pembroke, Diocese of (Pembrokensis, cf. C. E., XI—611a), in Canada, is suffragan to the Archdiocese of Ottawa. On 3 May, 1912, Rt. Rev. Patrick T. Ryan, who had been vicar general of the diocese for two years, was appointed titular Bishop of Clazomenæ, consecrated 25 July, of the same year and made auxiliary to Bishop Lorrain, first bishop of Pembroke. Bishop Lorrain died 18 December, 1915, and his auxiliary was named successor, 7 August, 1916, taking possession of the see 21 December following.

During the World War numbers of the young men of this diocese enlisted for service, 140 going from the cathedral parish alone, 10 of whom were killed. Six of the clergy went to the front as chaplains and one of them, Rev. F. L. French, P. P., was in charge of the Canadian chaplain-service in France with the rank of lieutenant-colonel. He received the decoration of the Distinguished Service Order and two of the other chaplains received French military medals.

On 18 June, 1918, the Grey Nuns of the Cross celebrated the fiftieth anniversary of their establishment in the Diocese of Pembroke, and on 24 July, 1921, the Sisters of St. Joseph of Peterborough were introduced into the diocese, with a mother-house at Pembroke.

Penedo, Diocese of (Penedensis), suffragan of Maceio, Brazil. The diocese was erected 3 April, 1916, by division of the Archdiocese of Alagoas (Maceio), the western part forming the new diocese. The western boundaries are those of the former Archdiocese of Alagoas and the eastern boundaries are the eastern borders of the parishes of Corúripe, Junqueiro, Zimolira, and Palmeira, belonging to the new diocese, which comprise a total of 16 parishes formerly belonging to Alagoas. A decree of 25 August, 1917, modified the diocesan boundaries. The episcopal residence is at Penedo, where the church of the Rosary was erected into a cathedral. The first and present bishop is Rt. Rev. Jonas de Aranjo Batinga, b. 1865, vicar general of Maceio, elected 28 January, 1918, published 10 March, 1919.

Penne and Atri, Diocese of (Pennensis et Atriensis; cf. C. E., XI—638c), in the Province of Teramo, Italy, dependent directly on the Holy See. The present bishop is Rt. Rev. Carlo Pensa, O.S.C., b. 1869, elected 27 August, 1912, succeeding Bishop Piras, deceased. Penne has 163,800 Catholics, 91 parishes, 163 secular priests, 21 regular priests, 275 churches and chapels, 10 Brothers, and 6 Sisters. Atri has 20,600 Catholics, 8 parishes, 30 secular priests, 44 churches and chapels.

Pennsylvania (cf. C. E., XI—638d).—The area of the State of Pennsylvania is 45,126 square miles, of which 294 are covered with water. In 1920 the population was 8,720,017, a gain of 13.89 per cent since 1910. Of this 64.3 was urban; 35.7 was rural. The average number of inhabitants is 194.5 per square mile, as against 171 in 1910. There are 67 counties, 2544 primary divisions, 1567 townships, 39 cities, 933 incorporated boroughs and one incorporated town. The largest cities are: Philadelphia, with a population of 1,823,779; Pittsburgh 588,193; Scranton 137,783; Reading 107,784; Erie 93,372; Harrisburg 75,917; Wilkes-Barre 73,828; Allentown 73,502; Johnstown 67,327. Philadelphia still ranks as the third city in the United States but Pittsburg has fallen to the ninth place. Pennsylvania sends 36 representatives to the United States Congress and has 38 votes in the electoral college. It is second of all the States in the Union in population.

Material Resources.—In 1918 about 630,000 million feet of lumber was cut in Pennsylvania, about one-half as much as the State of Minnesota, at an average cost of $30.21 per million feet. This is a great decrease from 1900, when the cut was 2,313,267 million feet. It is estimated that the State has about 115,000,000,000 tons of coal. The total output of bituminous coal in 1918 was 178,550,741 tons; of anthracite coal, 98,826,084 tons. Thus the State contributed more than 33 per cent of the coal mined in the United States, and about half of the coke, the output being 26,723,645 tons. In the same year the petroleum output was 103,347,070 barrels, worth $231,136,205. The production of pig iron in 1918 was 15,423,262 long tons, valued at $460,677,474, just 39 per cent of the entire production of the United States.

In 1919 Pennsylvania had a capital of $6,277,268,000 invested in manufactures, employing 1,136,252 wage earners receiving $1,406,561,000 per annum, and producing $7,316,063,000 in value of finished goods, including, besides iron and steel, textiles of various kinds, etc. The manufacturing establishments numbered 27,975. Owing to the abundance of tanning substances Pennsylvania is the largest leather-producing State in the Union, 60 per cent of the glacé kid of the United States being made in Philadelphia. In 1916 the leather industry employed 13,592 workers, earning a total wage of $9,336,100, the total product being valued at $155,973,800. In the same year the cotton mills employed a total of 5826 workers, earning a total of $3,193,200.

Agriculture.—In 1919 there were 202,256 farms with an area of 18,586,832 acres, of which 12,673,519 were improved. The value of the farm property was $1,253,274,862. The chief crops are: wheat 26,774,760 bushels; oats 44,858,325 bushels; tobacco 60,541,000 pounds; maize 66,457,800 bushels.

Communications.—On 1, January 1919, Pennsylvania had 12,872 miles of railway, and 4870 miles of electric railway, an average of 26.05 miles of track for every square mile. The total assessment of steam railroads operating any portions of their lines within the State is $6,832,325,258. For the year ending December, 1916, the total earnings of railroads subject to taxation was $1,444,317,202. There were 391,412,797 passengers and 966,155,890 total tons of freight. The street railways showed a capitalization of $432,310,318. Philadelphia is an important port, the imports for the year ending 30 June, 1920, being: imports, $219,167,601; exports, $449,691,705. In 1919 just 1447 vessels from foreign ports arrived in Philadelphia; 2057 from coastwise ports. On 1 December, 1917, the outstanding bonds of the State amounted to $22,651,110, which were partially covered by a sinking fund of $2,151,110. On 1 November, 1920, the assessed value of real property was $6,836,165,155; taxable value of personal property, $1,907,34,355.

EDUCATION.—School attendance is compulsory for all between the ages of 8 and 14 for the full term; in less populated districts (less than 5000) it may be reduced to 70 per cent of the term for children under 12 years of age. The State Board of Education, created by the Act of 18 May, 1911, consists of six members, appointed by the Governor for six years. The Superintendent of Public Instruction, appointed by the Governor for four years, is president and chief executive officer of the State Board of Education. The Bureau of Vocational Education, created in 1915 to supersede the Vocational Educational Division, authorized in 1913, consists of two divisions, Agricultural and Industrial. The Bureau of Professional Education created in 1911 is under the State Department of Public Instruction. In 1911 was also created the Bureau of Medical Instruction and Licensure of the Department of Public Instruction. A State Council of Education was established in 1921. The laws governing private and parochial schools are as follows: The register of all public, private, parochial, Sunday and other schools shall exhibit the names and residence of all children and persons excluded therefrom or readmitted thereto . . .; and such register shall be open at all times to the inspection of city, borough, township authorities and the State Department of Health and their respective officers and agents. Every child between the ages of 8 and 16 is required to attend a day school in which the common English branches are taught in the English language. All teachers in public and private schools shall take the oath of allegiance. No appropriation shall be made to any charitable or educational institution not under the absolute control of the Commonwealth. Private schools must report regarding attendance. Attendance registers shall always be open to public authorities. No teacher, while teaching in a public school, shall wear a religious garb. In the year ending July, 1919, there were in the State 15,185 school-houses, 42,354 schools, 937 high schools, 58,073 boys and 72,197 girls in the high schools, also 43,972 teachers (6233 male and 37,139 female). The number of pupils was 1,583,187; the total educational expenditure $75,343,160. The average monthly salary of the male teacher is $91.82; of the female teachers $62.45. School districts are required to provide special education in special classes in the public schools for children who are mentally or physically handicapped. The schools are being consolidated as far as possible in remote districts to increase their educational efficiency. Bible reading is obligatory in the public schools. Among the recent additions to the State institutions are: the New Western Penitentiary of Pennsylvania, founded in Centre County, in 1915, where all the electrocutions now take place; to this place, which is known as the Pennsylvania State Prison, the inmates of the Eastern and Western State Penitentiaries were transferred; the State Industrial Home for the care of criminal women between sixteen and thirty years of age was established at Muncy in 1913; the Western Hospital for the Insane at Blairsville in 1915; the State Village for Feeble-Minded Men near Glen Iron, Union County; State Hospital at Coaldale (originally a private hospital); and a State School for the Deaf in Scranton (originally a private institution).

RELIGION.—Of the entire population of Pennsylvania in 1916 (8,522,017) 4,114,527, or 45 per cent, were church members: 2,283,995 Protestants and 1,830,532 Catholics. The latest census of Catholics (1920) for the entire State was 1,755,194. The Protestant denominations for 1916 were divided as follows: Methodists 427,509; Lutherans 371,674; United Presbyterians 73,405; Reformed 209,256; Baptists 193,262; Presbyterians 332,088; Episcopalians 118,687; United Brethren 73,989; all others 483,125. The value of church property is $208,132,581, being 2 per cent of the value of all property in the State, which is $11,473,620,306. Of the entire population in 1916, 55 per cent professed no religion, as against 67.2 per cent in 1900. For Catholic statistics see PHILADELPHIA, ARCHDIOCESE OF, and its suffragans.

RECENT LEGISLATION AND HISTORY.—In 1913 a Public Utilities Act did away with the railway commission. State-wide primaries were introduced in the same year; electrocution was substituted for hanging; and a mothers' pension bill was enacted. Night work for children was prohibited in 1915. This had an important bearing on the industrial situation of Pennsylvania, as more children were employed in Pennsylvania than in any other state of the Union. A Workmen's Compensation Act was provided for and a Prison Labor Commission created. In 1917 a direct inheritance law was passed. In the last ten years much has been done to reform the laws of Pennsylvania. The election law has been changed but the ballot laws are yet far from perfect. The Federal Suffrage amendment was ratified on 24 June, 1919; the Prohibition Act on 25 February, 1919.

During the European War Pennsylvania furnished to the United States Army 297,891 men (7.93 per cent). The Pennsylvania members of the national guard were incorporated into the 28th Division at Camp Hancock, Georgia; those of the national army into the 79th Division at Camp Meade, Maryland or with the 80th Division at Camp Lee, Virginia. The summary of casualties of the Pennsylvania members of the American Expeditionary Force is as follows: deceased, 291 officers, 7607 men; prisoners, 37 officers, 854 men; wounded, 810 officers, 25,442 men. An artillery camp was established at Tobyhanna, Pennsylvania; a tank cantonment at Gettysburg, and an ambulance camp at Allentown.

Pension, ECCLESIASTICAL (cf. C. E., XI—645c).—A local ordinary when conferring a benefice may for a just cause, which is to be announced in the act of collation, subject a benefice to a temporary pension lasting during the lifetime of the beneficiary, who must, however, be left a suitable income. Parochial benefices may not be subjected to pensions, except in favor of the parish priest or vicar of the same parish on retiring from office: this pension must not exceed one-third of the parish revenues after deducting expenses and uncertain income. If a parish priest retires voluntarily at the request of the ordinary he should receive a larger pension than if he had to be removed. If an ecclesiastic is raised to the cardinalate he loses his pension *ipso facto* unless the Holy See provides otherwise in a special case.

Pentecostal Holiness Church. See NEW THOUGHT.

Peoria, DIOCESE OF (PEORENSIS; cf. C. E., XI—661d), in the State of Illinois, comprises an area of 18,554 square miles, and has a Catholic population of 116,553, mostly American born. The present bishop, Rt. Rev. Edmund M. Dunne, D.D., who has filled the see since 1909, is assisted by an auxiliary bishop, Rt. Rev. Peter J. O'Reily, D.D., titular Bishop of Lebedos. On 25 August, 1916, Rt. Rev. John Lancaster Spalding (q. v.), first Bishop of Peoria, died in that city. Bishop Spalding had been forced by illness to resign his see in 1908, but he continued his residence in Peoria as Archbishop of Scythopolis, to which title he was raised in 1909.

The present (1921) statistics of this diocese show 159 parishes, 238 churches, 80 missions, 20 mission stations, 5 monasteries for men and 1 for women, 1 abbey for men, 1 convent for women and 26 for men, 178 secular priests and 47 regular, 10 lay brothers, 1357 nuns and 20 seminarians. The various edu-

cational institutions include 2 colleges for men with 35 professors and 400 students, 8 high schools, 8 academies with an attendance of 1216. There are 3 Catholic homes and 13 hospitals maintained in the diocese and 4 of the public institutions admit the priests to minister in them. The Eucharistic League is organized among the clergy and the Knights of Columbus, Holy Name and Altar Societies among the laity. "The Bee Hive," a Catholic periodical, is published in Pekin, Illinois.

Perigueux Diocese of (Petrocoricensis, cf. C. E., XI—668a), comprises the department of Dordogne, France, and is suffragan to the Archdiocese of Bordeaux. On 1 January, 1915, Bishop Henri-Louis-Prosper Bougouin died, after filling this see from 1906, and was succeeded by Rt. Rev. Marie-Louis-Maurice Rivière. Bishop Rivière was promoted to the Archdiocese of Aix 9 July, 1920, and the present incumbent, Rt. Rev. Christophe-Louis Legasse, came to the see, 13 August, 1920. Born at Bassussary, diocese of Bayonne, in 1859, Bishop Legasse was made a prelate of the Holy See in 1899, Prefect Apostolic of St. Pierre and Miquelon the same year, and Bishop of Oran 6 December, 1915. During the World War this diocese contributed large numbers of priests and laymen to the service; 15 priests and 14 seminarians were killed, 20 priests and 6 seminarians were wounded and numerous citations and medals of honor were conferred upon those who served.

The diocese has a Catholic population (1920) of 437,432 and by 1921 statistics it comprises 738 parishes, 637 churches, 2 monasteries for men and 26 for women, 555 secular priests, 6 regulars, 2 seminaries, 100 seminarians, 2 secondary schools for boys with 40 teachers and 500 pupils, 60 elementary schools with 174 teachers, 1 mission centre, 1 home, 4 asylums, 20 hospitals, 1 refuge and 1 nursery. The *Defense sacerdotale* and a fund for the assistance of priests are organized among the laity. The "Semaine religieuse" and "La Croix du Périgord," are published.

Perjury (cf. C. E., XI—696d).—If anyone testifying in an ecclesiastical court commits perjury he is to be punished by a personal interdict if he belongs to the laity, or by suspension if he is a cleric.

Perpetual Adoration, Sisters of the (cf. C. E., XI—698b).—This congregation has its mother-house at Quimper, Finistère, France, and has another foundation at Brest, from 130 to 140 poor orphans being cared for in each. The number of children educated by the Sisters from the foundation of the institute to the present is about 2600. The difficulties of the last twenty years have made impossible the extension of the work of the congregation. The establishment of a new foundation requires a rather important centre in view of the twofold end of the institute: the perpetual adoration of the Blessed Sacrament and the education of children. On 27 March, 1874, the congregation received a decree of approbation from Rome. In 1895, an important annex was constructed to accommodate lady boarders. Mother St. Barthelemy, elected superior in 1901, actively and firmly resisted during her administration the measures of the Government which wished to recognize the Sisters as a teaching congregation and in 1908 secularized the school attached to the orphanage. She was succeeded in 1916 by Mother Marie of the Precious Blood, the tenth and present superior general. On 20 September, 1921, the Sisters celebrated the centenary of the foundation of the orphanage. According to the prescriptions of the new Code of Canon Law, perpetual vows are taken at the end of three or six years, instead of ten as formerly. There are at present (1921) 64 professed choir religious, 40 professed lay sisters, and 11 novices. The number of deceased religious is 118. Among the notables recently deceased are: Mother St. Ange (Adèle Cohanec), d. 1900 during her term as superior general; Sister Theresa of Jesus (Emilie Corbel), assistant and mistress of novices, d. 1911; Sister Marie Bernard (Jenny Pellan), economist and assistant, d. 1916; Sister St. Arsène (Marie Desirée Salaun), superior at Brest, d. 1919; Sister Marie St. Louis (Sophie Guitard), former assistant, local superior, and mistress of novices, d. 1921; Mother St. Jean Baptiste (Amélie Lefort), former superior general, diamond jubilarian in 1920, d. 1921.

Perpetual Help, Sisters of Our Lady (cf. C. E., XI—699a).—The rules and constitutions of the congregation were approved by diocesan authority, 2 July, 1915. On 15 June of that year the founder, Abbé Brousseau, was made honorary canon of the metropolitan church of Quebec by Cardinal Taschereau. He died 18 April, 1920. The foundress, Mother St. Bernard, died 30 April, 1918. The present superior general is Sister St. Helen, elected 21 July, 1919, to succeed Sister St. Isidore. A housekeeping school was built in 1913, and a new house was founded at Hearst, Ontario, in August, 1920. In 1921, the personnel of the institute was 190 professed religious, 22 novices, and 7 postulants.

Perpignan, Diocese of (Perpinianum; cf. C. E., XI—700b), suffragan of Albi, France. The present bishop is Rt. Rev. Jules-Marie-Louis de Carsalade du Pont, b. 1847, ordained 1871, consecrated bishop 1900, succeeding Bishop Gaussail, deceased. He celebrated his sacerdotal golden jubilee in 1921, in the Basilica of St. Jean, in the presence of 4000 faithful and 200 priests. The Catholic population of the diocese is 212,986, of whom 39,510 are in Perpignan. There are 26 curacies, 197 succursals and 43 vicariates.

Persia (cf. C. E., XI—712b), has an area of about 628,000 square miles and a population of about 8 to 10 millions. Of the three million nomads, there are about 260,000 Arabs, 720,000 Turks, 675,000 Kurds and Leks, 20,700 Baluchis and Gypsies, 234,000 Lurs. The Europeans number about 1200. The principal cities are Teheran, with over 220,000 inhabitants, Tabriz, with 200,000; Ispahan and Kermansha with 80,000 each.

Recent History.—Under the Anglo-Russian Treaty of 1907 the whole of northern Persia was declared to be within the Russian sphere of influence; the British controlled the southeastern corner, while the rest of the Central and Southern parts were declared to be neutral. After the fall of Mohammed Ali in 1909, a regency was appointed and the Mejliss assembled. The state of affairs was so bad that in 1911 Mr. W. Morgan Shuster, an American financial adviser selected by President Taft, was invited to take charge of the finances of Persia. He refused to recognize the Anglo-Russian agreement, and thereby antagonized Russia who planned series of interventions in the administration, and forced the dismissal of Shuster after eight months, by an ultimatum, which was approved by Great Britain. After his departure Persia relapsed into anarchy.

Though Persia remained neutral during the Great European War, her territory was invaded near Mount Ararat by the Russians and Turks in 1914. Indecisive fighting occured intermittently for many months between the Russians under Baratoff based upon Tabriz and the Turks based upon Bagdad. At the end of 1916 the Turks held Hamadar which however, they lost to Russia in 1917. At the withdrawal of the Russian forces the Turks entered Persia,

occupied Baku, but at the end of the war the British occupied the southeast and west portions of Persia. By the terms of the armistice imposed on Turkey by the western powers, Persia was to be evacuated by the Turkish troops. On 19 September, 1919, the secret treaty between Great Britain and Persia, concluded on 9 August, was made public. By its terms Great Britain made a 20 year loan of £2,000,000 at 7 per cent which was to have precedence over all other debts of Persia except a former British loan of £1,250,000 made in 1911. As a guarantee Persia pledged her custom receipts. Great Britain also agreed to supply at Persian expense, expert advisers, military officers, munitions, and all necessary military equipment, and to make no charge to Persia for troops sent to the aid of Persia during the war. Persia, on the other hand, agreed not to demand indemnity for damage caused by them. This treaty was objected to by the United States, as it violated the principles of the League of Nations. The agreement was denounced on 27 February, 1921, by the Prime Minister, Seyed-Ziaed-Din.

Perth, Archdiocese of (Perthensis; cf. C. E., XI—731c), in Western Australia, erected into a metropolitan see 28 August, 1913. The first and present archbishop is Most Rev. Patrick Joseph Clune, C. SS. R., b. at Killaloe, Ireland, 6 Jan., 1864, consecrated in Perth 17 March, 1911, succeeding Bishop Gibney, resigned, became archbishop 28 August, 1913. The Catholic population is 39,500, composed to a large degree of Irish, English, and Maltese immigrants. The religious orders established in the diocese are: Oblates of Mary Immaculate, 2 houses, 11 members; Redemptorists, 1 monastery, 8 members; Irish Christian Brothers, 4 houses, 22 members; Sisters of Mercy; 15 houses, 193 nuns; Sisters of St. Joseph of the Apparition, 7 houses, 77 nuns; Sisters of St. John of God, 4 houses, 68 nuns; Presentation Sisters, 3 houses, 25 nuns; Sisters of St. Joseph of the Sacred Heart, 4 houses, 24 nuns; Loreto Nuns, 2 houses, 34 nuns. There are 2 monasteries of men, 3 convents of men, 38 convents for women, 52 secular priests, 9 regular priests, 4 lay brothers, 471 Sisters. Educational institutions include: 3 colleges for men, with 30 teachers, and 850 students; 2 colleges for women, with an attendance of 164; 6 high schools; 53 primary schools, with an attendance of 7958; 4 industrial schools with 24 teachers, and 621 pupils; a total of 53 primary schools, 25 superior schools, 9764 children in Catholic schools, 325 professed religious, 64 novices, and 80 lay teachers. Charitable institutions total 9, containing 497 inmates under the care of 94 professed religious and 7 lay teachers; they include 2 homes, 1 Magdalene Asylum, and 2 hospitals. None of these institutions receive support from the government. The diocese comprises 32 parishes and 103 churches. An official diocesan weekly called the "Western Australia Record" is published. The Pioneer Total Abstinence Society is organized among the clergy, and lay associations include the C. Y. M. S., K. S. C., Hibernians, and Foresters. During the World War Rev. John Fahey, D. S. O., saw four years service in Gallipoli, Egypt and France, where Rev. Peter Hayes served for three years and Rev. Dean Brennan served for five years. Rev. Patrick McBride was on home service.

Peru; (cf. C. E., XI—732d), republic, in South America, has an area of 722,461 square miles, and a population of about 5,000,000. The largest cities are Lima, with a population estimated in 1919 at 140,884; Callao, 34,346 (1915); Arequipa, 40,000; Cuzco, 15,000.

Religion.—The constitution guarantees religious liberty, although the Catholic religion is the religion of the state. In 1919 £22,158 were voted for public worship, and £660 for missions. For religious statistics see Lima, Archdiocese of, and its suffragans: Cajamarca, Chacapoyas, Cuzco, Ayacucho, Huànuco, Huaraz, Puno, Trujillo.

Education.—Although education is by law compulsory, the law is not enforced. In 1919 there were 3036 primary schools with 4351 teachers and 181,211 pupils. In 1918 there were 27 government schools with 6231 pupils and 364 teachers. The pupils pay a moderate fee in high schools maintained by the government. There are universities at Lima (Universidad de San Marcos, founded in 1551) at Arequipa, Cuzco, and Trujillo.

Economics.—The cotton area in 1918 was 140,000 acres and the crop 45,200,000 pounds. Rice is grown on 70,000 acres, and the exports of this product in 1918 was valued at $813,301. The total mineral output of the country was in 1919 valued at $40,100,000. Hides to the value of $3,038,803 were exported in 1919. The foreign trade of Peru in 1919 was worth $190,041,853; exports, $130,731,191; imports, $59,310,662. The railway mileage in 1918 was 1893 miles. Of these, 1300 miles were operated by the Peruvian Corporation; the rest being owned by the government.

Finance.—The revenue of the republic in 1919 was £6,154,171; the expenditure £5,799,981. The total debt of Peru on 30 June, 1920, amounted to £6,088,740, of which the internal debt amounted to £3,969,216.

Defence.—Military service in Peru is compulsory and universal. The peace establishment of the army is 11,000; the 176 state-aided Rifle Clubs muster about 16,000 marksmen; the Civil Guard in 1918 included 2771 officers and men. The Peruvian navy consists of six ships.

Recent History.—The long-standing dispute over Arica and Tacna has disturbed the peace of the republic in recent years. On 25 November, 1918, Chile and Peru severed relations and for a time there was grave danger of war, but the United States counselled a peaceful adjustment and war was averted. The matter was submitted to the League of Nations, but the League felt that it was not within their jurisdiction. In May, 1922, the delegates of the three countries most concerned in the dispute—Chile, Bolivia, and Peru—assembled in Washington, U. S. A., to settle the quarrel. In December, 1919, Peru adopted a new constitution, superseding that of 1860. The principal innovations in the document are: Religious toleration, compulsory education, graduated income tax, guarantees of personal security, compulsory arbitration of labor disputes, municipal autonomy, and the establishment of three regional legislatures to deal with local matters.

Perugia, Archdiocese of (Perusinensis; cf. C. E., XI—736a), in Central Italy, dependent directly on the Holy See. The present archbishop is Most, Rev. Giovanni Beda Cardinale, O. S. B., b. 1869 Abbot of Praglia, consecrated Bishop of Civitavecchia and Corneto 1907, promoted titular Archbishop of Laodicea and apostolic delegate of Perugia 3 Feb., 1910, transferred to Perugia 8 Nov., 1910, published 30 Nov., 1911, succeeding Archbishop Mattei Gentili, resigned. The Catholic population of the archdiocese is 100,900. There are: 199 parishes, 218 secular priests, 40 regular priests, 90 seminarians, 150 Sisters, 371 churches and chapels.

Pesaro, Diocese of (Pesaurensis; cf. C. E., XI—738d), suffragan of Urbino, Central Italy. The present bishop is Rt. Rev. Bonaventura Porta,

b. 1866, elected 1917, succeeding Bishop Tei, deceased. The Catholic population of the diocese is 49,000. There are: 41 parishes, 100 secular priests, 31 regular priests, 18 seminarians, 11 Brothers, 43 Sisters, 100 churches and chapels.

Pescia, Diocese of (Pisciensis; cf. C. E., XI—740a), suffragan of Pisa, Central Italy. The present bishop is Rt. Rev. Angelo Simonetti, b. 1861, elected 1907, consecrated 1908, succeeding Bishop Serafini, resigned. The Catholic population is 70,504. There are: 38 parishes, 125 secular priests, 34 regular priests, 19 seminarians, 9 Brothers, 135 Sisters, 66 churches and chapels.

Pescina, Diocese of. See Marsi.

Pesqueira, Diocese of (Pesqueiriensis; cf. C. E., XVI—35d), in Brazil, suffragan of Olinda, erected 5 December, 1910, under the name of Floresta, transferred in 1918, comprises 27 parishes lying beyond the Archdiocese of Olinda, the Diocese of Garanhuns and the Diocese of Nazareth. Mgr. José Antonio de Oliveira Lopes, b. at Recife, 21 November, 1868, ordained 16 April, 1892; made honorary chamberlain, 1899, prelate of the Holy See 1903, and Prothonotary Apostolic in 1919 and appointed to the see on 26 June, 1915, is the second bishop. There are in the diocese (1921) 40 churches, 1 convent of men, 2 of women, 45 secular priests, 5 regular priests, 22 Brothers, 15 Sisters, 25 seminarians in the seminary of Olinda, 2 colleges for boys with 10 teachers and 100 students, secondary school for girls with 9 teachers and 69 students, 4 elementary schools with 4 teachers and 200 pupils. One school receives aid from the Government. There is one Catholic newspaper.

Peterborough, Diocese of (Peterboroughensis, cf. C. E., XI—756b), in the Province of Ontario, Canada, suffragan of Kingston. Rt. Rev. Richard A. O'Connor, Bishop of Peterborough, died 23 January, 1913, having been bishop of that diocese for almost twenty-four years. He was succeeded by the Rt. Rev. Michael Joseph O'Brien as fourth Bishop of Peterborough. He was born in the city of Peterborough 29 July, 1874, and after his classical course in St. Michael's College, Toronto, and his philosophical and theological courses in the upper seminary, Montreal, was ordained priest 6 July, 1897. He spent the next two years in Rome, receiving his doctorate in theology in June, 1899. On his return he exercised the sacred ministry in the city of Peterborough until he was appointed bishop on 20 June, 1913. The diocese outside the city of Peterborough is well equipped with Catholic schools and institutions and contains 22 parishes, 50 churches, 33 secular and 1 regular priest, 2 hospitals, and a Catholic population of 27,000. The city of Peterborough has a population of about 25,000, more than a fourth of which is Catholic. It has three churches, four schools and a Catholic high school, a large hospital, a house of Providence and an orphanage, all of which are in charge of the Sisters of St. Joseph.

Petrograd, Archdiocese of. See Mohileff.

Petropolis, Diocese of (Petropolitanensis; cf. C. E., XI—782c), suffragan of Rio de Janeiro, Brazil, The see was erected at Nictheroy, 1893, transferred to Petropolis 1895, with change of name, and retransferred to Nictheroy, 1908. The present bishop is Rt. Rev. Agostino Francesco Bennassi, b. 1868, elected 1908, succeeding Bishop Braga, transferred. There are: 123 parishes, 89 secular priests, 35 regular priests, 100 filial churches and chapels, 3 colleges, and 1 technical school.

Philadelphia, Archdiocese of (Philadelphiensis; cf. C. E., XI—793b), in the State of Pennsylvania, comprises a total population of 3,176,549 according to the United States census of 1920, of which number 1,823,779 belong to the city of Philadelphia. On May 27, 1911, the official news was received from Rome that the auxiliary bishop, Most Rev. Edmond F. Prendergast, D.D., had been elevated to the rank of Archbishop of Philadelphia, receiving the sacred pallium on 31 January, 1912. Rt. Rev. John J. McCort, D.D., V.G. (now Bishop of Altoona), was consecrated on 17 September, 1912, as Titular Bishop of Azotus and auxiliary bishop of the diocese.

During the seven years in which Archbishop Prendergast presided over the destinies of the Philadelphia archdiocese, the foundation of many important institutions of education and charity were securely laid. Among these should be included the great Misericordia Hospital, the Archbishop Ryan Memorial Institute for Deaf and Dumb, the new St. Vincent's Home, St. Edmond's Home for the Crippled Children, and the Catholic Boys' High School of West Philadelphia. In 1915 the work of renovating the interior of the Cathedral was completed; and here, on 17 November of the same year, took place the dedication of the original structure, now one of the most imposing in the United States, together with the celebration of the golden jubilee of the metropolitan.

On August 28, 1917, the diocese lost one of its most distinguished members through the death of the Most Rev. Thomas F. Kennedy, D.D., Rector of the North American College in Rome.

The charity and generosity of the Philadelphia Catholics was manifested towards the afflicted peoples in diverse ways during the years of the European conflict. Before America entered the war, besides special aid given to the International Red Cross Society and similar societies, a diocesan appeal was twice issued in behalf of the Belgians, and nearly $25,000.00 were realized. After the pledge of loyalty given to the President of the United States by the bishops assembled in Washington in 1917, a special letter, breathing a spirit of sincerest patriotism and loyal support of the Government was sent by Archbishop Prendergast to the clergy and laity of the diocese. Generous response was given to this appeal of the metropolitan. There was scarcely a parish or institution in the diocese that did not form committees to promote and invest large sums in the various Liberty Loans. In the fourth Loan for example, exclusive of the Knights of Columbus, approximately twelve million dollars was subscribed.

Among the numerous institutions established by the Catholics of Philadelphia to give creature comfort to the soldiers and sailors, perhaps the most remarkable was the Benedict Service Club, managed by the Diocesan Alliance of Catholic Women. Here, during eleven months were entertained 223,225 soldier and sailor guests, of which number 55,613 were lodged over night and 131,318 were provided with meals. Fifty-nine Philadelphia priests volunteered their services as chaplains in the army and navy, of whom thirty-eight were selected for service.

On 26 February, 1918, Archbishop Prendergast died, lamented by priests and people as a shepherd, clear of vision, firm of purpose, gentle of manner, and full of a deep faith that was child-like in its simplicity. Two months later, the announcement was made of the selection of the Bishop of Buffalo, the Rt. Rev. Dennis J. Dougherty, D.D., as Archbishop of Philadelphia. On 10 July, 1918, the new metropolitan was solemnly enthroned as the fourth archbishop and sixth bishop of the See. A native son of the diocese, having been born near Ashland, Schuylkill County,

16 August, 1865, Archbishop Dougherty, after two years at St. Mary's College, Montreal, spent three years as a student in the diocesan Seminary at Overbrook, where he was selected to complete his training at the American College in Rome. On 31 May, 1890, he was ordained to the priesthood by His Eminence Cardinal Satolli. Later, he was transferred to the diocese of Jaro, P. I. After thirteen years of self-sacrifice and Apostolic labor in the Philippines, during which time he reconstructed two dioceses, the young American Bishop was recalled to his native land and made head of the diocese of Buffalo, in 1916.

The new archbishop had hardly taken up his pastoral labors when, in the autumn of 1918, the dreadful scourge of influenza, then sweeping the country, fell upon the city with appalling severity. Archbishop Dougherty sent a letter to the pastors of the diocese permitting them to utilize the parish halls and parochial schools as hospitals, and allowing the uncloistered Sisters to act as nurses in the hospitals and private homes. Two thousand Sisters responded to the call; and two hundred and fifty seminarians likewise left their studies and worked until late at night in the cemeteries burying the dead. A special tribute of thanks was formally extended to the Archbishop by the Mayor and the City Council of Philadelphia for this noble assistance in the hour of need.

On 11 February, 1921, press dispatches from Rome brought the news that the Metropolitan of Philadelphia was to be elevated to the Sacred College of Cardinals at the Secret Consistory of 7 March. The ceremonies of investiture with the Sacred Purple took place in Rome during the week of 7 to 10 March, when the new American Prince of the Church also took possession of his titular church of SS. Nereus and Achilleus. A reception unparalleled in the history of the city of Philadelphia greeted him on his return home, and at a public reception in the Academy of Music, the Governor of the State, and Mayor of the City, joined in the universal testimony of esteem and affection for Philadelphia's first Cardinal.

On 19 September, 1921, Rt. Rev. Michael J. Crane, D.D., V.G., rector of the Church of St. Francis de Sales, was consecrated by Cardinal Dougherty as Titular Bishop of Curium and Auxiliary Bishop of Philadelphia. The ceremony took place in the Cathedral of SS. Peter and Paul, and was attended by a vast concourse of the laity and members of the clergy, among whom were three archbishops and thirteen bishops.

Philadelphia is also the residence of the Ruthenian Greek Catholic Bishop for the United States. The Rt. Rev. Soter Stephen Ortynski, the first Ruthenian Bishop, consecrated in 1907, died 24 March, 1916, since which time the see has been vacant. Within the limits of the diocese of Philadelphia, the Ruthenians Greeks possess twenty-nine churches, chapels and stations, two orphanages, and four schools. "The Missionary" a religious magazine, is issued every month in the Ruthenian (Ukrainian) language.

STATISTICS.—There is probably no diocese in the world better provided with institutions of religion, education and charity than Philadelphia. There are 188 parochial schools, teaching 95,008 children. There are four high schools with 83 teachers and an attendance of 2399. Fifteen academies are devoted to the instruction of 2877 pupils; and three industrial schools have a staff of 64 instructors, with 439 students.

The diocesan seminary in the yearly collection of 1921, received the sum of $195,584.86, perhaps the largest amount ever contributed in one year for a similar purpose by any diocese in the Catholic world. The number of seminarians studying for the diocese is 299, and there is never a lack of vocations.

There are in the diocese thirteen religious communities of men: Augustinian Fathers, Christian Brothers, Congregation of the Holy Ghost, Jesuit Fathers, Redemptorist Fathers, Society of Mary, Dominicans, Salesians, Marists, Missionary Fathers of the Sacred Heart, Holy Trinity Fathers, Basilians and Vincentians.

The number of women religious is 3650, distributed among twenty-nine communities. There are in the diocese: the Sisters of the Assumption, Bernardine Sisters, O. S. F. (Polish), Discalced Carmelites, Felician Sisters, Religious of the Sacred Heart, Little Sisters of the Poor, Missionary Sisters of the Third Order of St. Francis, Sisters of the Blessed Sacrament, Sisters of Charity, Sisters of Christian Charity, Sisters of the Holy Child Jesus, Salesian Sisters of the Holy Eucharist, Sisters of the Holy Family, Sisters of St. Dominic, Sisters of the Most Blessed Trinity, Sisters of the Good Shepherd, Mission Workers of the Sacred Heart, Missionary Sisters of the Sacred Heart, Sisters of St. Joseph, Sisters of Mercy, Sisters of Notre Dame, Sisters Servants of the Immaculate Heart, Sisters of the Third Order of St. Francis, Poor Clares, Sisters Servants of the Holy Ghost of Perpetual Adoration, Sisters of Bon Secours, Sisters of St. Casimir, and Sisters of St. Dorothy.

The Catholic population of Philadelphia diocese was estimated in 1921 at 713,412, whose spiritual needs are supplied by 807 priests, regular and secular, ministering in 479 churches, chapels and stations.

Philbin, EUGENE AMBROSE, jurist, b. at New York on 24 July, 1857; d. there on 14 March, 1920; son of Stephen and Eliza (McGoldrick) Philbin. He was educated at the College of St. Francis Xavier, New York; Seton Hall, New Jersey; and graduated from Columbia University Law School in 1885, being admitted to the bar in the following year. In 1913 he was appointed a justice of the Supreme Court in New York, an office he held till his death. Judge Philbin was deeply interested in the public welfare and was appointed commissioner of the New York State Board of Charities (1900), a regent of the University of the State of New York (1904), and trustee of the Catholic University of Amerkca, a trustee of St. Patrick's Cathedral. He was one of the promoters and a director of the CATHOLIC ENCYCLOPEDIA, to which he contributed the article on Libel. In recognition of his service to the Church he was created a Knight Commander of the Order of St. Gregory the Great in 1908.

Philippine Islands; (cf. C. E., XII—10a), a group of 7083 islands, with a total area of 114,400 square miles and a total population, according to the Philippine Census of 1918, of 10,350,730, composed chiefly of the Malay race, 91.5 per cent of whom are Christians, and only 886,999 or 8.5 per cent are Moros and pagans. The capital, Manila, has a population of 283,613, of whom 257,356 are Filipinos, 17,856 are Chinese, 1611 Japanese, 3124 Americans, 1955 Spaniards, 635 English, 236 Germans, 160 French, 95 Swiss. The largest islands with their respective areas are: Mindanao, 36,906 square miles; Samar 5124 square miles; Negros 4093 square miles, Palawan 4500 square miles, Panay 4448 square miles, Mindoro 3794 square miles; Leyte 2799 square miles, Cebù 1695 square miles; Bohol 1534 square miles, and Masbate 1255 square miles.

EDUCATION.—In 1920 there were 925,678 pupils with 316 American teachers and 20,691 Filipino teachers. The public owned 4063 and rented 1163 school buildings. The total expenditures for 1920 for administration and instruction were about $6,869,654. The Filipino University had, in 1920, an enrollment of 4130, and a teaching force of 379 professors and assistants. The cost of operation was

$755,926.57. The amount spent for each pupil per year is $9.50. The Vice-Governor, who is appointed by the President of the United States, is also Secretary of Public Instruction. He and two other members form the provincial board, which constitutes the legislative branch of the provincial Government. All three officials are elected by the people.

History (1907–22).—In the period between 1907 and 1913 one-half of the legislative power was turned over to a body of Filipinos, known as the Philippine Assembly. The policy of utilizing the Filipinos in the Government made it possible to have a proportion of 72 per cent Filipinos as against 28 per cent in 1913. In 1916 the Jones Act was passed permitting the people to elect a House and Senate. In 1921, the percentage of Americans in the Filipino Service was only 4 per cent. The haste with which the Filipinos were put in office, regardless of their efficiency, had had a deteriorating effect on the service. In 1920 President Wilson called for the granting of independence to the Filipinos. In March, 1921, President Harding sent General Leonard Wood to the Philippines to make a study of the situation and to report on the existing conditions. Their final judgment was that "it would be a betrayal of the Philippine people, a misfortune to the American people, a distinct step backward in the path of progress, and a discreditable neglect of duty were we to withdraw from the islands."

Economics.—The total area planted to the crops in 1919–20 was 7,513,305 acres, the largest crop being rice (3,453,347 acres). The value of the imports in 1919 was $107,774,000; of exports $113,118,000. The railway mileage in 1920 was 778, owned by the government.

Government.—The Governor-General, as the chief executive, represents the sovereign power of the United States, and is appointed by the President of the United States with the advice and consent of the Senate. Under him are secretaries of six executive departments. With the exception of the Vice-Governor, all the secretaries are Filipinos. The Philippine Legislature is composed of 24 senators and 91 representatives. A Council of State, created by executive order subsequent to the enactment of the present Organic Act, commonly known as the Jones Law, forms the connecting link between the executive and legislative branches of the Government and represents the people's counsel in the administration. It is composed of the Governor-General, the presidents of both houses, and the secretaries. The provincial and municipal Governments are supervised by the Department of the Interior through the executive bureau and the bureau of non-Christian types. The chief executive of each of the 24 provinces is a provincial governor.

Piacenza, Diocese of (Placentinensis; cf. C. E., XII—69d), in Emilia, Central Italy, dependent directly on the Holy See. The present bishop is Rt. Rev. Ersilio Menzani, b. 1872, elected 1920, consecrated 1921, succeeding Bishop Pellizzari: deceased. The Catholic population of the diocese is 326,000. There are: 351 parishes, 529 secular priests, 75 regular priests, 160 seminarians, 1200 churches and chapels.

Piauhy, Diocese of (Piahunensis; cf. C. E., XII—72b), in Brazil, suffragan of Belem do Pará. The present bishop is Rt. Rev. Octavio Pereira de Albuquerque. b. 1866, elected 1914. The population of the diocese is 374,000. There are: 32 parishes, 57 secular priests, 30 regular priests, and several Sisters.

Piazza Armerina, Diocese of (Platiensis; cf. C. E., XII—72c), in the province of Caltanisetta, Italy, suffragan of Syracuse. Bishop Sturzo is still the incumbent of the see, which has a Catholic population of 240,000. There are 31 parishes, 152 churches, 205 secular priests, 35 regular priests, 50 seminarians, 1 college for men with 8 professors and 70 students, 7 secondary schools with 60 teachers and an attendance of 500 boys and 900 girls, 1 normal school with 20 teachers and 500 pupils, 1 training school with 8 teachers and 80 pupils, 160 elementary schools with 160 teachers and 10,000 pupils. Charitable institutions include 5 almshouses, 7 day nurseries, 7 hospitals and 6 orphanages for girls. Fourteen societies are organized among the laity. During the war the clergy took the lead in all relief work.

Pignatelli, Giuseppe Maria, Venerable (cf. C. E., XI—82d).—The cause of his beatification, introduced under Gregory XVI, was resumed 25 February, 1917.

Pinar del Rio, Diocese of (Pinetensis ad Flumen; cf. C. E., XII—101b), suffragan of Santiago de Cuba, Cuba. The present bishop is Rt. Rev. Manuel Rúiz y Rodríguez, b. 1874, ordained 1897, elected 18 April, 1907, consecrated 11 June following. The population of the diocese is 173,064. There are 19 secular priests, 8 Sisters, 4 convents, and 25 churches.

Pinerlo, Diocese of (Pineroliensis; cf. C. E., XII—102a), in the province of Turin, Piedmont, Northern Italy, is a suffragan of Turin. The present incumbent, Rt. Rev. Giovanni Battista Rossi, b. at Cavallermaggiore, 1838, came to this see 18 May, 1894. During the World War the bishop provided bread for all poor families of soldiers and twenty-two of the priests served in the army, all winning praise and various decorations for their services. During recent years the diocese lost a prominent member from the ranks of its clergy, by the death of Rt. Rev. Canon Pietro Caffaro, a well known writer. By 1921 statistics the diocese comprises 61 parishes, 92 churches, 68 mission stations, 2 monasteries for women, 1 convent for women, 169 secular priests, 1 higher and 1 lower seminary, 68 seminarians, 4 secondary schools for boys and 1 for girls.

There are a number of schools, a gymnasium, lyceum, technical institute and normal schools under the government. The charitable institutions include 1 missionary center, 4 homes in the city and 3 more throughout the diocese, 17 asylums, 2 hospitals and 2 clinics. One society is formed among the clergy and the "Popular Union" (*Unione Popolare*) and other societies among the laity. There are about 60,000 Catholics and 20,000 Waldensians in the diocese.

Pious Schools, Clerks Regular of the (cf. C. E., XIII—588a).—The congregation is divided into 12 provinces: Rome; Liguria; Naples; Tuscany; Bohemia, Moravia and Silesia; Poland; Hungary; Austria; Catalonia; Aragon; the Castiles; and Valencia. There are also 3 vice-provinces: Cuba; Argentina-Chile; and Roumania. The congregation has a total of 136 houses, distributed as follows: Spain, 55; Italy, 28; Czechoslovakia, 19, including Moravia and Bohemia; Roumania, 3; Austria, 4; Hungary, 12; Poland, 2; Germany (Silesia), 1; Argentina, 2; Chile, 4; Cuba, 5; Mexico, 1. The present prepositor general is Very Rev. Thomas Vinas, elected 1912. Among noted members of the order are: Paulino Chelucci, latin orator; Remigio Maschat, celebrated canonist; Gelasio Dobner, distinguished historiographer; Eduardo Corsini, polygrapher; Giovanni Beccaria, physicist, friend of Franklin; Ubaldo Giraldi, writer on canon

law; Mauro Ricci, writer; Eduardo Zlanas, controversialist. The cause of peatification of Pietro Casani was introduced in March, 1922.

Pious Unions. See Associations, Pious.

Pisa, Archdiocese of (Pisanensis; cf. C. E., XII—110b), in Tuscany, Central Italy. The present administrator is Cardinal Archbishop Pietro Maffi, b. 12 October, 1858, ordained 1881, consecrated titular Bishop of Cæsarea Mauretaniæ and auxiliary to Cardinal Archbishop Riboldi of Ravenna, 9 June, 1902, promoted to the Archdiocese of Pisa, 22 June, 1903, created cardinal priest 15 April, 1907. The Catholic population of the archdiocese is 190,000. There are: 138 parishes, 330 secular priests, 110 regular priests, 750 churches and chapels, 79 Brothers, 200 Sisters.

Pistoia and Prato, Diocese of (Pistoriensis et Pratensis; cf. C. E., XXII—117b) in the province of Florence, Italy, suffragan of Florence. The bishop is Rt. Rev. Gabriele Vettore, b. at Fibbiano, 1869, elected to the see of Tivoli, 15 April, 1910, consecrated 9 May, transferred at the consistory of 16 Dec., 1915, succeeding Bishop Sarti (b. 1849, elected 1909, d. 1915).

Within the city of Pistoia there are 12 parishes, 35 churches, 2 convents for men, 3 monasteries for women, 6 convents for women, a seminary with 70 students, a civil hospital in charge of Sisters, an almshouse, likewise under the direction of Sisters, 2 orphanages (1 for boys and 1 for girls), 2 refuges for fallen women, a hospice for women with elementary, secondary and normal schools, one for men under the direction of priests, a public governmental lyceum-gymnasium, a public industrial school, one of arts and crafts, a technical school, and an orphanage. Outside the city there are 155 parishes, 2 convents for men, 15 convents of women with schools, asylums, etc., and 1 orphanage under the care of Sisters. There are 250 secular priests, 30 regulars, and 130 Sisters. A mutual benevolent association is organized among the clergy and a diocesan weekly and numerous parish bulletins are published. In Prato there are 48 parishes, 70 churches, 4 convents of men and 3 of women, 82 secular and 35 regular priests, 1 seminary with 20 seminarians, 1 college for men with 25 professors and 80 students, 3 for women with 20 teachers and 200 students, 1 normal school with 10 teachers. Charitable institutions include 2 homes, 1 asylum, 1 hospital, 1 day nursery. The population of the united dioceses was 200,100 in 1920.

Pitigliano, Diocese of. See Savona and Pitigliano.

Pittsburg, Diocese of (Pittsburgensis; cf. C. E., XII—121a), suffragan of Philadelphia in the United States, comprises 7056 square miles in the State of Pennsylvania. The development of the diocese in recent years is largely due to the wisdom and leadership of Rt. Rev. J. F. Regis Canevin who filled this see from 1904–1920. Pennsylvania, ranking first among the States of the Union in the value of its mineral products and the development of the iron, steel, coal and coke industries, and being one of the largest sources of labor supply in the country, has drawn great masses of foreign-speaking Catholics, attracted by the industrial activity. Missions have grown, developing into large and well established parishes, and the Pittsburgh Apostolate, which from its inception (1905) under the admirable direction of Very Rev. Edward P. Griffin, LL. D., has reclaimed so many souls in the thinly settled regions of the diocese, joined in this pioneer work. Its zealous priests went out among the immigrants of the wide scattered settlements and mining towns, preaching and administering the sacraments. During Bishop Canevin's administration 33 English, 19 German, 19 Polish, 13 Italian, 16 Slavish, 1 Lithuanian, 3 Croatian, 2 Slovak, 3 Hungarian, 1 Kreiner, 1 Syrian and 30 mixed churches were built. The building of schools was urged and encouraged, and a parish school system evolved, with a diocesan board in control which legislates for the schools of the diocese, inspects them, and passes upon the ability of the teachers. Parish high schools were rarely heard of in the diocese before Bishop Canevin's time; now there are forty-six, and their number is increasing steadily. Higher education was encouraged and in 1914 St. Vincent Seminary, which is under the care of the Benedictines of St. Vincent Archabbey, was empowered by the Holy See to grant the ecclesiastical degrees of doctorate, licentiate, and baccalaureate, in both philosophy and theology; Duquesne College was successful in securing the charter which elevated it to the rank of University. (See Duquesne University.)

The Diocesan Confraternity of Christian Doctrine, organized 1908, has grown to be a lay apostolate; a band of young men and women journey every Sunday to mining towns and rural districts and give their time where Catholic children are in need of catechetical instruction; the confraternity is now preparing 17,179 children for the worthy reception of the sacraments. Fourteen branches throughout the whole diocese have 700 catechists who conduct 193 classes, visit the scattered families, bring to baptism the unbaptised, reclaim for their own schools children who attend non-Catholic Sunday-schools, instruct the Catholic inmates of two tuberculosis sanitoriums, the Institute for the Blind, and the Home for Crippled Children, and organize Catholic centers which develop in time into regular missions and parishes; fifteen such parishes have been formed since the founding of the confraternity.

The Conference of Catholic Charities, whose activities were broadened during the Catholic Charities Campaign of October, 1919, has as its purpose the co-ordinating of the work of all Catholic charitable activities of the diocese, whether individual, organizational or institutional, to avoid duplicating, to increase the efficiency of these agencies, and to plan and promote new diocesan charities. This program has been executed with marked success; three temporary homes have been established which give day and night shelter to children in emergency cases; three day nurseries have been provided; the thoroughly organized Catholic Children's Bureau is a clearing house for all matters relating to the care of neglected, dependent and delinquent children; over 1728 cases were attended during the period of twelve months. The department of family welfare handles all family problems of insufficient support and supplies families with food, clothing, fuel, rent, medical aid. More than 7900 cases were attended. An immigrant and employment bureau has been opened; a home for homeless children has been established; a school of sociology, under the auspices of Duquesne University; the Catholic Child and Youth Saving Union has been organized, with units established in each parish to co-operate with pastors and parish organizations to keep as many children as possible out of the courts and institutions by handling their difficulties privately, and by securing Catholic representatives to look after their interests when brought to the courts. The Travelers Aid Society co-operates with the National Travelers Aid Society; in addition to these charitable organizations many new institutions were founded during Bishop Canevin's incumbency: 4 asylums, a second home of the Good Shepherd, 1 industrial training school, 1 institute industrial training

school, 1 institute for deaf mutes, 1 home for infants and 6 hospitals.

When years of intense activity had impaired Archbishop Canevin's health in the Spring of 1920, he offered his resignation to the Holy Father, who finally yielded to his wishes and on 26 November 1920, appointed him administrator of the diocese until his successor should be appointed and take possession. In recognition of the success of his administration the Holy Father on 9 January 1921, appointed him archbishop of the titular See of Pelusium.

Upon the resignation of the bishop the priests of the diocese forwarded a petition to the Holy See begging that a diocesan priest be appointed to the vacant see and in response Rev. Hugh C. Boyle, P. R. of St. Mary Magdelene's Church, Homestead, Pa., was appointed and consecrated by Bishop Canevin 28 June 1921. He was born in Cambria County, Pa., 8 October 1873, educated at St. Vincent's College and the seminary at Beatty, Pa., and ordained priest 2 July 1898, superintendent of the parochial schools of the diocese (19 March, 1909), and appointed irremovable pastor of St. Mary Magdalene's Church, Homestead, Pa. 26 November, 1916.

The religious communities of the diocese number as follows: Redemptorists, 9 members; Benedictines, 67; Passionist Fathers, 16; Brothers of Mary (Dayton, Ohio), 10; Capuchin Fathers, 33; Holy Ghost Fathers, 30; Carmelite Fathers, 8; Italian Franciscan Fathers, 6. Total: 179 members. The religious communities of women number: Sisters of Mercy, 394 members; Sisters of Notre Dame (mother-house, Baltimore) 50; Franciscan Sisters, 250; Sisters of St. Joseph, 266; Benedictine Nuns, 92; Ursuline Nuns, 24; Sisters of Charity, 331; Little Sisters of the Poor, 35; Sisters of the Good Shepherd, 50; Sisters of Divine Providence, 264; Sisters of Nazareth (mother-house, Chicago), 82; Third Order of St. Francis ,35; Sisters of the Incarnate Word, 10; Felician Sisters (mother-house, Detroit), 70; Sisters of St. Agnes (mother-house, Fond-du-Lac, Wisconsin); Passionist Nuns, 25; Immaculate Heart Nuns (mother-house, Scranton), 46; Bernardine Sisters, 20; Sisters of Sts. Cyril and Methodius, 7; Sisters of the Divine Redeemer, 4; Holy Ghost Nuns, 22; Sisters of the Blessed Trinity, 4; Sisters of the Precious Blood, 4; Vincentian Sisters, 67; Dominican Sisters, 39; Sisters of St. Francis of the Immaculate Conception, 14; Sisters of St. Francis of Kunegunda, 5; Total: 2216.

By 1921 statistics there are: bishop, 1; archbishop, 1; archabbot, 1; diocesan priests, 454; regular, 169; churches with resident priests, 329; missions, 55; chapels, 80; stations, 7; parochial schools, 208, with 1371 teachers and 71,769 pupils; seminaries of religious orders 3; diocesan seminarians, 99; diocesan ecclesiastical students, 96; university, 1; with 81 professors and 1362 students; colleges for women, 1; with 18 teachers and 100 students; parochial high schools, 35; private high schools, 11; total: 46 with an attendance of 2102; religious normal training schools, 9 with 335 students; industrial school, 1 with 46 pupils; day nurseries, 3; orphan asylums, 5; foundling asylums, 2; protectory for boys, 1; school for deaf mutes, 1; homes for aged poor, 3; homes of Good Shepherd, 2; homes for working girls, 2; temporary homes for children, 3; temporary home for women, 1; hospitals 8; Catholic population about 665,000.

Pius X (cf. C. E., XII—137 for the earlier part of his pontificate).—On 1 November, 1911, Pius X issued a decree which made the new Breviary obligatory after 23 October, 1917. All the bishops and religious orders were ordered to modify their proper Offices so as to bring them as much as possible in touch with the Breviary of the Universal Church. In the same year he gave a new impulse to the study of Holy Scripture, in keeping with the purpose of Leo XIII, by reorganizing the Biblical Commission. He ordered severe and solemn examinations for clerics who were seeking for degrees, and set apart a special establishment for the members of the Commission. On 24 May, 1911, he directed the Portuguese clergy not to accept pensions from the Government, and when the revolution with its attendant persecution broke out he replied to the challenge by making the Patriarch of Lisbon a cardinal. His Encyclical "Lamentabili" of 1912 denounced the oppression of the Indians of Peru by the rubber merchants of that country and after a special agent had been sent to investigate, he establshed a mission for the Indians which he put in the hands of the Friars Minor. His abolition of the numberless inefficient seminaries in Italy by establishing regional centres had been carried out with extreme vigor from the beginning of his pontificate even to the extent of deposing unwilling bishops. By the year 1913 the great work was in large part achieved. His political action in Italy was such that in the early part of his reign he had induced 228 deputies to refrain from legislation hostile to the Church and especially to vote down the divorce bill. In 1914 he forbade the transference of cardinals from one see to another, reformed the financial methods of the various Congregations, sent back to their dioceses a large number of clerics who were spending an idle existence in Rome, and redistricted all the parishes of the city. Pius X was stricken with serious illness the early part of 1913, but he rallied. In the following year he began to show signs of fatigue. He had an attack of bronchitis on 19 August, 1914, which was alarming; and on the following day he breathed his last.

Pius XI, Pope (Achille Ratti), b. May 30, 1857, at Desio, a town of about 8000 inhabitants northwest of Milan. He was the son of a silk weaver and the third of a family of six. He was taught as a child by a devoted old priest named Volonteri, who taught class in his own house for forty-three years. To Achille he gave intensive training and sent him well equipped to the Milan Seminary, where he spent three years, going thence to the Gregorian University in Rome. In 1882 he was teaching theology and sacred eloquence at Milan, and in 1888 was chosen as one of the College of Doctors of the Ambrosian Library. There he spent twenty years of his life. In 1907 he was made Chief Librarian, and in 1910 was called to Rome as assistant of Father Ehrle, S. J., in the Library of the Vatican, and was appointed Librarian when Father Ehrle resigned that office, in 1914, without, however, breaking his connection with the Library at Milan. His position in both places was very difficult, for racial hatred was acute at that time between Germans and Italians and the anti-clerical fury was intense, but his admirable tact smoothed away every obstacle. In 1918 he was sent as Apostolic Visitor to Poland, although he had no previous experience in diplomacy, except what he had gathered during school visits to Vienna in 1891 and to Paris in 1893 with Mgr. Radini Tedeschi. His Polish assignment coincided with the composition of the Brest-Litovsk Treaty by the Germans, who were in occupation of Poland at that time, and had placed Warsaw under the control of a council of regents whom the Poles regarded as instruments of German domination. He was in Poland practically throughout the period of its political resurrection, and his duties brought him into relation with the former Russian provinces along the eastern Polish frontier. He had to establish new dioceses where German bishops in Poland had resigned, and others in those parts which had formerly belonged to Russia. Immediately after the Armistice of 1918 he had to deal with the

question of the status of church properties in both sections. To solve it he created a commission of bishops which was recognized by the Polish Government, and at the same time he succeeded in obtaining from the Polish Constitutent Assembly a resolution that no law would be enacted about the properties without consulting the Holy See. On 6 June, 1919, since Poland had become an independent nation, Mgr. Ratti was made Papal Nuncio.

His work in these trying circumstances brought into evidence his firmness, courage and evenness of temper. His courage was especially shown at the time of the Bolshevist invasion in July, 1920. Most of the officials fled; he remained at his post. Later he was appointed High Ecclesiastical Commissioner for the plebiscite in Upper Silesia; an appointment which met with the approval of the Polish, German and Interallied Commissioners. While serving on the Commission he was active in securing the liberation of the prisoners detained in their homes by the Bolsheviki, and also in releasing such distinguished personages as the Archbishop of Mohileff and the Bishop of Minsk. He was distributing food meantime among the Russian and Polish children, being provided with money for this purpose by the Pope.

His success at this post was rewarded by his promotion to the Archbishopric of Lepanto and he was consecrated on 28 October, 1919, in the Cathedral of Warsaw, in the presence of the officials of the Polish Government, the members of the Constitutent Assembly and the episcopacy of Poland. On 13 June, 1921, he was made Archbishop of Milan and created cardinal. Even the anticlericals and Socialists of Milan were jubilant over his appointment, notwithstanding that it was he who had changed Musioli Facismo from an extreme Socialist into a patriot and supporter of the House of Savoy. He was elected Pope on 6 February, 1922, and his accession hailed with an almost universal acclaim.

Plasencia, Diocese of (Placentina; cf. C. E., XII—157d), in the Province of Caceres, Spain, suffragan of Toledo. The present bishop is Rt. Rev. Angelo Regueras y Lopez, b. 1870, elected 26 March, 1915, consecrated 14 September following. The area of the diocese is 4110 square miles and the Catholic population is 300,000. There are 174 parishes divided into 15 archipresbyterates, 322 priests, 175 churches, 147 chapels, 37 convents with 49 members of religious orders of men and 355 Sisters.

Plater, Charles Dominic, author, b. at Mootlake, England, in 1875; d. at Malta on 21 January, 1921. After finishing his studies at Stonyhurst, he became a Jesuit 7 Sept., 1894, and during his scholasticate went to Oxford where he received a degree of M.A. in 1907, giving much of his time at this period of his life to the study of industrial economics. After his ordination he was made professor of Psychology at St. Mary's Hall, and in 1916, he was sent as rector to the Jesuit House at Oxford, Campion Hall. There he set to work again at his economics, but his health gave way and he was sent to Ireland and then to Malta to recuperate. In the latter place he began to give lectures on his favorite topic, but overtaxed his strength and died there.

Plenary Councils.—Under the Code a plenary council is convoked and presided over by the papal legate under the Pope's orders. It is to be attended by the archbishops, residential bishops, who, however, may send their coadjutors or auxiliaries to represent them, by Apostolic administrators of dioceses, abbots or prelates nullius, vicars Apostolic, prefects Apostolic and vicars capitular, all of whom have a deliberative vote; titular bishops residing within the territory may be called by the papal legate, in accordance with his instructions, and are to have a deliberative vote, unless the contrary was expressly provided when they were summoned to attend. Those having a deliberative vote must, if they are prevented from attending, send a deputy who, as such, has only a consultive vote.

Codex juris canonici, can. 282.

Plock or Plotsk, Diocese of, Plocensis (cf. C. E., XII—166d), in Poland, dependent of Warsaw. Rt. Rev. Anthony Nowowiejski, b. at Lubien, diocese of Sandomierz, 11 February, 1858, ordained 10 July, 1881, was elected bishop of Plock 12 June, 1908, and consecrated at Petrograd 6 December following by Bishop Wnukoski, his predecessor, who was promoted. Rt. Rev. Adolph Peter Szelazek, b. at Stoczek, diocese of Podlachie, 1 July, 1865, ordained in 1888, was elected titular bishop of Barca and auxiliary to Plock 29 July, 1918.

From 1915 to 1918 the diocese was occupied by the German army, and in 1920 it was laid waste by the invading Bolsheviki; four priests were butchered and many suffered great indignities and even torture. Twelve priests served as chaplains in the Polish army during this fighting. The laymen of the diocese serving in the army fought with great valor, especially in opposing the Bolsheviki. Charitable organizations were formed for the care of the sick and wounded, the destitute and the orphaned. The two-hundredth anniversary of the founding of the diocesan seminary was celebrated in 1910 and with apostolic concurrence the graduate alumni were awarded the academic degree of Doctor of Theology with certain reservations. Among the recently deceased of note are: Rev. Alexander Zaremba, cathedral canon, domestic prelate, professor of Holy Scripture in the diocesan seminary, editor of the periodical "Encyklopedia Koscrelna," died in 1907, aged 50 years; Rev. Casimir Welonski, cathedral prelate, rector of the diocesan seminary, afterwards became Fr. Justinus, prior-general of the order of Piarists in Czestochowa, died in 1915, aged 82 years; Rev. Brenislaus Marjanski, canon professor at the seminary, contributor to and editor of the weekly "Mazar," died in 1912, aged 49 years; Rev. Anthony Brylusynski, domestic prelate, professor at the seminary, pastor, popular author, died in 1912, aged 70 years; Rev. Adam Maciejowski, professor at the seminary, gifted orator and author, died in 1919, aged 45.

The diocese is divided into 12 deaneries and has a Catholic population of 824,331 Poles attended by 375 secular and 3 regular priests and 1 lay brother. There are 252 parishes and churches with 54 dependent churches; 1 monastery for men and 1 for women; 1 convent for men and 8 for women; 1 seminary, and 1 lyceum erected in 1915 for students of philosophy and theology with a combined total of 18 professors and 118 students; 27 normal schools with 280 teachers and 10,000 students; 5 elementary schools with 35 teachers and 600 pupils; 5 industrial schools with 25 teachers and 700 students; 5 homes; 6 asylums; 8 orphanages; 6 hospitals; 3 refuges; 10 settlement houses; 25 day nurseries. The Government contributes as best it can to the support of the normal schools conducted in the Polish language, which have been recently opened in various cities and towns of the diocese. The clergy have an association for spiritual welfare called "Unio Apostolica," and one for intellectual advancement, "Unitas Plocka." In almost every parish there are one or more religious associations for the laity. One Catholic daily called "Kurjer Plocki," 1 weekly, and 3 periodicals are published.

Plunket, Oliver, Blessed. See Oliver Plunket, Blessed.

Plunkett, Joseph Mary, Irish poet and patriot, b. in Dublin, 1887; d. there 1916, the son of Count and Countess Plunkett, belonging to a Catholic branch of the family whose name was in Irish history for six hundred years. He was educated at the Catholic University School, Belvidere College, and spent two years studying philosophy at Stonyhurst. He kept up Scholastic Philosophy and was much influenced by the study of mystical contemplation. On account of ill health he was forced to lead a life of inactivity and spent his winters abroad. He studied Irish under Thomas MacDonagh and with him took over the "Irish Review." He was the friend of MacDonagh, Pearse and Casement and a partner in the foundation of an Irish theatre in 1914. In spite of his ill health, he had remarkable power of will and was a Spartan type, contemptuous of sentimentality. His first published work was "The Circle and the Sword," a book of verse. Plunkett was a militant mystic. His poems were few, yet they are of purest beauty and lovely simplicity and like the name of his first book his symbols were the eternal circle and the destroying sword. The intensity of his love of God and man and Ireland shone from the man himself, and the works he has left us, although few, are immortal. At the age of twenty-nine he died, as he had said to the priest who gave him the last rites of the Church, "for the glory of God and the honor of Ireland." For the history of the Easter Rebellion in which Plunkett died, see Pearse.

McBrien in *Studies* (December, 1916); Colum, *Introduction* to *Poems of the Irish Revolutionary Brotherhood* (Boston, 1916).

Samuel Fowle Telfair, Jr.

Plymouth, Diocese of (Plymuthensis, Plymuthæ; cf. C. E., XII—171b), in England, forms part of the Province of Birmingham. At the present time (1921) the diocese is under the administration of the Rt. Rev. John Keily, D.D., who was appointed to this See upon the resignation of Bishop Graham, due to the infirmity of age in 1910. Bishop Keily was born in Limerick, Ireland, on 23 June, 1854, and was ordained priest in Plymouth in 1877, after which he was made chancellor of the cathedral. He received his appointment as bishop on 21 April, 1911, and was consecrated on 13 June, by Cardinal Bourne, assisted by Bishop Barton of Clifton, and Bishop Keating of Northampton, now Archbishop of Liverpool.

The National Catholic Congress of 1913 was held in Plymouth and with the exception of two members, was atteneded by all the hierachy, the town representatives and the headquarters staff of the army and navy. During the World War heavy responsibilities were thrown upon the clergy of this diocese by the number and size of the hospitals and the influx of the wounded of all nationalities. Since the ending of the war, in spite of financial difficulties and heavy taxation, much has been done in the way of reconstruction in the diocese. The advance of religion has been noticeable among the Catholics and the public street preaching by the Catholic Evidence Guild (q. v.) has had a marked effect in conversions. A monthly periodical "The Diocesan Record," is now published.

By the census of 1921 the diocese has a Catholic population of 16,898 and includes: 96 churches, chapels and mission stations; 76 secular priests and 48 regular (Benedictines, Canons Regular of Lateran, Cistercians and Marists); 42 convents; 23 public elementary schools receiving Government grants and 11 which do not receive grants; 2 other schools for boys and 17 for girls; the total number of children in these schools is 3586. Among the charitable institutions are: 1 hospital, 5 residential institutions for poor children, orphanages, poor law, industrial or reformatory schools, and 1 refuge. In 1919, there were 238 conversions of Protestants.

Plymouth Brethren (cf. C. E., XII—172a).—This denomination is split in the United States into six sects which for convenience will be designated by numbers, since it is impossible to find a distinctive name for each.

I. This sect claims to follow more closely the teachings of the founders and hence is sometimes referred to as the "Exclusives." Membership (1916), 3896.

II. This sect comprises those who are known as the "Open Brethren." It split from the parent body in 1848. Membership (1916) 5928.

III. This branch "represents the extreme high-church principle of Brethrenism . . . . that absolute power of a judicial kind has been delegated by Christ to the Christian assembly" (Religious Bodies, 1916, pt. II, p. 173). Membership (1916), 476.

IV. This branch broke away from the others in 1890, owing to a controversy in regard to the subject of eternal life. They are more numerous in the British Empire than in the United States. Membership (United States, 1916), 1389.

V. This branch split from No. III on a question of discipline. It first appears in the United States religious bodies reports in 1916. Membership, 1820.

VI. In 1906 a disagreement on questions of church order in branch No. IV. in England, caused a split in the United States also. Membership (United States, 1916), 208.

In 1921, all branches reported 470 churches and 13,717 members in the United States.

Religious Bodies, 1906 (Washington, D. C., 1909); *Religious Bodies, 1916* (Washington, D. C., 1919); *Year Book of the Churches, 1920* (New York, 1920).

N. A. Weber.

Podlasie, Diocese of (Janow, Podlachiensis; cf. C. E., IX—403, s. v. Lublin), in the palatinate or *województwo* of Lublin, in Poland, suffragan of Warsaw, restored by Benedict XV in 1918. The diocese of Podlasie was erected on 2 July, 1818, by the separation of 118 parishes from the dioceses of Poznan, Plock, Kraków, Luck, and Chelm, the city of Janów on the river Krzywula in the *województwo* of Brzesc being the episcopal see. In 1428 Witold the Great Duke of Litwa (Lithuania) erected a villa at Porchów which he donated later with its parish church to the cathedral of Luck. Bishop Joszowicz in 1465 developed the villa into a town changing its name to Janów. In 1657 Janów was destroyed by the Swedes. Subsequently Paul Algimutowicz, Duke of Orsza and Bishop of Luck, rebuilt the ruined church which in 1741 was made a collegiate church and in 1818 became a cathedral. Pius IX enriched it with the relics of St. Victor martyr, which were solemnly deposited there on 11 June, 1859. The first bishop of this diocese, Felix Lucas de Lewino Lewinski, ruled from 1819 till his death on 5 April, 1825. He was succeeded by Joannes Marcellus de Gutkowo Gutkowski, who ruled from 1826 till his deportation by the Russians in 1846 to the province of Witebsk, the diocese being administed during his absence by Bartholomaeus Radziszewski, a canon of Janów, as vicar-general. Bishop Gutkowski died in exile in Lwów in 1855. The third bishop, Benjaminus Petrus Paulus Szymanski, previously Commissary of the Warsaw province of the Capuchins was preconized in 1856, and took possession of the cathedral in 1857, ruling the church of Podlasie until 22 May, 1867, when the diocese was suppressed by the Russians to facilitate the spread of their Schismatic church, and united to Lublin, the bishop being

deported to Loniza, where he died on 15 January following. From that date until 1918 the diocese has been ruled by the Bishop of Lublin as administrator Apostolic. When the Russian schismatics were thus for over forty years endeavoring to crush out Catholicism, they confiscated many Catholic churches, suppressed parishes, and forbade the building of new or the repairing of old churches. For instance, in the civil district of Biala, between 1874 and 1900, out of eleven parishes, churches, ten were suppressed and one was allowed to be built in Juczna, where the Schismatics had confiscated the magnificent church of Our Lady of Kodén. In 1905, when the persecution was relaxed, almost 200,000 of the Greek Schismatics returned to the true fold, some new churches being built and a few of the suppressed parishes revived.

When Russia fell in the European War, the Schismatics took to flight, and on the restoration of Poland, hope sprang up again in the hearts of the faithful. The diocese was restored and Mgr. Henry Przezdziecki, formerly vicar general of Warsaw, was elected bishop of Podlasie 24 September, 1918, succeeding Bishop Szymanski, who had died in 1868. He was born on 17 February, 1873; ordained on 22 December, 1895, preconized on 24 September, 1918, and consecrated at Warsaw on 17 November, 1918. At present he resides at Siedlce, where the diocesan curia is located. The ecclesiastical court, however, is being held at Luków, until proper quarters have been prepared at Siedlce. The diocesan seminary of Benedict XV in Janów was restored on 8 October, 1919, and has 7 professors and 50 seminarians, of whom 19 are studying theology and 31 philosophy; in addition 2 seminarians are studying at the Warsaw University and 3 at the University of Lublin. The cathedral chapter comprises 4 prelates or dignities and 8 canons. At present the first dignity or dean is Mgr. Ceslaus Sokotowski, coadjutor to Mgr. Przezdziecki, and titular Bishop of Pentacomia. He was born at Warsaw on 9 July, 1877, and nominated to his titular see on 4 October, 1919. He is also rector of the seminary and vicar general of the diocese. The progress of the Church during the last three years may be seen in the increase of the number of parish churches to 174, with 291 churches and chapels. There is a shortage of priests, however, for though there are 225 they are insufficient to cope with all the work of the diocese with its 644,318 Catholics. They are assisted by 3 Pauline Fathers, 1 priest of the Immaculate Conception, 3 Salesians (2 priests) and 3 Resurrectionists. There are 19 Sisters of the Immaculate Conception with 1 house, 8 Franciscan Sisters of the Family of Mary, 2 houses; 3 Felician Sisters (Franciscan Tertiaries of St. Felix), 1 house; 6 Little Servants of the Most Sacred Heart of Jesus, 1 orphanage and 1 hospital, 19 Vincentian Sisters of Charity, 4 hospitals, 1 orphanage; in all there are in the diocese 3 homes for the aged and destitute; 5 orphanages; 5 day nurseries; and 7 infirmaries. The diocese has clerical co-operative associations called "Unitis Viribus" in Siedlce; and a diocesan bulletin or review, "Wiadomośc Diecezalne Podlaskie."

Poggio Mirteto, Diocese of (Mandelensis; cf. C. E., XII—178c), in Central Italy, dependent directly on the Holy See. The present bishop is Rt. Rev. Luigi Ferretti, b. 1862, elected 1917, consecrated 1918, succeeding Bishop Nirra, deceased. The Catholic population is 35,000. There are: 36 parishes, 45 secular priests, 8 regular priests, 12 seminarians, 5 Brothers, 40 Sisters, 113 churches and chapels.

Pohle, Joseph, theologian, b. at Niederspay, near Coblentz, Germany, on 19 March, 1852; d. at Breslau, on 21 February, 1911. He studied at Trier, graduating in 1871 and the following year proceeded to the Gregorian University at Rome, where he won doctorates in philosophy and theology, and studied astronomy under Father Secchi, whose life he wrote in later days. He was ordained in 1887, and subsequently taught theology at Baar in Switzerland, and Leeds, England; and philosophy at Fulda, 1886–89, in which year he was called to the chair of apologetics in the Catholic University of America, which he filled with distinction for five years, when he resigned and returning to Germany occupied the chair of dogmatic theology in Münster, Westphalia. Three years later he was called to the same post in the University of Breslau, where in 1915–1916 he served as *rector magnificus*. In 1913 he had been made a domestic prelate of the Pope. Pohle's writings are highly esteemed for their depth of thought and accuracy of doctrines. His *chef d'œuvre* is a "Lehrbuch der Dogmatik," the fruit of his lectures on dogmatic theology, which was translated into English (12 Vols.) by Dr. Arthur Preuss of St. Louis, editor of the "Catholic Fortnightly Review" (St. Louis). Among his other works are a biography of Angelo Secchi (2nd ed., 1904); two theological monographs: "De providentia divino" and "De conceptu creationis divinæ"; a popular introduction to astronomy, "Die Stemenwelten und ihre Bewohner" (6th ed., 1910). In addition he was for several years editor of the "Philosophisches Jahrbuch" of the Görres Society, and contributed numerous articles to the "Kirchenlexikon," the "Kirchliches Handlexikon," the Catholic Encyclopedia, the "Historich politischer Blatter," and other reviews.

Poitiers, Diocese of (Pictavensis; cf. C. E. XII—178d), in the department of Vienne, France, suffragan of Bordeaux. In 1918 Mgr. Humbrecht, Bishop of Poitiers, was promoted to the Archdiocese of Besançon, and was succeeded in Poitiers by Mgr. de Durfort, actual bishop. Born at Montfermeil, diocese of Versailles, 12 July, 1863, he was ordained in 1887, made prelate of the Holy See in 1899, and Piothonotary Apostolic five years later. In February, 1911, he was appointed Bishop of Langres and consecrated the following May, remaining there until he was transferred to his present see. Mgr. Humbrecht became Bishop of Poitiers in 1911, succeeding Mgr. Pelge who died 31 May of that year. On 1 March, 1912, the Cathedral of Poitiers was made a basilica. An important event in the diocese was the centenary celebration of the birth of Cardinal Pie, 1915. During the World War 280 priests and 130 seminarians from the diocese of Poitiers were mobilized, 13 of the former and 34 of the latter died, two received the *Médaille Militaire*, 73 the *Croix de Guerre*, and 2 were proposed for the Legion of Honor.

The diocese comprises the departments of Vienne, in which there were 332,376 Catholics in 1920 (Poitiers, 41,292), and Deux-Sèvres, in which there were 337,627. In the same year the diocese counted 69 parishes, 574 succursals and 97 vicarages formerly supported by the State.

Poland (cf. C. E., XII—181c), Republic of, an independent state since 9 November, 1918. In 1914 at the beginning of the World War, the Poles were promised independece by the Russian Grand Duke Nicholas, Commander-in-Chief of the Russian armies. Similar promises were made several times during the course of the war by the Central Powers, the rulers of which even went so far, in 1916, as to sign a decree to that effect, and to notify the Holy

See that their intention was to form the Polish provinces occupied by them into an independent State. The Poles placed no confidence in their promises, and Polish soldiers found themselves fighting in enemy camps with one aim, the reconstruction of the dismembered kingdom. General Pilsudski, with his "Polish legions," crossed the border of Russian Poland 5 August, 1914, in an effort to loosen Russia's grip on that territory. The following year the central Powers succeeded in driving out the Russians and on 5 August, 1915, the German army entered the City of Warsaw under the command of Prince Leopold of Bavaria. The German occupation lasted for three years, during which time they carried away from Warsaw and the provinces many valuable objects from public and private buildings, requisitioning not only the copper roofs and church bells, but even the door handles, emptying the city of all the supplies left by the Russians, and devastating the forests of the country. The Germans at first established the Citizens' Central Committee for the government of Poland, then the so-called Temporary Council of State (1917), and finally the Regency Council composed of Prince Lubomirski, M. Ostrowski and Archbishop Kapowski of Warsaw. It was aided by a Council of State and a Council of Ministers, but had very little legislative or administrative power. The Polish Legions which refused the oath of fidelity to the Kaiser as commander-in-chief of the armies of the Central Powers, were disbanded and interned and General Pilsudski was arrested 22 July, 1917, and transferred to Madgeburg. The Polish Secret Military Organization covering all Poland with its network was formed at this time.

The Treaty of Brest-Litovsk (15 December, 1917–3 March, 1918), between Germany and the Bolshevists, by the terms of which Poland found herself despoiled of her former territories for the recovery of which she had been fighting side by side with the Central Powers, brought about a clash. Influenced also by the Russian revolution (March, 1917), the entrance of the United States into the World War (April, 1917), and the proposal of a free, united and independent Poland with access to the sea made by President Wilson, and his famous fourteen points, Poland joined the Allies. The most powerful factor in this decision was Ignace Paderewski, who demanded the repudiation of Germany and Austria and whose reputation and personality won for the cause of Poland the sympathy of America and the allied countries. Under his influence a Polish army was formed in France and the United States and the National Polish Committee in Paris was recognzied, 18 October, 1917, as the only legitimate government of Poland. In General Foch's great offensive many Polish soldiers fought with heroism. The Armistice signed by Germany, 11 November, 1918, opened a new era for Poland, an independent republic was proclaimed and a government formed under the control of the Moderate Socialists. General Pilsudski, freed by German revolutionists, returned to Warsaw and was given supreme military authority. The German General Beseler fled, and the German troops in Poland were disarmed and expelled by the Polish Secret Military Organization. The Polish Republic was proclaimed and a temporary government elected 14 November, with Pilsudski as first President, until a Diet should establish a regular Government. Paderewski was sent to Warsaw where he was enthusiastically greeted by the people and 15 January, 1919, he formed a new Cabinet in which he was Prime Minister. The following message was sent to Paderewski from Paris at the direction of President Wilson: "The President of the United States directs me to extend to you as Prime Minister and Secretary of Foreign Affairs of the Provisional Polish Government, his sincere wishes for your success in the high office which you have assumed, and his earnest hope that the government of which you are a part will bring prosperity to the Republic of Poland. It is my privilege to extend to you at this time my personal greetings and officially assure you that it will be a source of gratification to enter into official relations with you at the earliest opportunity, and to render to your country such aid as is possible at this time, as it enters upon a new cycle of independent life, which will be in due accord with that spirit of friendliness which has in the past animated the American people in their relations with your countrymen."

Paderewski's cabinet resigned 13 December, 1919, and he was sent to France as diplomatic representative from Poland to the League of Nations. In January, 1921, he resigned and returned to the United States, having earned the undying gratitude of his countrymen and given signal proof of his love for Poland. During his term of office the Polish Constitutional Diet was formed, which unanimously confirmed General Pilsudski as president (20 February, 1919), and reaffirmed Poland's alliance with the Allied Powers. By the treaty of Versailles, signed by Dmowski and Paderewski, the Polish National Committee in Paris was dissolved and the independence of Poland formally recognized by the Allies. On 31 July the treaty was ratified by the Polish Diet. A new constitution was drawn up by the Diet and solemnly adopted 17 March, 1921, when a solemn *Te Deum* was chanted in the cathedral of Warsaw. All the legislative power in the republic is vested in the National Assembly, which is composed of the Diet (*Sejin*) and the Senate. The executive power is exercised by a President and a Cabinet of Ministers, the former elected every seven years. The Diet dissolves by its own vote. Religious freedom is granted to all loyal citizens, and the Catholic Church as the church of the majority, takes first place in the State among the other creeds equal before the law. The relations between Church and State are to be regulated by a special concordat to be ratified by the Diet. The more important political parties in the Constitutional Diet are: the Polish People's Party (84 members), the National People's Union of Diet (79 members), the National People's Union (42 members), the Polish Socialist Party (33 members) the Christian National Worker's Club (28 members), the National People's Christian Party (22 members) the National Worker's Circle (25 members). The total number of members in the Diet is 412; at present (1922) the liberal and moderate Socialist element is stronger than the Catholic element.

Poland was invaded in 1920 by the Russian Bolshevists, who, after initial victories that seemed to threaten the fall of Warsaw, were finally defeated, with a loss of 30,000 prisoners and 90,000 casualties; the Poles were the first of their enemies to be victorious over Soviet Russia. A preliminary peace treaty was signed at Riga, 12 October, 1920, and ratified 18 March, 1921.

Religion.—As a national consequence of the religious freedom granted by Poland in 1919 many religious communities expelled from Russian Poland have returned and several new congregations have made foundations there. There are now in the country, Communities of Men: (1) Capuchin Fathers, Warsaw, Nowe Miasto, 18; (2) Redemptorist Fathers, Warsaw, 8; (3) Marian Fathers, Bielany, Warsaw, 18; (4) Jesuit Fathers, Warsaw, 7; (5) Vincentian Fathers, Warsaw, 15; (6) Franciscan Fathers (Conventuals), 5; (7) Salesian Fathers, Warsaw, Praga, 13; (8) Resurrectionist Fathers, Warsaw, etc., 9; (9) Brother Albert's Brothers, Warsaw, Praga, 6. Communities of Women: (1) Sisters of Perpetual Adoration, Sakramentki; (2) Sisters of St.

Mary of Visitation, Wizytki; (3) Sisters of Holy Family of Nazareth, Nazaretanki; (4) Sisters of St. Felix a Cantalicio, Felicyanki; (5) Sisters of Resurrection, Tmartwychwstanvki; (6) Sisters of Immaculate Conception, Niepokalanvis; (7) Sisters of St. Mary's Servants (Scovulae), Sluzscniczvis; (8) Sisters of St. Mary's Family, Rodzina Maryi; (9) Sisters of St. Mary a Misericordia, Serafitki; (10) Sisters of Brother Albert, Albertynki. In general: regular priests, 56; nuns, 30; religious sisters, 28, and many Sisters of Charity especially of St. Vincent de Paul. Hospitals, asylums and other humanitarian institutions number 38; 15 of which are under the care of Sisters of Charity. There are also several hidden Congregations of Men and Women, with their rules approved by Rome; they were especially needed when Poland was under Russian government and similar religious institutions were by law either prohibited, persecuted or totally suppressed. They dress like the seculars, and are working in the city, in provinces and villages, exercising their beneficial influence and apostleship. Several hidden missionaries, especially Jesuit Fathers, worked among the Uniates.

The general meetings of the Polish episcopate are productive of much good for the Church. Through them unity of action, the organization of the new and restored dioceses and a general strengthening of the Catholic movement are effected. They are always held under the guidance of the Papal Nuncio. The first was held in Warsaw, 11 March, 1917, because of the hundred years' jubilee of the Archdiocese, Poland being yet under German occupation. The second in Warsaw, 10 December, 1918, and the third, 20 January, 1919, before the elections to the Constitutional Diet, when a general episcopal letter to the nation and Polish people was issued. The fourth in Warsaw, because of different social, ecclesiastical and educational questions, 13 March, 1919. The fifth in Gniezno, 27 August, 1919, at the tomb of St. Wojciech, Archbishop and Martyr, in thanksgiving to God for the restitution of a united and independent Poland, and asking the benediction of the Almighty that it may prosper as it did at the time of St. Wojciech. The sixth was held at Warsaw at the consecration of Mgr. Ratti. The seventh on 10 January, 1920, on the occasion of the return of the newly-created Cardinals to Poland and the bringing of the symbolical St. Josaphat's Candle. The eighth was held at Oxenstochowa, at the shrine of Our Lady and Queen of Poland, in the very heart of Catholic Poland. The national vows were renewed, their fulfillment promised and Holy Virgin again proclaimed as Queen of Poland, and asked to save Poland from the Bolsheviki, as she has saved the nation in similar danger in 1655. The meeting in Cracow, 28 May–3 June, 1921, at the tomb of St. Stanislaw, Bishop and Martyr, ended with the solemn and public consecration of the whole Polish nation to the Most Sacred Heart of Jesus, read in public procession by Mgr. Dalbor, Primate of Poland.

After the resurrection of Poland two new dioceses were erected as suffragans to the Metropolitan See of Warsaw, one in Podlachia with its episcopal residence at Siedlce, which was formerly suppressed by the Russian Government, the second formed from the Archdiocese of Warsaw and comprising the industrial districts of Poland. Its episcopal residence is in Lodz. The proposed erection of a theological faculty at the University of Warsaw will have an immense influence on the education of the clergy of the archdiocese.

In fulfillment of a promise made 3 May, 1791, just before the partition of Poland and in thanksgiving for the restoration of liberty and unity, the Diet voted to erect a church in Warsaw in honor of Divine Providence. In December, 1921, the first Polish Missionary Congress of Clergy was held in Warsaw, and a Missionary Union of Clergy formed to increase the missionary spirit in Poland. In April, 1918, Mgr. Ratti, since elevated to the papacy, was sent by Pope Benedict XV as Apostolic Visitor to Poland, which was then nominally free but under German occupation. After the republic was proclaimed, an Apostolic Nunciature of the second class was erected in Poland, with Mgr. Ratti as Nuncio. He was appointed titular archbishop of Lepanto 3 July, 1919, and was consecrated in the cathedral of Warsaw the following October in the presence of the Primate and many of the bishops of Poland, President Pilsudski, Premier Paderewski and other civil representatives. In 1921 Mgr. Ratti was made Archbishop of Milan and was succeeded as Nuncio by Mgr. Laurenti Lauri, titular archbishop of Ephesus, who was formerly nuncio to Peru. M. Wladislas Skrzynski is the Minister Plenipotentiary and Envoy Extraordinary of Poland to the Holy See, having presented his letters of credit 15 October, 1921. The newly-created Polish cardinals Card. Dalbor, Primate of Poland and Card. Kakowski, Archbishop of Warsaw, created 15 December, 1919, brought with them from Rome the symbolical candle of St. Josaphat. On the day of the canonization of St. Josaphat, 27 June, 1867, Pius IX returned to the alumni of the Polish College in Rome, the beeswax candle given him in accordance with a long-established custom, telling them to preserve it in the college until they could light it in a free and independent Poland. At the public allocution to the new Cardinals, Benedict XV expressed his conviction that the time had now come for the fulfillment of the will of his predecessor, and the candle was solemnly given to the Cardinals by the rector of the Polish College. With great ceremony it was placed in the cathedral of Warsaw and during the Pontifical Mass, President Pilsudski was invested to light it. The sermon on this occasion was preached by Mgr. Pelczar, who had witnessed the ceremony on the canonization of St. Josaphat.

Religious freedom also brought to Poland many non-Catholic creeds and sects. There are now in Warsaw Methodists, Quakers, Baptists, Bible Students and various societies from North America, notably the Y. M. C. A. and the Y. W. C. A., which at first under humanitarian pretenses and then openly spread their heretical doctrines. They meet with temporary success owing to the high purchasing power of foreign money, and are helped by the native Protestants and Jews. There are some native independent churches, such as the Marianites, but they have few adherents.

Amongst the Polish religious and clergy recently deceased was Brother Albert (Adam Chnnwelowski), former artist, who devoted his life to work amongst the most wretched and destitute. He founded a congregation known as Brother Albert's Brothers and Sisters, and died a holy death in Cracow, 25 December, 1915. Rev. I. Radziszewski, d. 22 February, 1922, was founder and rector of the Catholic University at Lublin, which is under the care of the Polish episcopate and of great benefit to Catholic youth. During the Bolshevist invasion Father Skorupka, twenty-seven years old, chaplain of the Eighth Division of Infantry, was killed as he rallied his regiment under terrific machine gun-fire, to attack the enemy, in the decisive battle of the invasion. His heroism was officially recognized by the General Staff.

Policastro, Diocese of (Policastrensis; cf., C. E., XII—212b), in the Province of Catanzaro, Southern Italy, suffragan of Salerno. The present bishop is Rt. Rev. Giovanni Vescia, b. 1848, elected 1899. The Catholic population of the diocese is

64,000. There are: 38 parishes, 195 secular priests, 9 regular priests, 234 churches and chapels.

Polsi, Santa Maria di, an abbey in the Diocese of Gerace, Italy, erected into an abbey nullius 8 April, 1920.

Pondicherry, Archdiocese of (Pondicheriana or Pudicheriana; cf. C. E., XII—228d), in India, has a total Catholic population of 143,450, of whom, 1000 are Europeans, 1200 Anglo-French Indians and 142,000 Indians; 25,760 of these Catholics are in the French territory of the diocese. The present archbishop, Most Rev. Elias Jean Joseph Morel, has filled the See since 1909. He was born at Bellefontaine, diocese of St. Claude in 1862, and entered the Seminary of the Foreign Missions in 1884. After his ordination he was sent to Pondicherry, where he became rector of the college of Cuddalore and in 1904, vicar general. He was appointed bishop 11 May, 1909, and consecrated 21 September of the same year. Within recent years the diocese has lost three most zealous workers by the deaths of Rev. Father Darras (1916), the apostle of the North Arcot district, where he had baptized about 2500 heathens, Rev. Father Mette (1917), author of several catechisms and founder of a training school for catechists, and Rev. Father Drouhin (1918), a great promoter of primary education and religious doctrine in the diocese and the editor of two monthly periodicals. The cyclone which occurred in 1916 in this section, destroyed many buildings throughout the diocese. During the World War twelve of the missionaries went into the service and some of these were made prisoners, but none were seriously wounded and all eventually returned to their missionary labors.

The present (1921) statistics show 58 parishes and missions, 66 churches and 229 chapels, 3 convents for men and 37 for women, 93 secular priests, 65 European and 28 Indian, 21 Brothers of St. Gabriel, 69 European and 268 Indian Sisters and 1 seminary with 22 seminarians, 10 of whom belong to the diocese. The educational institutions include in addition to this seminary, a lower seminary-college at Pondicherry with 998 pupils; a branch school at Tirupapuliyur with 1380 pupils; Montfort European boys' high school at Yercand with 50 pupils; Sacred Heart girls' high school with 48 pupils; a training school for teachers at Findicanam under the Brothers of St. Gabriel; St. Joseph's orphanage and industrial school with 60 pupils; a Government training industrial school and a training school for catechist at Villupuram. In addition to these there are throughout the diocese 113 elementary schools for boys, boarding and day schools for girls under the Sisters of St. Joseph of Cluny, various industrial schools, and schools under the Indian Congregation of the Immaculate Heart of Mary, which was established in 1844 under the rule of the Third Order of St. Francis. The Indian Congregation of St. Louis of Gonzaga which was founded about the middle of the eighteenth century for bringing up non-caste children, has 46 Sisters in charge of 2 orphanages and 6 schools.

The charitable institutions include 21 orphanages for boys and girls with 550 orphans, besides 18 who have been placed in the care of Christian families, 1 refuge for Eurasian women, and 2 homes for the aged, 1 at Pondicherry and 1 at Karikal.

Pontremoli, Diocese of (Apuanensis; cf. C. E., XIII—234b), suffragan of Pisa, Italy. The present bishop is Rt. Rev. Angelo Antonio Fiorini, O. M. Cap., b. 1861, elected 1899. The Catholic population of the diocese is 63,157. There are: 126 parishes, 204 secular priests, 9 regular priests, 75 seminarians, 6 Brothers, 30 Sisters, 361 churches and chapels.

Poona, Diocese of (Punensis; cf. C. E., XII—235d), in India, is a suffragan of Bombay. The second bishop of the diocese, Rt. Rev. Henry Doering, S. J., who had filled the see from 1907, resigned in 1921, and the affairs of the diocese are now administered by an apostolic administrator, at present the Rev. A. Bruder, S. J. The Catholic population is numbered at 20,801 and there are 22 churches and 20 chapels served by 13 Fathers of the Society of Jesus and 22 secular priests, assisted by the Nuns of Jesus and Mary and the Daughters of the Cross. The Ahmednegar mission now has 9068 Christians. Among the educational institutions are: St. Vincent's High School, Poona, with 330 pupils; St. Joseph's convent school, Poona, with 350 pupils under eleven nuns of Jesus and Mary who also conduct the European Orphanage and St. Ann's School with 16 boarders and 36 day scholars; convent school at Igatpuri with 76 pupils and a poor school with 47 children; also a convent school at Panchgani with 142 pupils, both under the Daughters of the Cross; English teaching schools at Bhusaval, Igatpuri, Lanowli, Sholapur, Ahmednegar, Dharwar and Hubli, with a total of 735 pupils. In the Ahmednegar Mission districts there are 86 village schools attended by 1456 children and in the Gadag Mission districts 5 elementary schools with about 300 children.

Poor, Little Sisters of the (cf. C. E., XII—248b).—The mother-house of this congregation is at La Tour St. Joseph, St. Pern, Ille-et-Vilaine, France; there are also novitiates in Italy, Spain, Belgium, the United States, Australia and China. The total number of foundations (1920) is 312, distributed as follows: France and Alsatia, 111; of which 8 are in Paris; Belgium, 14; England and Jersey, 27; Spain and Portugal, 54; Italy, Sicily, and Switzerland, 22; Turkey and Hungary, 2; Asia, 8; Africa, 5; South America, 9; Oceania, 8; United States, 52. The order numbers 6227 members and cares for 45,297 old people.

Poor Brothers of St. Francis Seraphicus (cf. C. E.XII–248d).—The present general superior is Brother Athanasius Wietmann, who was elected in 1901, and during whose term of office the rules of the congregation have been approved by the Holy See (1910). In 1904 the congregation was affiliated to the order of St. Francis. In 1910 St. Josephaus, the juvenile home at Aachen, was moved into a new house. In 1919 a home for mechanic apprentices, who work in the city, was established at Cologne. In 1921 branch houses were opened at Essen, where the Brothers conduct a hostel for boys, and at Aix-la-Chapelle, where they care for abandoned young people. An educational institution, called the *Piusheim*, was opened by the Brothers at Glonn, Bavaria, in 1921. In the same year the Brothers of Cincinnati, Ohio, founded a protectory for boys at Armstrong Springs, Little Rock, Arkansas. The American houses were erected into a province in 1913. In consequence of the war the educational institution at Marienbronn, Province of Posen (now Poland), founded in 1909, and the asylum for homeless children, founded at Herbesthal, Province of Eupen (now Belgium), in 1910, were given up in 1919. At the present time (1921) there are 16 institutions under the care of the Brothers: 12 educational houses, 1 workingman's colony, 1 apprentice home, 2 asylums for the homeless and abandoned. In Europe there are 202 members of the congregation and 59 in America. Sixteen promising members lost their lives during the war.

Poor Child Jesus, Sisters of the (cf. C. E., XII—251).—The first superior general of the congregation was Mother Clara Fey, born 11 April, 1815,

at Aix-la-Chapelle. She started her work 2 February, 1844, in her native town and remained at the head of the congregation till her death, 8 May, 1894. She was followed in office by Mother Innocentia (Elizabeth Brown), b. 13 August, 1840, at Landstuhl, Rheinpfalz, entered the congregation on 12 June, 1855, was elected superior general on 2 July, 1894, died 25 February, 1900. The third superior general is Mother Franziska Chantal (Antonie Happ), b. 12 June, 1854, at Solingen. She entered the congregation 20 December, 1880, was elected superior general 8 May, 1900, and re-elected 2 July, 1906, and 2 July, 1912; the election due 2 July, 1918, was, with special permission of the Holy See, postponed to the same date, 1920. A decree of the Holy See which, according to the new Code of Canon Law, would have rendered a further re-election impossible or invalid, had not yet reached Bishop Schrijnen of Roermond who, according to the rule, presided at the act. The unanimous re-election of Mother Franziska Chantal was thereupon declared valid by the Roman authorities.

A new foundation was made at North Finchley near London in 1908. It now has flourishing day and boarding schools. Further foundations took place in 1912 at Cologne where the Catholic orphanage of the city was confided to the sisters' care; in 1914, at Flagharen, Holland, where a Catholic girls' school was opened. In 1917 a house was founded at Schleiden (Eifel), with a small high school, which is also to serve as a convalescent home for the members of the congregation. Two foundations were added to the three already existing at Cologne: in 1917 a house for lady students and girls in business was opened and in 1918 the Sisters took charge of the orphanage at Cologne-Ehrenfeld, which had been established in a separate house from their own during the Kulturkampf.

At the present time the number of houses is 44. Owing to the extraordinary mortality during the war and the following years (the average number of deaths before the war was 24, from 1915 to 1920 inclusive it increased to 55), the total number of Sisters was 1730 on 1 August, 1921. A considerable number of candidates had to be refused admission on account of overdelicate or ill health. Besides the provincial novitiates at Maastricht and Vienna there were two more erected at Southam near Rugby (1916) for English, and at Borsbeeck near Antwerp (1920), for Belgian and French candidates. Training colleges for teachers are at Maastricht, Dusseldorf, and Vienna, colleges preparing for University examinations at Neu-Dusseldorf and North Finchley. There are high schools at Cologne, Ehrenfeld, Cologne-Kalk, Dusseldorf, Neuss, Godesberg, Bitburg, and Schleiden in Germany; at Maastricht, Roermond-Land, and Swalmen in Holland; at Vienna, Retz, Stadlan in Austrai; at Brussels, Antwerp, Borsbeeck, and Gemmenich in Belgium. There are under the Sisters' care more than 20,000 babies, children, young girls of all classes and students preparing for the University.

The following were the co-foundresses of Mother Clara: Mother Theresia Startz, vicaress (d. 2 September, 1895); Mother Dominica (d. 20 December, 1893); Mother Magdalena, superioress of Southam (d. 2 June, 1902); Sister Aloysius (d. 9 April, 1889); Sister Franziska, directress of the church embroidery work (d. 19 February, 1901). A book by Mother Clara Fey, "Advents-und Weihnachts-betrachtungen," was published at Freiburg in 1921.

Poor Clares (cf. C. E., XII—251c).—The German community of Poor Clares in the United States has convents in Cleveland, Chicago, Rockford, Ill., and Oakland, Cal. The Italian community in the United States has foundations at Omaha, Neb., New Orleans, La.; Evansville, Ind.; Boston, Mass.; Bordentown, N. J.; Philadelphia, Pa.; New York, N. Y.; Philips, Wis.; and Victoria, B. C. According to the census of the Poor Clares, taken in 1921, the following is the present status of the order: Italy, houses 132, members 2022; Corsica, h. 1, m. 27; Palestine, h. 3, m. 54; Prussia, h. 19, m. 237; Bavaria, h. 3, m. 104; Holland, h. 4, m. 75; Belgium, h. 39, m. 1040; Ireland, h. 9, m. 168; England, h. 14, m. 327; France, h. 28, m. 747; Spain, h. 238, m. 4489; Peru, h. 11, m. 198; Columbia, h. 10, m. 150; Ecuador, h. 5, m. 124; Bolivia, h. 3, m. 65; Argentina, h. 1, m. 20; Brazil, h. 5, m. 106; Mexico, h. 1, m. 46; Canada, h. 1, m. 34; United States, h. 12, m. 231; total, h. 581, m. 10945.

Poor Handmaids of Jesus Christ (cf. C. E., XII—254c).—Since 1911, many notable improvements have been made in various institutions conducted by the order. Foremost among these is that of the large addition built to the St. Joseph Hospital in Fort Wayne, Ind. This hospital, the cornerstone of which was laid in 1912, is modern in every detail and is one of the ten standardized institutions of its kind in the State of Indiana. In 1913, at Bishop Alerding's expressed desire, the Mercy Hospital at Gary, Ind. was taken over by the order, and later another hospital was built in New Ulm, Minn. The beautiful property adjoining Lake Gilbraith in Indiana was purchased 18 March, 1917, to serve as the location of the new mother-house, the erection of which is expected to be completed in May, 1922. The second Mother General, Mother M. Amalia, died 24 February, 1916, and was succeeded by the present Mother General, Mother M. Firmata. The Order has 3600 members, of whom 620 are in charge of 44 institutions in the United States. The institutions under the care of the Sisters are hospitals, homes for the aged, orphanages, high schools, parochial schools, and kindergartens. In Gary, Ind., at the request of Fr. DeVille, the Sisters give instructions in religion to children of all nationalities, who are Catholic, but who attend the public schools. Over 1300 pupils, divided into classes according to a systematic plan, attend these instructions. The community is represented in the dioceses of Fort Wayne, Alton, Belleville, Superior, and in the Archdioceses of Chicago and St. Paul.

Popayán, Archdiocese of (Popayanensis; cf. C. E., XII—258c), in Colombia. According to statistics for 1921, there are in the archdiocese 39 parishes, 114 churches, 2 missions in charge of the Redemptorists and Lazarists respectively, 57 secular and 24 regular priests, 2 convents of men, Redemptorists and Carmelites; 4 convents of women, Franciscans of Bethlehem; 13 houses of the Brothers of Charity; 4 houses of Marist Brothers with 80 Brothers, 1 seminary, which gives higher and preparatory courses and has 118 seminarians; 1 university, 5 colleges for boys and five for girls, 1 high school, 1 normal school for boys with 30 students, 1 for girls with 36 students; 327 elementary schools with 274 teachers and 22,500 pupils and 15 industrial schools; 6 hospitals and 3 asylums. All Catholic schools are under supervision of the ecclesiastical authorities; a few are aided by the civil Government. Recent events of importance in the diocese were the celebration of the golden jubilee of the restoration of the seminary by the Lazarists and the separation of part of the territory of the diocese, which was erected into the Prefecture Apostolic of Tierradentra, 13 May, 1921.

Popular Action (Action Populaire).—Among the many organizations dedicated to the purpose of Catholic scocial action, one of the most interesting and most significant is *l'Action Populaire*, founded in France in 1903, by Abbé Leroy, a French priest

who had previously been engaged in work among the poor. His aim was to create a central information bureau, library and publishing agency for French Catholics who interested themselves in social questions. The enterprise was launched modestly, very modestly indeed, because adequate financial support had not yet been secured. A kitchen and a shed, remodelled as offices, served to house the handful of secretaries and editors whom Abbé Leroy had brought together at Reims. Soon, however, the organization expanded. An entire building, the Institut Maintenon, 5 Rue des Trois-Raisinets, Reims, in the shadow of the noble Reims cathedral, was taken over as headquarters. By 1912, the central office had a staff of sixteen editors—ten priests and six laymen—and twenty-seven secretaries, besides a staff of travelling representatives and several hundred collaborators in France and abroad. In ten years, 1903-1912, the Action Populaire distributed about 1,000,000 pamphlets, 150,000 leaflets, and 60,000 volumes of Catholic literature on social problems. It regularly published several series of year-books, manuals and periodicals. Moreover, it rendered valuable service as an information bureau. In its library was a remarkable collection of social and economic treatises and official documents, besides files of some four hundred periodicals. Every year the central office at Reims received thousands of inquiries, and returned thousands of replies dealing with such diverse but useful matters as how to found a mutual aid society, how to start a Catholic trade union, how to organize a co-operative store, where to find authoritative information on the question of social insurance, what kind of a job a young peasant girl should try to obtain when she went to Paris, what books a Catholic should consult on the principles of sociology, what Catholic lecturer could be called upon for a speech on the labor problem, etc. Often the office would send out an expert to help organize a social service institution. As time elapsed the A. P. broadened its activities still further by organizing study courses and conferences, by sending out representatives as itinerant lecturers, and by holding social conventions, sometimes primarily for the clergy, sometimes for workingmen, sometimes for lay social workers. The German invasion of France during the Great War of 1914-1918 made it necessary for the Action Populaire to suspend its activities and to seek new quarters in Paris. At the close of the war, however, the organization resumed its activity and established its offices at 188 Rue de Breinut, Noisy-le-Sec, near Paris.

The Action Populaire is part and parcel of what may be called the Catholic Social Movement. Beginning toward the middle of the nineteenth century with the isolated, almost sporadic, efforts of men like Ozanam, Villeneuve-Bargemont, and Von Ketteler, growing powerfully under the patronage of Leo XIII, spreading rapidly throughout Europe and into the other continents, the Catholic Social Movement has not only awakened in millions of Catholics an active interest in social welfare, but has become so potent a factor in contemporary social questions as to attract the interest of non-Catholics, even of persons bitterly hostile to the Church. It is in the light of this general Catholic awakening to the vital importance of social justice that the true significance of the Action Populaire most clearly appears. When Abbé Leroy put his hand to the plough in 1903, he found the ground already broken by Count Albert de Mun, Henri Lorin, Marquis de la Tour du Pin, and many another courageous pioneers. Already there had sprung up Catholic Workingmen's Clubs, Catholic labor unions, employers' unions, Catholic social study groups, a Young Men's Catholic Association, and other organizations devoted to social reform and welfare work. On these the Action Populaire could draw for support and sympathy; for these it could act as a central bureau and publishing house; to these it could give new inspiration and solidarity. The attitude of the Action Populaire toward social and economic questions was explained by Abbé Desbuquois, the director of the institution, in a series of articles written in 1912. The fundamental principles of Catholic social action, he declared, were to be found in Leo XIII's historic Encyclical "On the Condition of the Working Classes" (*Rerum Novarum*) and other papal letters. It was the duty of Christians, he believed, not merely to give bread to the hungry, homes to the homeless, care to the sick, and alms to the penniless, but also to work for the reform of industry and society on a basis acceptable to Christian morality, and to strive for the prevention, as well as the palliation, of social injustice. The aim should be to create employment bureaus which would minimize the evils of involuntary idleness, to build airy and sanitary dwellings in which the dread plague of tuberculosis would not find easy lodging, to organize industry so that injustice and avarice would not prevail, to Christianize manners and morals, to combat irreligion, intemperance, and vice. This program would require both spiritual influence and temporal reforms, such as the organization of industrial unions or guilds, the enactment of labor laws, and the establishment of welfare institutions. In all such matters, Catholics must remain loyal to the Christian conception of liberty, of human rights and duties, of justice and charity, if the perilous errors of economic *laisser-faire*, Marxism, and Syndicalism are to be avoided.

The value and scope of the services rendered by the Action Populaire as a center for the stimulation of Catholic social work and for the dissemination of Catholic principles as well as of economic and sociological information may best be indicated by a description of its publications. At the outset, the Action Populaire began to publish three thirty-page pamphlets or brochures every month, at the popular price of five cents. Each pamphlet was a handy treatise on some such question as old-age pensions, labor unions, strikes, co-operation, housing problems, employment service, vocational training, child-labor, accident compensation, Socialism, factory inspection and income taxes. Though they were published at a nominal price and written in popular style, these little yellow-covered pamphlets were not, as one might be inclined to suppose, the haphazard results of hasty journalism; they were prepared by eminent economists and sociologists, French and foreign, Catholic and non-Catholic. They attained a surprisingly large circulation and their influence was very wide. Other series were inaugurated from time to time as the need appeared. For example, the growth of Catholic social study clubs led the Action Populaire to issue a series of *Plans et Documents*, comprising documentary and doctrinal material for the use of such clubs. Again, when complaints were heard that the great papal encyclicals and the texts of important social laws were not easily available except for special students, the Action Populaire issued five-cent reprints of such documents, in a series called *Actes Sociaux*. In addition, there were *Feuilles Sociales*, or brief summaries in question-and-answer form, and *Tracts Populaires*, mere leaflets for popular propaganda.

In 1908 the Action Populaire took a further step forward; it began to publish regular periodicals dedevoted to social questions. The first was "La Revue de l'Action Populaire," a diminutive green-covered magazine, published on the tenth of each month and the twentieth of alternate months. Though unpretentious in form, this little review was exceedingly

valuable for its studies of social legislation and its detailed articles on practical social work. A younger magazine, "La Vie Syndicale," was created for the purpose of encouraging Catholic trade-unionism. But the most important of the periodicals was "Le Mouvement Social," a continuation of "L'Association Catholique," which had been founded by Count Albert de Mun's Association of Catholic Workingmen's Clubs in 1876, and had won an international reputation as one of the most informing and best-documented reviews dealing with the labor question. This review was taken over by the Action Populaire in 1909 and edited by Abbé G. Desbuquois and M. Joseph Zamanski. With scholarly leading articles on economic and legislative problems, with bibliographical notes on French and foreign books, with brief summaries of important articles published by French and foreign periodicals, and with news items covering all sorts of social and economic events, "Le Mouvement Social" was invaluable to any serious student of social welfare. Even anticlerical Socialists quoted it.

Only a few words may be said about the annuals and other books published by the Action Populaire. One of the most interesting, as well as the earliest, of these was the "Guide Social," published yearly, beginning in 1904, a volume of several hundred pages giving the latest information, statistics, and bibliography on the various aspects of the social problem—housing, hygiene, trade-unionism, co-operation, labor legislation, etc. This year-book proved so useful that beginning in 1911 a much more pretentious thousand-page annual, "L'Année Sociale Internationale," was issued. This was a truly monumental reference work, a veritable annual encyclopedia for social workers and sociologists. But enough has been said, for this brief article, of the Action Populaire's publications, although many other useful manuals and books have not been mentioned.

The Action Populaire has been fortunate in obtaining not merely the passive approval, but the enthusiastic support, of the higher clergy in France and of the Holy See. Up to 1916, the institution had received commendations from the pope, the papal secretary of state, six cardinals, and seventy-six French bishops and archbishops. In 1912, His Holiness Pius X said, "non solum laudo sed approbo." In 1909, Cardinal Merry del Val, then papal secretary of state, wrote: "What especially pleases the Sovereign Pontiff is to observe by what principles the Action Populaire is inspired. Its frankly Catholic spirit, superior to all party struggles, its entire fidelity to the teachings of the Church, . . . finally, its generous aim of working for the true welfare of the laboring class, which is so worthy of interest, are pledges that it will produce precious and enduring fruits. . . ." Cardinal Luçon, Archbishop of Reims, wrote in 1911: "The orthodoxy of your principles, your Catholic spirit, your scrupulous attention to conformity with the directions of the Holy See, as well as the talent and science of your collaborators, make the Action Populaire, in my opinion, a trustworthy school of social studies, and make its publications the classics, so to speak, of Catholic work."

DESBUQUOIS, *L'Action Populaire, son esprit, son travail*, No. I of the yellow brochures published by the *Action Populaire;* GOYAU, *L'Action Populaire de Rheims, son histoire, son role* in *Le Correspondent* (June 25, 1912, pp. 1058-1077); HERNAMAN, *Catholic Social Action in France*, a brochure published by the Catholic Truth Society of London; DUTHOIT, *Vers l'organisation professionelle;* TURMANN, *Le developpement du Catholicisme social depuis l'encyclique "Rerum Novarum";* HACHIN ET AGASSE, *Retraites ouvrieres et paysannes; L'Annee social internationale;* MOON, *The Labor Problem and the Social Catholic Movement in France* (New York, 1921), pp. 321-339. A more extended bibliography is given in the last-mentioned book.

PARKER THOMAS MOON.

Population (cf. C. E., XII—276c).—Fresh interest has been developed the past ten years in the Malthus Theories on over-population and the consequent necessity of controlling or limiting the number of births, not by continence or the practice of self-restraint, as he came to counsel in his later works, but by various preventives, physical or chemical, for the use rather of the woman than of the man. Neo-malthusianism is the name given to a movement to propagate by books, periodicals and newspaper advertisements, a knowledge of these preventives or contra-conceptives, as they are styled. Discussions on over-population as the cause of poverty, of vice and of war led many at first to take this movement seriously, but its unnatural and immoral principles, the apparent quest of lucre on the part of its promoters, disillusioned the public, and it is now regarded for what it is, a gospel of unrestrained lust sure to result in grave physical and moral disorders, such as sterility when pregnancy is really desired, fibroid tumors and other bodily derangements for the woman, and various forms of neurasthenia for both man and woman, causing unhappiness, melancholy, distrust, as when children appear despite the use of preventives, remorse, loss of mutual respect, infidelity, separation, divorce. To the woman the practice is particularly hurtful and degrading, as it falls to her lot, according to the advocates of the practice, to use the artificial preventives, thus taking the more direct harm from them, and to accept the conditions of prostitute for those of married life proper.

The theories of the Neo-malthusians are based on several errors, for it is not true, as they claim, that there is such a thing as over-population, nor is it true that population increases by multiplication while food and other supplies increase only by addition, nor finally is it true that over-population is a cause of crime, war or high death rate. Over-population means too many human beings to feed, clothe and shelter. When thirty years ago scientists estimated that the population of the earth was 1500 millions, they also estimated that it could support only four times that number and that it would be over populatd in 200 years. As supplies of food and other necessities increase with the hands to produce them, it is estimated that the earth could be made to supply not merely 6000 millions but four times that number, although in point of fact population has been increasing for centuries, they manage to find sufficient living supplies except where floods, wars, or misgovernment result in famine conditions. The exigencies of the late war have taught the nations how to overcome, if not to prevent, the ordinary causes of famine. Improved methods of producing, conserving and transporting food, clothing and housing materials make it possible to provide for any normal growth in population. With supplies increasing in proportion to population, there is no such thing as over-population. Besides, with all the skill in organizing relief in time of famine, volcano, earthquake and with all the advance of medical science, catastrophies will occur to kill off population, and diseases, new entirely in form, will occur to decimate population, so that nature thus sets a limit to excess. What nature may not do, human beings themselves will do, as did Greece two hundred years before Christ, anticipating as they did the counsels of Malthus, living in luxury, controlling, that is to say, avoiding, pregnancy, and decaying as a consequence, as did their conquerors, the Romans, who in turn imitated their vices, and since then notably the Mohammedan and other peoples who, to indulge in lust have ignored the command to increase and multiply.

Increase in population may be made a cause of greater production and wealth, under proper polit-

ical and economic conditions, rather than of poverty. Crime is never so common nor so heinous among the poor as among the rich. The very evils which birth control encourages lead necessarily to moral disorder and decadence, which bring on the scarcity, the vice, and the misery which birth control is designed to prevent.

The small family is not the most happy one for the parents or for the one or two children to whom it is limited, even should such children live. Third, fourth and fifth children are often more favored in their heredity than their predecessors and they supplement one another's defects. Selfishness is often characteristic of the only or of the few children than of the houseful. As a rule the healthier and more attractive married woman is the mother of several children. The evil moral and economic consequences of this movement are so plain that governments are taking cognizance of it. It is unlawful in France to publish books or periodicals recommending it. In the United States such publications are denied the privilege of the mails.

SUTHERLAND, *Birth Control* (New York, 1922); GERRARD, *The Church and Eugenics;* IDEM, *Marriage and Parenthood;* CASTON, *La crisis del Matrimonio* (Madrid, 1914); DUMONT, *Depopulation et civilisation* (Paris, 1890); BERTILLON, *La depopulation de la France* (Paris, 1911); PIERRIT, *L'Œuvre maconique de la depopulation in France* in *La réforme sociale, 6th s.*, VI, 172; ONCLAIR, *Malthus et sa theorie* in *La revue catholique des institutions du droit*, 2nd s. IV, 400; M. F. and J. F., *Prostitution;* VAUGHAN, *The Menace of Empty Cradles;* FOERSTER, *Marriage and the Sex Problem;* COPPERS, *Moral Principles and Medical Practice.*

Port Augusta, DIOCESE OF (PORTAUGUSTANA; cf. C. E., XII—283d) is suffragan of the Archdiocese of Adelaide, South Australia. By the census of 1911, it had a Catholic population of 12,653, mostly of Irish origin, with a few Poles. The present bishop, Rt. Rev. John Henry Norton, has filled the see since 1906. He has been very active in recent years in building new churches, presbyteries, schools and convents in the diocese as well as in reducing the debt. In October, 1919, the diocese received a visit from the apostolic delegate, Rev. D. B. Cattaneo. The diocese includes 12 parishes, 36 churches, two religious orders of women, the Sisters of St. Joseph numbering 49, and the Sisters of the Good Samaritan, numbering 9; 12 convents, 21 secular priests, 1 high school with 2 teachers and attendance of 41, and 13 elementary schools with 47 teachers and 1226 pupils. The Priests' Eucharistic League is organized as well as the Australian Catholic Federation, Children of Mary, Sacred Heart Society, and Hibernian Australian Catholic Benefit Society among the laity. The "Southern Cross," a periodical published in Adelaide, is circulated in this diocese.

Port Louis, DIOCESE OF (PORTUS LUDOVICI; cf. C. E., XII—289a), comprises the Island of Mauritius, dependent directly on the Holy See. The diocese was confided to the Holy Ghost Fathers in 1916. The present bishop is Rt. Rev. John Murphy, C. S. SP., b. in County Kerry 1854, provincial of Ireland, elected bishop 1916, consecrated at Dublin, enthroned 28 Jan., 1917, succeeding Bishop Bilsborrow promoted to the Archdiocese of Cardiff. The area of the diocese is 739 square miles and the population is 276,233, of whom the Catholics number 120,000. There are: 27 parish churches, 40 chapels, 53 priests, of whom 26 are Holy Ghost Fathers, 7 Jesuits, and 2 Benedictines. One of the first missionaries to evangelize Mauritius was Fr. James Laval in 1842. At his death 40,000 blacks followed his venerated remains to the tomb, which has become a place of pilgrimage not only for Catholics but for Mussulmen and pagans.

Port de Paix, DIOCESE OF (PORTUS PACIS), in Haiti, dependent on Port au Prince.—This diocese was erected 3 October, 1861, but has never had a bishop and Mgr. Kersuzan, Bishop of Cap Haïtien, is the Administrator Apostolic of the diocese, which he has entrusted to the care of 12 Fathers of the Company of Mary (Blessed Louis de Montfort). There are 100,000 Catholics; 5 lay brothers assisting the 12 priests above mentioned; 5 parishes; 7 churches; 12 missions; 5 convents for men, and 4 for women.

Port-au-Prince, ARCHDIOCESE OF (PORTUS PRINCIPIS, cf., C. E., XII—284c), comprises the western part of the Republic of Haiti and has a Catholic population of 736,920. The present (1921) incumbent, the Most Rev. Julian Conan, has filled this see since 1903, and is also Apostolic Administrator of the diocese of Gonaives. He was born at Guern in the diocese of Vannes on 16 June, 1860, preconized 22 October, 1903, and consecrated bishop at Port-au-Prince on 13 December of the same year. Since 1911 the archdiocese has been making rapid progress. A new cathedral constructed by the Haitian government was dedicated the 22 December, 1914; on 4 August, 1914, the Government signed an agreement with the archbishop authorizing the clergy to found a number of rural primary schools to be supported by the State and subject to government inspection. The archbishop established an Apostolic School in 1920 for the preparation of young Haitians who wish to study for the priesthood and in 1921 there were 9 students enrolled. During the World War 31 of the secular clergy were mobilized and of these 2 were killed, 15 received the *croix de guerre* and in all 24 citations were won among them. Of the regular clergy 9 Fathers of the Congregation of the Holy Ghost and 3 Brothers entered the army and of these 5 won the *croix de guerre*, and of the 24 Christian Brothers who also served, 1 was decorated with the Legion of Honor and 8 with the *croix de guerre*. The total number of secular and regular clergy of the diocese has diminished since 1911, owing to the general mobilization during the War, which not only took many priests away, but greatly lessened the number of students for the priesthood.

At the present time there are 28 parishes, 53 secular priests, 3 congregations of religious men and 3 of women. The Fathers of the Holy Ghost conduct a secondary school and the Seminary College of St. Martial, with 475 pupils, at Port-au-Prince. There are 18 Fathers and 5 Brothers among the professors, and 2 other Fathers of the Congregation administer the parish of Pétion-Ville. Under the Christian Brothers there is a secondary school, the Institute of St. Louis of Gonzaga, with 675 pupils at Port-au-Prince, as well as 4 government primary schools throughout the diocese. There are also 3 Fathers of the Society of Mary, 2 of whom administer the parish of Carrefour, while the third acts as chaplain to the Brothers. Among the religious orders of women there are: 95 sisters of St. Joseph of Cluny, who conduct a secondary school at Port-au-Prince and 1 orphanage, 1 hospital and 7 government schools in different parts of the diocese; the Daughters of Wisdom (105 in all) who conduct a secondary school at Port-au-Prince and 3 hospitals and 4 Government schools in other parts of the diocese; the Daughters of Mary (10 in all), who conduct a professional school, normal school and industrial school at Port-au-Prince.

Port of Spain, ARCHDIOCESE OF (PORTUS HISPANIÆ; cf. C. E., XII—291a), in the Antilles. According to statistics for 1921, the archdiocese has 46 parishes, 59 churches, 10 missions, 56 stations, 13 secular and 78 regular priests, 10 lay brothers, 159 nuns in 7 convents, and 1 monastery for men. There are 2 colleges for boys with 25 teachers and an atten-

dance of 460; 4 secondary schools for girls with 40 teachers and 664 pupils, 2 training schools with 8 teachers and 20 students; 176 elementary schools with 704 teachers and an attendance of 27,136 and 2 industrial schools with 15 teachers and 300 pupils. Charitable institutions include 2 homes for the aged, 1 home for poor girls and 1 orphanage. The hospitals, asylums, refuges and day nurseries are all under the control of the colonial Government or town boards; of these 12 hospitals, 4 asylums, 1 tuberculosis hospital, and 1 leper asylum admit the ministration of priests.

Most of the elementary schools are aided by the Government and in some places building grants-in-aid are given. There are various guilds, benefit societies and confraternities organized amongst the laity, and a weekly, "The Catholic News," is published. The Catholic population, white, black and colored, numbers 195,000, of whom about 5000 are East Indians.

In 1912 the Knights of St. John from the United States were introduced into the diocese; in 1919 the active Tertiary Dominican Sisters came, and three years later the De La Salle Brothers made a foundation there. On 18 March, 1915, the church in San José, the ancient capital of Trinidad, was consecrated. In 1921 hostels for poor girls were built.

The archdiocese lost two of its most zealous workers in 1920, in the persons of Father Louis Tapon, F.M.I., missionary from France, who had labored in Santa Lucia for forty-two years as parish priest, church builder and vicar general, and Canon J. M. Aquart, who had worked in the Grenadines without a break for twenty-five years and had built there four chapels, a school and presbytery. During the World War Father Henri Nouais, C.S.N., was killed while trying to find shelter for civilians. He had acted as *Infermier* and later as interpreter to the Portuguese Expeditionary Force. Six other priests from Port of Spain served as chaplains.

Port Victoria, Diocese of (Portus Victoriæ Seychellarium; cf. C. E., XII—312c), comprises the Seychelles Islands in the Indian Ocean. The total population of the diocese (census of 1921) is 24,523, of whom 21,588 are Catholics. There are: 23,649 British, 585 Africans, 134 French, and 103 Chinese in the diocese. The present bishop is Rt. Rev. Louis Gumy, O. M. Cap., b. 1866, elected 1921, succeeding Bishop Lachavanne, O. M. Cap., b. 1849, d. 1920. Bishop Clark, O. M. Cap., had died 29 Sept., 1915. Lady Brooks, recently deceased, was a benefactress of the mission, converted from the Greek Church. During the World War 2 Marist Brothers and 15 of the former pupils of the college were killed in Europe, 250 Catholics died in Africa, chiefly natives used as porters, and 18 of the clergy and laity were decorated. There are in the diocese: 14 parishes, 19 churches or chapels, 18 regular priests, 15 Marist Brothers, 56 Sisters of St. Joseph of Cluny, 1 college for men with 10 teachers and 180 pupils, 1 college for women with 12 teachers and 175 pupils, 20 elementary schools with 46 teachers and 1500 pupils. There are 18 grant-in-aid schools. The secondary department of the government school was suppressed. Three asylums, 2 hospitals, and 1 maternity house admit the ministry of priests. Each parish has 5 guilds. A Catholic periodical is published, called the "Reveil Seychellais."

Port Victoria, Prefecture Apo?tolic of. See Northern Territory.

Portland, Diocese of (Portlandensis, cf., C. E., XII—287b), comprises the entire State of Maine, a district of some 29,895 sq. miles and has a Catholic population of approximately 154,189. The present incumbent, Rt. Rev. Louis Sebastian Walsh, D.D., has filled the see since 1906 and under his able administration the diocese has made rapid progress. The principal events of interest in recent years have been the celebration of the tercentenary of the establishment of the Catholic Church in Maine in August, 1913; the tenth anniversary of the consecration of Bishop Walsh on 18 October, 1916; the celebration of the golden jubilee of the cathedral in September, 1919. During the World War this diocese gave 3 chaplains to the Army, 1 to the Navy and 1 for special duty in France. About 800 Catholic men of the diocese entered the various branches of the service, thus forming one-third of the total number of men enlisted from the State, whereas the entire Catholic population is only one-sixth of the total population of the State. The present statistics of this diocese show 88 parishes with resident priests, 71 missions with churches, 34 chapels, 159 churches, 80 mission stations, 1 convent for men and 37 for women, 137 secular and 33 regular priests, 4 lay brothers, 28 seminarians, 643 nuns. The various educational institutions under Catholic direction include: 1 college for men with 13 teachers and 190 students, 1 college for women, 12 academies and 50 elementary schools with 412 teachers and 18,000 pupils. Several of these schools as well as some of the charitable institutions receive aid from the State in their support. The charitable institutions include 1 home for old ladies, 7 orphan asylums and 6 hospitals; all the public institutions permit the priests of the diocese to administer to the Catholic inmates.

Porto, Diocese of. See Oporto.

Porto Alegre, Archdiocese of (Portalegrensis; cf. C. E., XII—289b), comprises the State of Rio Grande do Sul, Brazil. The present archbishop is Most Rev. John Becker, b. 1870, ordained 1896, elected Bishop of Florianopolis 3 May, 1908, consecrated 13 September following, promoted to the Archdiocese of Porto Alegre 1 August, 1912, published 2 December, enthroned 8 December following, succeeding Archbishop Ponce de Leao, transferred. The population of the archdiocese is 675,000, of whom 580,000 are Catholics. There are: 85 parish, 95 secular priests, 150 regular priests, 100 Brothers, about 400 Sisters, 2 colleges, 2 normal schools, 1 agricultural school, and more than 300 secondary and parochial schools.

Porto Nacional, Diocese of (Portus Nationalis in Brasilia), in the State of Goyaz, Brazil, suffragan of Marianna. It was erected 20 December, 1915, by separation from the Diocese of Goyaz, and Rt. Rev. Vicente Maria Moreira, O. P., was elected bishop 28 January, 1918. He resigned and was succeeded 30 July, 1920, by Rt. Rev. Raymond-Dominique Carrerot, O. P., b. at Pamiers, France, 1863, ordained 1885, elected titular bishop of Uranopolis, and prelate nullius of Araguaya, where he governed until his transfer to Porto Nacional. The diocese has 14 parishes, 31 churches, 1 convent for men (Dominicans), 1 for women (Dominican Third Order), 2 secular priests, 4 regular, 1 lay brother, serving a population of about 150,000. There are 1 college for boys with 3 teachers and 25 students, 1 college for girls with 5 teachers and 150 students, 1 normal school with 2 teachers and 12 pupils, 2 elementary schools with 3 teachers and an attendance of 115. The Government contributes to the support of the elementary schools. The confraternity of the Holy Rosary, the Third Order Secular of St. Dominic and various Catholic circles are organized among the

laity. A Catholic periodical is published. Noteworthy deaths since the erection of the see include those of Father Rosarius Melizer, who founded St. Thomas College for young men, and Father Bartholomeus Merinho, who built the cathedral, the Dominican priory and the Sisters' convent.

Porto Rico, Diocese of (Portoricensis; cf. C. E., XII—292a); comprising the islands of Porto Rico, Vico and Culebra, directly dependent on the Holy See.—In 1921 Mgr. Georges Caruana was appointed bishop of Porto Rico to succeed Mgr. Jones, O. S. A., who after an episcopate of fourteen years died in Philadelphia, 17 February, 1921. Mgr. Caruana was born in Malta, 23 April, 1882, and was incardinated in the Diocese of Brooklyn. Later he went to Philadelphia as secretary to Cardinal Dougherty, and was consecrated in Rome at the Colegio Capranica College by Cardinal Vico, 28 October, 1921, being installed 10 February, 1922. He served as chaplain in the World War. In 1913 the diocese celebrated the fourth centenary of its foundation. Within the last few years two prominent priests died there, Rev. Pedro M. Berrios, P. A., V.G., who had labored in Porto Rico for fifty years and was renowned for his charity; and Rev. José Nazaire, a noted scholar and preacher. During the recent war the clergy and laity of the diocese cooperated in every patriotic movement. A brigade 17,000 strong was formed and was ready for embarkation when the armistice was signed. Furthermore, the regiment of Porto Rican infantry, a regular organization, served in the Canal Zone.

There are about 1,000,000 Catholics in the islands which comprise the diocese, American, Spanish and Porto Rican. According to 1921 statistics there are 78 parishes, 83 churches, 20 missions, 78 secular and 30 regular priests, 7 Brothers, 14 convents of men and 5 of women, 1 seminary with 24 seminarians, 1 preparatory college for boys with 6 teachers and an attendance of 90, 5 for women with 285 students, 10 elementary schools with 4000 pupils. Charitable institutions include 3 houses, 5 asylums, and 5 hospitals. The Mission Helpers conduct a school for the deaf and dumb, and work amongst the poor. All public institutions are visited and ministered to by priests. The Knights of Columbus, Catholic Daughters of America, and many parochical societies are established in the diocese. Two Catholic periodicals "La Verdad" and "El Amigo de Todos," are published.

Porto and Santa Rufina, Diocese of (Portuensis et Sanctae Rufinae; cf. C. E., XII—290a), suburbicarian see in Italy. The present archbishop is Cardinal Antonio Vico, b. 1847, elected titular Archbishop of Philippi and delegate apostolic to Colombia 1897, apostolic nuncio to Belgium, 1904, and to Spain 1907, created cardinal priest 1911, chose the see of Porto and Santa Rufina 1915, prefect of Rites 1918. The diocese has 19 parishes, 26 priests, 30 churches and chapels, and 4652 Catholics.

Portoviejo, Diocese of (Portus Veteris; cf. C. E., XII—294d), in Ecuador, suffragan of Quito. The area of the diocese is 13,200 square miles, and the Catholic population is 78,000. There are: 2 secular priests, 1 regular priest, and 1 religious community of women in the diocese. At present the see is vacant. The administrator apostolic is Rt. Rev. Andres Machado, S. J., Bishop of Guayaquil.

Portsmouth, Diocese of (Portusmuthensis; cf. C. E., XII—296d), suffragan of Westminster, England. The present bishop is Rt. Rev. William Timothy Cotter, b. 1866, ordained 1892, consecrated auxiliary to Bishop Cahill 19 March, 1905, succeeded to the see 24 November, 1910. The population of the diocese (census 1911) is 1,318,606 of whom about 48,200 are Catholics. There are: 93 secular priests; 194 regular priests; 47 convents; 106 churches and public chapels; 51 private chapels; 34 public elementary schools receiving government grant and 9 not receiving government grant, with an attendance of 1828 boys, 1948 girls, and 1658 children; 11 secondary schools for boys with 1321 pupils; 21 secondary schools for girls with 1667 pupils; 6 charitable institutions caring for 408 children.

Portugal (cf. C. E., XII—297b), a republic, has an area of 35,490 square miles and a population of 5,957,985 (latest census 1911). The chief towns with their population in 1911 are Lisbon 435,359; Oporto 194,009; Setubal 30,346; Funchal 24,687. In 1917 there were 190,485 births, 134,691 deaths, 34,210 marriages, 15,825 emigrants. Portuguese emigrants went chiefly to the U. S. and Brazil.

Economics.—Of the total area, 26.2 per cent is cultivated, 17.3 per cent is forest, and 43 per cent is waste land. In 1919 the chief crops were: wheat 4,767,665 bushels, rye 1,785,838; oats 3,037,831; barley 1,009,780. The production of wool amounted to 6,244,684 pounds. The olive trees cover about 825,000 acres, producing an annual average of 12,760,000 gallons of oil. The imports of the country in 1919 were valued at £52,110,675; the exports, £24,874,650. Wine formed the staple import, the quantity amounting in 1919 to 12,458,220 gallons, valued at £7,940,582. The revenue in English pounds sterling in 1920–21 was £26,913,445; the expenditure, £52,802,831. On 30 June, 1920 the external debt of Portugal was £36,287,252. The internal debt amounted to 1,113,601,347 *escudos* (1 escudo = $1.080, normal exchange).

Government.—The constitution of 20 August, 1911, provides for two Chambers, the National Council (164 members in 1921), elected by direct suffrage for three years, and the Second or Upper Chamber (71 members), elected by all the Municipal Councils. The President is elected by both Chambers with a mandate for four years, but cannot be re-elected. He appoints the Ministers, who, however, are responsible to Parliament. For judicial purposes the republic is divided into 193 *comarcas,* each having a court of first instance. There are 2 courts of appeal at Lisbon and Oporto, and a Supreme Court at Lisbon.

Education.—In 1915 there were 6706 public elementary schools with 342,763 pupils; in 1919, 32 secondary schools (with 11,791 pupils in 1917). For higher education, there are three Universities at Lisbon, Coimbra, and Oporto, a technical school at Lisbon, special colleges of music, art, commercial schools, a military academy at Lisbon, and a naval school.

Recent History.—Since the proclamation of the republic on 6 October, 1910, there have been no fewer than seven revolutions, or attempted revolutions in Portugal. Two of these have been monarchical, for the restoration of the deposed King Manuel II, now living in England; the rest have been due to one faction of the Republican party attempting to oust its rivals, so that it might enjoy the benefits of office. The President chosen for 1911–15 was Manoel de Arriga, who survived the invasion of Royalists in 1912. This movement failed from lack of support from the Monarchists. In a compromise between ex-King Manuel and Dom Pedro at Dover on 22 January, 1912, the latter renounced the throne, so that the following Royalist risings were in support of King Manuel. The vigorous anti-clerical policy of the Government at this time aroused attention

throughout the world. The hierarchy refused to accept the separation law, and to prove their sincerity, refused even the small stipend allowed to the priests from a Government which had been so unjust to the Church. Numerous priests were imprisoned as political offenders. In 1912 several Bishops, including the Patriarch of Lisbon, two archbishops and six bishops were arrested. The Archbishops of Portalegre and Braga were expelled for two years. Diplomatic relations with the Vatican were suspended and the next year the Portuguese legation at the Vatican was abolished. In 1913 the Bishop of Oporto was arrested for administering confirmation in a diocese from which he had been expelled. So unrelenting was the Government's attitude that the world protested, and the Portuguese Assembly on 19 February, 1914, passed an Amnesty Bill, providing that the insurgent leaders be expelled and amnesty granted to others, and that political prisoners be given a free trial to determine whether they were to be exiled or acquitted. Among those exiled were four priests. In 1915 there was an attempt to set up a separate republic in northern Portugal, and at the same time another group of democrats formed an organization for the Defense of the Republic. After a *coup d'etat*, President Arriaga resigned, and Theophilo Braga was elected provisional president. He served until 5 October, 1915, when he was succeeded by Bernardino Machado, elected on 6 August, 1915. In March, 1916, Portugal declared war on Germany, and joined the Allies in defending the western front. In December, 1917, occurred another revolution, headed by Major Sidonio Paes. On 28 April Paes was elected president, but was murdered by the party which he overthrew the previous year. A provisional government was established with Joao do Canto e Castro Silva Anãtunes as president, and on 6 August, 1919, Dr. Antonio José de Almeida was elected president.

The most recent revolution in October, 1921, was tragic in the extreme. Pressure had been brought on President Almeida for a more conservative administration with proclivities favoring the Royalist prisoners and unfavorable toward the victims of Major Sidonio Paes's revolution of December, 1917. These victims a year later became the murderers of Paes and the results of his revolution drove into exile ex-President Bernardino Machado and ex-Premier Dr. Alfonso Costa. Since 1920 the victims of Paes's revolution have been determined to restore the one faction government, as it had existed prior to the revolution of December, 1917. The revolutionists hoped to achieve their ends by peaceful means but they allowed the revengeful *Carbonario* to arm themselves at the Naval Arsenal. Admiral Machado dos Santos, the founder of the republic, was murdered by his guards while being taken to the arsenal under arrest, the Minister of Marine under President Paes was shot dead, and Senhor Granjo, Captain Ereitas da Silva, and Captain Carlos da Maia were killed.

The Army of Portugal is a militia raised by conscription and consists of about 30,000 men (peace footing). The navy personnel is about 6000. During the war 65,062 officers and men were sent to France. The casualties were: 1862 killed, 5224 wounded, and 6678 taken prisoners. The military estimates for 1919–20 was about 44,228,346 *escudos*.

RELIGION.—There are about 5000 Protestants, mostly foreigners, and 500 Jews. The rest of the population is Catholic.

Postulant.—By an Apostolic Decree of January, 1911, generals of orders in which lay brothers made solemn vows were authorized to allow in individual cases the reception of lay brother candidates on the completion of their seventeenth year, but a postulature of two years or longer was necessary for valid profession. Abstracting from the constitutions of each order, however, the Code now allows lay brother postulants to be received at the age of fourteen and a half. A postulature of at least six months is necessary in all religious institutes having perpetual vows in the case of nuns or sisters and lay brothers; if the institutes have only temporary vows the necessity and duration of the postulature depends on the constitutions. The higher superiors may extend this period of probation but not beyond six months. Before beginning their novitiate postulants must make a spiritual retreat of at least eight days and, if their confessors allow them, a general confession of their whole lives.

Codex juris canonici, 539–41.

Postulation.—When postulation is simultaneous with an election the canons now require the candidate to receive the approval of at least two-thirds of the voters; in the pre-Code days he was required to have twice the number necessary for one who was canonically eligible. A postulation must be sent to the proper superior within eight days, otherwise it becomes *ipso facto* null and void and the electors, unless their delay was justifiable, lose their right to elect or postulate for that occasion. Ordinarily, postulation is not permissible in capitular elections.

Codex juris canonici, 179-82; 507.

Potamian, BROTHER, in the world MICHAEL FRANCIS O'REILLY, scientist and bibliographer, b. in Co. Cavan, Ireland, on 29 September, 1847; d. in New York on 20 January, 1917. He studied in the Christian Brothers' School, New York, and at the age of twelve entered the junior novitiate of the institute at Montreal. At the age of twenty-three he was sent to London, where he taught in St. Joseph's College. Taking advantage of the opportunities offered in London to specialize in scientific studies he graduated as Master of Arts and Doctor of Science in London University, and was on terms of intimacy with Lord Kelvin, Mivart, Huxley and Tyndall. He represented the British Government in the educational section at four international exhibitions, Vienna (1873), Philadelphia (1876), Paris (1889) and Chicago (1893); at Chicago he was a member of the Jury of Awards. He taught at the De La Salle Training School, Waterford, Ireland, from 1893 to 1896, when he was transferred to Manhattan College, New York, where he died twenty-one years later. Perhaps the greatest testimony to his scientific scholarship was his selection by the trustees of the American Institute of Electrical Engineers to compile a catalogue *raisonné* of the Latimer Clark Library, the most complete collection of books relating to electricity. The work was accomplished successfully in seven years, and the catalogue ranks with the famous catalogues of the Surgeon General's Library at Washington. Brother Potamian was as unassuming as he was learned; he was a popular lecturer and his course in science was one of the chief features at the Catholic Summer School, Lake Champlain. Among his writings are: "Gleanings in Electrical History;" "Franklin and De Romas, or the Lightning Kite;" "Gilbert of Colchester;" "The Rotation of the Earth;" "Electric Illumination" (co-author); "The Makers of Electricity;" "The Makers of Astronomy" —the last two in conjunction with Dr. James J. Walsh; and finally his great "Catalogue of the Wheeler Gift, or a brief illustrated account of works on electricity and magnetism from earliest times to the middle of the nineteenth century." Brother Potamian was a collaborator in the CATHOLIC ENCYCLOPEDIA, contributing to it a number of scientific biographies.

WALSH, *Brother Potamian* in *The Catholic World*, c. v. (1917): 33-42.

Pouso Alegre, DIOCESE OF (POUSALEGRENSIS; cf. Porto Alegre, C. E., XII—289d; where for *Porto* read *Pouso*), in the State of Minas Geraes, Brazil, erected in 1900. At present it is being ruled by its third bishop; the first, Rt. Rev. João Baptista Correa Nery, was transferred to Pampinas in 1908; the second Rt. Rev. Antonio Augusta de Assis was transferred to Guaxupe in 1916, these two dioceses having been created in the year mentioned by separation from Pouso Alegre. The third and present bishop, Rt. Rev. Octavio Chagas de Miranda, b. at Campinas on 10 August, 1881, ordained on 30 December, 1908, nominated to the see on 14 February, 1916, was consecrated on 4 June following. He founded and directed the Catholic paper of Campinas, "O Mensageiro". The episcopal city is Pouso Alegre. At present there are in the diocese 350,000 inhabitants; 34 parishes; 164 churches and chapels; 33 secular priests, 7 regular priests and 8 lay brothers; 2 convents, 55 sisters; 1 ecclesiastical seminary, 22 students; 1 diocesan college, 150 students; 2 girls' schools; 2 normal schools, 25 professors, 250 students; 1 trade school for orphans, 3 teachers, 20 pupils, 7 hospitals. The Government aids one of the diocesan institutions, and in eight the administration of the clergy is allowed. There are 103 sodalities and Catholic societies among the laity. There is a Catholic press issuing the following publications: "Semana religiosa", weekly, "O Santuario," monthly; and two reviews "Archivio diocesano" and "O Levita."

Pozzuoli, DIOCESE OF (PUTEOLANA; cf. C. E., XII—331), in Italy, suffragan of Naples, is governed by Mgr. Guiseppe Petrone, b. in Naples on 27 August, 1872; appointed to this see 23 Sept., 1921. The diocese of Pozzuoli has 10 parishes; 98 churches and chapels; 2 monastic houses for men, 5 for women 2 convents for men, 5 for women; 85 priests, of whom 5 are regulars; 25 sisters; 1 seminary with 12 students; 4 boys' colleges, with 15 teachers and 500 pupils; 3 girls' colleges with 10 teachers and 400 pupils; 20 elementary schools with 100 teachers; 1 refuge; 2 asylums; 1 hospital; 1 day nursery; 9 organizations and associations for the laity, and 1 among the clergy; 1 Catholic weekly and 1 monthly magazine; the ministrations of the priests are allowed in two public institutions Among those who died recently was; Salvatore Lopex, a noted musician, director of the orchestra of the Royal Palace, Naples. The remains of Giambattista Pergolesi, whose "Stabat Mater" is famous, have been placed in a magnificent new chapel of the cathedral erected by the Government.

Prague, ARCHDIOCESE OF (PRAGENSIS; cf. C. E., XII—338b), in Bohemia. On 26 June, 1918, Pope Benedict XV declared blessed the 64 Servite martyrs of Prague. These holy men had endeavored to stay the progress of the Hussite heresy in Bohemia at the beginning of the fifteenth century. So many were the conversions that they excited the enmity of the revolutionists at whose head was John Ziska. When assembled in general chapter in 1420 the Servites were locked in their monastery and given a choice between apostasy and death. They chose martyrdom, and 64 were thereupon burned alive in the monastery. Part of their remains, interred in the presbytery of the Church of the Annunciation at Prague, were exhumed by Cardinal Schwarzenburg and deposited in a magnificent reliquary. The present administrator of the archdiocese is Francis Kordac, b. 1852, elected 1919. The Catholics in the archdiocese number 2,438,109, Protestants 77,895, Jews 48,330, others 613, those without creed 3786. There are: 589 parishes, 1343 secular priests of whom 91 belong to other dioceses, and 407 regular priests.

Prague, UNIVERSITY OF; (cf. C. E., XII—342b).—On the establishment of the Czechoslovakian Republic the name of the University of Prague was changed to "Universitas Carolina," its original title. In 1920 the professors of the natural sciences withdrew from the faculty of philosophy and established a new faculty from which the Rector for the year 1921-22 was chosen. The proposal to separate the theological faculty from the university which was made in 1919 is remaining in abeyance until the question of the separation of the Church and State is decided.

The Bohemian theological faculty was separated from the German university in 1892, and united to the Bohemian university. At present the schedule of the theological faculty calls for lectures in: Old Testament sciences, 9 hours per week, philosophy 4, fundamental theology 5, New Testament 9, special dogmatics 9, moral theology 9, church history and patrology 9, canon law 7, sociology 2, pastoral theology, homiletics and liturgy 9, methodology and pedagogy 3, Oriental languages (Arabic, Syriac, Aramaic, Assyrian, Ethopic and Coptic) 5, veteroslavic liturgy and palæoslavic versions of the Bible 5, Christian art and archæology 5, ethics 3, and history of religions 3. Only those who have passed through the gymnasium and received their *testimonium maturitatis*, as it is called, rank as ordinary students and they alone are admitted to degrees. To obtain a degree the candidate must pass a satisfactory test in Arabic, Aramaic and Syrian, and higher exegesis, and submit a dissertation on a Biblical subject, or on moral or pastoral theology or on church history and canon law; those who pass these tests must stand an oral examination for two hours in general and speculative dogmatic theology; if still successful the candidate having taken the oath in presence of the chancellor of the faculty is admitted solemnly to the doctorate with the consent of the chancellor, the dean of the faculty and the promotor. In addition since 1901 seminary examinations are held in the Bible, philosophy, apologetics, church history, palæoslavic studies and recently Christian art. The number of students in 1910 was 116 ordinary and 8 special students in the theological faculty, but in 1920 as a sequel to the war there were only 31 ordinary and 10 special students. Moreover there are three diocesan institutes where theological students can attend the same lectures.

Recently Benedict XV sent an evangelical letter to the bishops of the Czechoslovakian Republic emphasizing the necessity of a two years' course in philosophy and a four years' course in theology.

TOMEK, *Geschichte der Prager Universitat* (1849); WINTER, *Deje vysokych skol Prazskych 1409–1622* (1897).

Preachers, ORDER OF (cf. C. E., XII—354d).—There are three divisions of the Order of St. Dominic: the Order of Friars Preachers (First Order); the cloistered Dominican Nuns (Second Order); and the Brothers and Sisters of Penance (Third Order). Although this last branch of the institute does not seem to have had any juridical confirmation, or to have been formally affiliated to the First Order until 1285, it certainly existed in the days of St. Dominic, and fell within his plan of the religious life. Before the Saint's death pious associations of religious-minded persons had begun to gather around his priories, to place themselves under the guidance of the Fathers, and to assimilate the spirit of the institute. The Third Order of Penance living in the world was most probably the parent stem out of which grew the Conventual Third Order of Sisters. Some have traced this branch of the Third Order back to 1255; yet its beginnings seem shrouded in no little obscurity (C. E., XII—369d); XIV—638b; "Manual of the Third Order of St. Dominic," London,

1871; De Ganay, "Les Bienheureuses Dominicaines," Paris, 1913; chapter on "The Third Order" by Dix, in "The English Dominican Province," London, 1921). The First Order substituted the monastic scapular for the rochet of canons.

A general chapter of the order promulgates new laws, but to become a part of the constitutions they must be accepted by three consecutive chapters. General chapters are two fold: (a) general chapters of provincials; and (b) general chapters of definitors. Their periods of convocation have not always been the same. At times, owing to various causes, they have been held rather irregularly. But they are now convoked alternately every three years, and are largely intended as a counterbalance of power. The general chapter of provincials is composed of the master general and the actual provincials of the order. Each province also elects a delegate or companion (*socius*) to accompany its provincial to the chapter and to act in his stead in case of necessity. The general chapter of definitors is formed by the master general and the definitors elected in their respective provinces to constitute this legislative body. Each province chooses one such representative. Another delegate or companion, elected at the same time, accompanies the definitor to the chapter, and takes his place should this become necessary. When a master general is to be elected, both the provincials and their companions and the definitors and their associates attend the elective chapter. All these (except the delegates who accompany the provincials), together with the ex-masters general and the procurator general, have a voice in the selection of the order's new head. The suffrage is given in secret. Similarly, the provincial chapters of the order (that is, those convened in the various provinces) are held biennially. They are also twofold: (a) the elective chapter; and (b) the intermediate chapter (*congregatio intermedia*). By the former the provincial is elected, together with the definitor and the two delegates spoken of above. It is made up of the masters in theology, ex-provincials and preachers general belonging to the province, the priors and one delegate (chosen by ballot) from each convent. Such a delegate must belong to the community which he represents; and only its members have a vote in his selection. The last general chapter (Corias, Spain, 1920) gave representation to the houses that are not convents. These institutions are arranged in groups, and each group sends one or more delegates according to the number of Fathers who constitute it. That each such cluster may be more truly represented, only its members may vote for or be elected its delegates. The intermediate chapter is assembled two years after the election of the provincial, whose term of office is four years. It is composed of the provincial and those just mentioned, except the preachers general and the several conventual and group delegates. The laws regulating the convocation, etc., of chapters, whether general or provincial, are given in the constitutions under the title "De Capitulo Generali" and "De Capitulo Provinciali."

The spirit of the order has ever been quite democratic. Nearly all its officials and representatives are chosen by secret suffrage. However, the spirit of the new Code of Canon Law, though its legislation did not change the institute's law in this matter, led the chapter of Corias (1920) to limit the number of ballots to seven for all elections. The new Code of Canon Law also took the Friars Preachers out of those religious orders known as mendicants in the strict sense. The chapter of Corias, however, authorized the master general to petition the Holy See for a restoration of the institute to its time-honored place among the mendicant orders. The Dominicans, it will be remembered, have a ritual of their own. But, owing to the Motu Proprio of Pius X, "Abhinc duos annos," 23 October, 1913, their Divine Office has been rendered more like that of the present Roman Breviary. By the Motu Proprio of Benedict XV, "Alloquentes proxime," 25 March, 1917, the Congregation of the Index, of which a Dominican was always the secretary, has been suppressed.

Among the works on preaching written by Dominicans, in the first two centuries of their existence, two deserve special mention. They are "De eruditione prædicatorum" (On the instruction of Preachers) by Blessed Humbert of Romans (d. 1277), published the last time in "De vita regulari Beati Humberti de Romanis," Rome, 1888–89; and John Bromyard's (d. 1420), well-known and often-published "Summa prædicantium," which treats of all preaching matter in alphabetical order (Quétif-Echard, "Scriptores Ordinis Prædicatorum," I, 700). St. Vincent Ferrer (d. 1419) was one of the most extraordinary and effective preachers as well of the Church as of the order. Father Thomas Nicholas Burke (d. 1882), one of the greatest pulpit orators of the English-speaking world, did some of his best work in the United States. Father Vincent J. Lombardo (d. 1909), Bonaventure Krotz (d. 1914), and Charles H. McKenna (d. 1917) were among the most noted modern preachers respectively in Italy, Germany, and the United States.

In England the *studium generale* of the order at Cambridge, founded in the beginning of the fourteenth century, was an active rival of that at Oxford. The Friars Preachers influenced English society, from the highest to the lowest ranks, to a remarkable extent. Among those who took a conspicuous part in the public affairs of the country were John Darlington (d. 1284), Archbishop of Dublin and a trusted member of the government under Henry III; William Hotham (d. 1296), Archbishop of Dublin and favorite minister of Edward I; Thomas Rushook (d. 1393), Bishop of Chichester and confessor and protector of Richard II; and John Gilbert (d. 1397), Bishop of Hereford and twice lord treasurer of England (Palmer, "Blackfriars of Cambridge," in "The Reliquary Magazine," January, 1885; MacInerny, "History of the Irish Dominicans," Vol. I, Dublin, 1916; chapter on "In Public Life," by Gumbley, in "The English Dominican Province," London, 1921). In Ireland, the order's influence was rather through the people than through those in public authority; but it was none the less profound. To mention no others, David MacKelly (1253), Archbishop of Cashel and the first Irish Friar Preacher to wear the mitre in his native land; Ross MacGeoghegan (d. 1641), Bishop of Kildare; Terence Albert O'Brien (d. 1651), the martyr bishop of Emly; Dominic Burke (d. 1704), Bishop of Elphin; Thomas De Burgo or Burke (d. 1776), noted historian and Bishop of Ossory; John Thomas Troy (d. 1823), Archbishop of Dublin and founder of Maynooth College, were among the leading lights of the Irish episcopacy. Of the 368 Irish martyrs now proposed for beatification 101 belonged to the Order of St. Dominic (De Jonghe, "Belgium Dominicanum," Brussels, 1719; De Burgo, "Hibernia Dominicana," Cologne, 1762; "The Hibernian Magazine," April 1864; Brennan, "Lives of the Irish Martyrs and Confessors," New York, 1879; O'Heyne, "The Irish Dominicans of the Seventeenth Century," translated and edited by Coleman, Dundalk, 1902; Nolan, "The Irish Dominicans in Rome," 1813; MacInerny, *op. cit.*: "Acta Capitulorum Ordinis Prædicatorum," Vol. VII, edited by Reichert, Rome, 1902; "Analecta Ordinis Prædicatorum," February and December, 1915). The Friars Preachers, in a brotherly spirit and a desire to promote faith and

morals among the people, have taken a notable part in the formation and development of more than one religious order.

The 36 Annamese and the 8 Tonkin martyrs beatified, respectively 27 May, 1900, and 20 May, 1906, belonged to the Province of the Philippines, as did the proto-Chinese martyr, Francis de Capillas (d. 1648), who was beatified, 2 May, 1909. The same province still has its famous Indo-Chinese missions in East, North, and Central Tonkin. Bishop Edward D. Fenwick (d. 1832), Father Matthew A. O'Brien (d. 1871), and Father Nicholas D. Young (d. 1878) stand out as conspicuous examples of missionary laborers in the United States.

In spite of revolutions and social upheavals, the Order of Preachers has continued to foster a cultivation of the fine arts, especially that of architecture. Among the splendid structures it has erected within the last seventy-five years are the Church of St. Saviour, Dublin, Ireland; that of St. Dominic, London, England; St. Thomas's Priory, Zwolle, Holland; the Collegio Angelico, Rome; and in the United States, the Dominican House of Studies, at the Catholic University, Washington, D. C., and St. Vincent Ferrer's Church, New York. St. Dominic's Church, San Francisco, destroyed by the earthquake of 1906, was a fine specimen of the Romanesque basilica. Throughout the order the lay brothers have ever been among its most skillful artists and architects.

The late World War, which appeared to bode so badly for religion, seems rather to have turned the minds of men to God. Since its close vocations have increased. The members of the First Order are considerably more numerous than they were a decade ago. After the return of peace, even in those countries which suffered most from the upheaval, the Fathers, undismayed by their trials, resumed their various social, intellectual, religious, and missionary endeavors. It is worthy of note that the Biblical School of St. Stephen, Jerusalem, has been accredited to the French Academy of Inscriptions and Belles-Lettres, and honored with the title of "L'École Française Archéologique de Jérusalem." In practically all the provinces the publication of religious and scientific views has been revived. The output of books and other literary productions shows an intense intellectual activity. For many years the labors of the Friars Preachers in the English-speaking countries, especially in the United States, in giving parochial missions have been enormous. Although teaching in the universities and seminaries has always been regarded as a part of the order's apostolate, conducting secular colleges was looked upon as foreign to its vocation. In more recent times, however, the Fathers have begun to engage in this work as conducive to the end of the institute, which is the salvation of souls. The Province of the Philippines, for instance, has several such institutions, and that of St. Joseph, in the United States, has two; while the Province of the Holy Name is starting one in California.

According to the latest statistics ("Analecta Ordinis Prædicatorum," May-August, 1921), there are today 352 convents and secondary institutions of the order distributed through 31 provinces and 2 congregations. Forty of these institutions are in the United States, belonging respectively 26 to the province of St. Joseph, 10 to that of California, 2 to that of the Philippines, and 2 to that of Canada. Fourteen convents of the order are under the immediate jurisdiction of the master general. The members of the First Order now number some 5000, and about 1000 students are preparing to enter the novitiates. Two of its members are cardinals, 7 archbishops, 19 bishops, and 7 prefects apostolic. It has 34 foreign missions, on which 450 Fathers and Brothers are engaged. The Province of St. Joseph, in the United States, has now accepted a foreign mission in the civil prefecture of Kien-ning-Fu, about 170 miles north of the city of Fu-chau, China. There are about 5000 enclosed Dominican Nuns (Second Order), nearly half of whom are in ascetic Spain. The United States has 300. The Conventual Third Order Sisters number more than 20,000. Almost half of these are in the United States. The principal mother-houses of the American Sisters specially devoted to educational work are located at Springfield, Ky.; Columbus, O.; Caldwell, N. J.; Brookland and Newburgh, N. Y.; Fall River, Mass.; Adrian and Grand Rapids, Mich.; Racine and Sinsinawa, Wis.; Springfield, Ill.; Nashville, Tenn.; New Orleans, La.; Galveston, Tex.; San Rafael and Mission San José, Cal.; and Tacoma, Wash. The Dominican Sisters of the Sick Poor, with their headquarters in New York City, are performing a noble mission of charity. The Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y., devote themselves to the Christian instruction of Chinese and Japanese in the United States as well as in foreign lands. Other communities again, with their principal houses at Sparkill and Blauvelt, N. Y., are engaged in the care of orphans and other like works of benevolence. The members of the Third Order living in the world are very numerous; but, quite naturally, this branch of the institute flourishes especially in those places where the other divisions are established.

The order has 14 canonized Saints. St. Dominic (d. 1221), St. Peter of Verona, commonly called St. Peter Martyr (d. 1252), St. Hyacinth, apostle of Poland (d. 1257), St. Thomas of Aquin (d. 1274), St. Raymond of Pennafort (d. 1275), St. Vincent Ferrer (d. 1419), St. Antoninus of Florence (d. 1450), St. Pius V (d. 1752), St. John of Cologne (d. 1573), and St. Louis Bertrand (d. 1581) are of the First Order. St. Agnes of Montepulciano (d. 1317) was a member of the Second Order. St. Catherine di Ricci (d. 1589) belonged to the Conventual Third Order. St. Catherine of Sienna (d. 1380) and St. Rose of Lima (d. 1615) are the glory of the Third Order living in the world. Besides these, some 290 members of the three orders of St. Dominic have been beatified and perhaps as many as 600 others have been declared venerable by the Church, or are regarded as such in the piety of the faithful.

JARRETT, *English Dominicans* (London, 1921).

V. F. O'DANIEL.

Preaching.—The object of preaching is to enable the faithful to know God, to understand His revelation, and to realize and fulfil their duties towards Him and their fellow-men. As the care of the faithful in spiritual matters was entrusted by Christ to St. Peter and the Apostles, the duty of preaching the truths of religion devolves on their successors in their respective spheres, that is primarily on the pope for the whole world and on the bishops for their dioceses. Confronted with the prevalent disregard of the supernatural and the adoption of pagan standards of living throughout Christendom, Pope Benedict XV, realizing that this condition was in part due to the failure of preaching to supply the proper antidotes, issued an Encyclical "Humani generis" (15 June, 1917), dealing with the preaching of the Gospel. The three abuses which he signalized as in need of urgent reform were (1) the unwarranted assumption of the office of preaching on the part of many; (2) the unfitness of many of those who had been allowed to preach; (3) the manner and procedure of not a few preachers, inspired as they were by vain glory, by a desire to rival the leaders of the stage or political

platform, who dealt with profane topics and abstained from setting forth divinely revealed truths that might weary or terrify their hearers. About two weeks later the Sacred Congregation of the Consistory issued a Decree setting forth rules to regulate the authorization of preachers in accordance with the papal encyclical and the Code. On 11 November, 1918, the pope again showed the great importance he attached to preaching the Gospel in his allocution to the Lenten preachers in Rome.

In virtue of his office a bishop must personally preach the Gospel to his flock; as it is impossible for him to do this unaided the work is carried on by the parish priests and others approved by him to preach the Gospel, while he should have a commission of vigilance to see that the work is executed properly. Ordinaries and religious superiors are strictly bound to have their clerics during the time of their studies thoroughly trained in preaching and made acquainted with the famous models of sermons bequeathed by the Fathers, to say nothing of those contained in the New Testament. They may also prescribe for their clerics a yearly oral and written examination in preaching for some years after ordination. No one must undertake the ministry of the word unless deputed by a lawful superior; apart from parish priests, no one may preach to the faithful in public churches or oratories, even those of regulars, not even regular priests, without the local ordinary's express permission. Permission is granted only to priests or deacons, but in a special case the local ordinary might authorize another cleric for a good cause, but he cannot allow a lay person, even a religious, to preach. If a sermon is to be given exclusively to exempt religious or others such as servants, pupils, or guests, who live in their house by day and night, the superior of a clerical institute grants the faculty for preaching to his own subjects or to a secular priest or a member of another religious order who has been adjudged competent by his ordinary or superior. If a sermon is to be given to nuns with solemn vows subject to a regular order or to non-clerical religious, permission of both the local ordinary and the religious superior, is to be obtained. Local ordinaries must not, without a grave reason, refuse the faculty of preaching to a religious presented by his own superior, or recall it later, especially from the entire community at one and the same time; however, religious in order to preach always require the permission of their own superior. The ordinary or superior is bound in conscience not to grant the faculty or permission to anyone whose good character has not been established and who has not passed a suitable examination in theology, and the preacher may be subjected to another examination if his orthodoxy is questionable; if the faculty is revoked an appeal may be taken.

No priest from outside a diocese is to be invited to preach unless the permission of the ordinary of the place where the sermon is to be given has first been obtained, and he must not consent before being satisfied as to the preacher's virtue and knowledge. The permission is to be sought by a parish priest for a sermon to be preached in his parish church or in others depending on it; by the rector for a church exempt from the jurisdiction of the parish priest; by the highest dignitary with the chapter's consent, for a capitular church; by the moderator or chaplain of a confraternity for the confraternity church. A local ordinary may preach in any church, even exempt, in his territory, and, except in large cities he may forbid anyone to preach in the local churches during the time that he himself is preaching or is present at a sermon given to the people for some special cause of public interest. A parish priest is under a strict obligation to explain the word of God in a homily every Sunday and holyday of precept at the chief Mass especially. He cannot fulfill this duty by securing a permanent substitute, unless the ordinary consents to it for a just reason; the ordinary, however, may allow the sermon to be omitted on some of the greater feasts and even, where there is good cause, on some Sundays. The Church, while not imposing a precept, wishes that there should be a short discourse on the Gospel or on some point of Christian doctrine at all Masses attended by the faithful on feasts of precept whether in churches or public oratories; if the ordinary prescribes this, all priests even exempt religious, must obey. The faithful, furthermore, are to be exhorted earnestly to be present at sermons frequently.

The matter of sermons must be essentially sacred, dealing chiefly with what Christians must do and believe to attain salvation. If the preacher would treat of other matters not strictly sacred, yet in keeping with the house of God, or if he would deliver a funeral eulogy, he must not do so without permission of the local ordinary; it is absolutely forbidden for any preacher to treat of politics in the pulpit. Citations from profane authors and especially from heretics or infidels must be employed only with the greatest caution, the Sacred scriptures, the Fathers and Doctors of the Church providing adequate proof and defense of the principles of Christian morality. The preacher should accommodate himself to the ordinary intelligence of his hearers both in reasoning and in the choice of language, and in delivery should observe the modesty and gravity befitting one who speaks in Christ's name. Preachers neglecting these prescriptions are to be admonished and reprehended by their bishop; if they neglect to amend or if their offense was grave their faculty of preaching is to be withdrawn by the bishop temporarily or permanently, in case of his own subjects; if the preacher was an extern or religious the bishop is to forbid him to preach again in his diocese and at the same time to notify the culprit's ordinary or even, in extreme cases, the Holy See.

KEATING, *Preach the Gospel* in *Ir. Eccl. Rec.*, XIV (1919) 465–75; MACCARTHY, *New Regulations on Preaching* in *Eccl Rev.*, LVII (Philadelphia, 1915), 377–89.

Precious Blood, CONGREGATIONS OF THE.

I. CONGREGATION OF THE MOST PRECIOUS BLOOD (cf. C. E., XII—373c), an association of secular priests who live in community but take no vows, being held together by the bond of charity only, and in America by a promise not to leave the community without permission of the lawful superior. The present general superior is Very Rev. Hyacinthe Petroni, elected for life, 11 Oct., 1905, to succeed Aloysius Biaschelli (d. 1905). The mother-house is Santo Maria in Trivio in Rome, in the convent garden of which a Methodist church was erected at the time of the confiscation by the Italian Government. This has been replaced (1922) by a printing office. In Europe, as a rule, members are not admitted to the congregation until they are at least students of philosophy; these pursue their studies in Rome. At present there are two minor seminaries for the lower studies at Albano and Patricia. In America the congregation conducts a college (Collegeville, Ind.) and parishes in the Archdiocese of Chicago and Dioceses of Cincinnati, Cleveland, Toledo, Fort Wayne, St. Joseph, Kansas City, Lincoln,

Bismarck and Newark. The present statistics for the congregation are: Italy, 3 provinces, 15 houses, the principal ones being at Rome (Santa Maria in Trivio), Albano, Naples, Bari, Ancona, Rimini, Cesena; Spain, 2 houses; Bavaria, 1 house (Baumgaerth); North America, 1 province with a seminary at Carthagena, Ohio, seat of the provincial with 43 students, a college at Collegeville, Ind., with 300 students, novitiate at Burkettsville, Ohio, with 90 students. The houses at Shellenberg (Liechtenstein), Feldkirch, Kufstein (Austria), belong to the American province. There are in the American province 140 priests, 50 lay brothers, and over 50 missions and stations. Prominent members of the society include Cardinal Alexius Ascalesi, Archbishop of Benevento and Bishop Aloysius Fantozzi of Veroli. There are seven deceased bishops. Publications of the congregation are: "Bolletino dei Missionari del Prez. Sangue," a monthly (Rome); "De Botschaftez" and "The Messenger," monthlies, (Collegeville, Ind.).

Nel I Centenario della Congregazione del Prezmo Sangue (Grotta ferrata, 1918); *Zur hunderfahrigen Gedachtnisfeir; Souvenir of the Centenary Celebration C. PP. S.*

II. Daughters of the Precious Blood (cf. C. E., XII—374b).—This congregation, founded by Maria Seraphina Spickermans in 1857, was approved by decree of Leo XIII, 24 Sept., 1890, the constitutions being definitely approved 3 June, 1901. The main object of the congregation is the education of girls, from elementary and infant schools to boarding and training schools, and the care of the sick. The first general superior was Mother Seraphina Spickermans (b. 1 May, 1819; d. 17 Aug., 1876). She was succeeded by Mother Josephine Frank (b. 29 May, 1841; d. 4 Aug., 1886), Mother Ludgera Schweers (b. 10 July, 1847; d. 12 Aug., 1920), and the present superior, Mother Kostka Ressing (b. 17 March, 1868). At present (1921) there are 200 members of the congregation and 6 foundations. All the convents have infant, elementary and needlework schools. In addition there are: 1 training school for teachers, 2 boarding schools, 3 higher schools for girls, and 3 schools for housekeeping. In three places the congregation has district care of the sick. The total number of persons cared for is about 4000.

III. Sisters Adorers of the Precious Blood (Saint-Hyacinthe; cf. C. E., XII—374c), a congregation of nuns maintaining daily adoration of the Precious Blood really present in the Blessed Sacrament. They care for a few ladies in retreat and as boarders in a house separate from the monastery. The Sisters also direct under the chaplain or another appointed priest, the Confraternity and Guard of Honor of the Precious Blood. At the request of the Bishop of St. Hyacinthe the Holy See has granted the institute (1919) the privilege of celebrating as of old the Lenten feast of the Most Precious Blood. The congregation is not under a generalship, each house being independent, even from the first house of the institute, and governed by a local superior elected every five years by the chapter of each house. The institute subsists on doweries provided by the choir Sisters, on alms charitably offered by very many persons petitioning prayers and in thanksgiving for favors received; and on the work of some of the Sisters who make everything requisite for the altar and other pious articles. Choir and lay sisters, after three years of temporary vows, make their perpetual vows, according to the new regulations in conformity with the Code of Canon Law. The *tourières* (out sisters) pronounce their vows for a year only, being allowed to renew them on the date of the first emission. The rules and constitutions of the institute have been sent to Rome for any necessary revision. There are 15 foundations of the institute, with 490 members. Houses have recently been founded at London, Ont. (1913), and Saint-Boniface, Man. (1918). Among distinguished religious recently deceased are: Mother E. de St. Joseph, co-foundress of the institute and foundress of the monastery at Toronto (1913); M. Marie-des-Cinq Plaies, co-foundress and superior of the monastery at Nicolet (1916); M. Marie du Saint-Esprit, foundress and first superior of the monastery at Montreal (1917); M. Catherine de Ricci, co-foundress of the monastery at Brooklyn (1917); M. Marie Sainte-Ursule, foundress of the monastery of Sherbrooke (1920); M. Thérèse de Jésus, co-foundress and superior of the monastery at Havana (1921). On 14 Sept., 1911, the Sisters celebrated the golden jubilee of the foundation of the institute.

IV. Sisters Adorers of the Precious Blood (Alton, Ill.; cf. C. E., XII—375a).—The Nazareth Home, Alton community, was incorporated (1918) under the laws of the State of Illinois with the right of succession under the legal title of Nazareth Home, Alton, Ill. The institution is under the direction of Mother Pauline Schneeberger, vicaress general. In February, 1920, at the time of the influenza epidemic, seven sisters died within a week. Mother Josepha, first assistant, died in the same year (16 Oct.). There have been several changes made in the original buildings of the Nazareth Home. St. Xavier's House, the first novitiate, was repaired as an orphanage for boys and girls. In September, 1920, a high school was opened for girls, especially those who aspire to be teachers as Sisters Adorers of the Precious Blood. A new edifice, St. Paul's Hall, was constructed. At present the institution numbers 55 Sisters, 7 novices, 1 candidate, 12 aspirants. The Sisters conduct schools in the Archdiocese of St. Louis and in the Diocese of Alton, Ill., Harrisburg, Pa., Altoona, Pa., Pittsburg, Pa., Fort Wayne, Ind. There are about 1400 pupils.

V. Sisters of the Precious Blood (O'Fallon, Mo., cf. C. E., XII—375b).—In 1910 the rule of the institute was revised. The community received the "Decretum Laudis" from the Holy See in 1918. In July, 1920, Mother M. Wilhelmina was elected superior general. The institute numbers 229 Sisters, 18 novices, 12 candidates. There are 24 parochial schools and 1 academy, St. Elizabeth Institute.

VI. Sisters of the Precious Blood (Ruma, Ill., cf. C. E., XII—375b).—The Sisters conduct establishments in the Archdiocese of St. Louis and in the dioceses of Alton, Belleville, Concordia, El Paso, Oklahoma, St. Joseph and Wichita. The community numbers 346 Sisters, 17 novices, 25 candidates. They have under their care 60 schools, 2 academies, 3 hospitals, and 1 orphange with 261 orphans. There are 6300 pupils.

VII. Sisters of the Precious Blood (Maria Stein, Ohio; cf. C. E., XII—375b).—The Sisters have 49 foundations in the Archdiocese of Cincinnati, and the dioceses of Cleveland, Fort Wayne, Kansas City, Monterey and Los Angeles, St. Joseph, Toledo, and Tucson. They have 40 schools, 1 sanitorium, 1 orphanage, 3 boarding schools, 1 home for the aged, and the care of domestic work for 6 institutions. Under their care are 7800 pupils, 210 boarders, 150 orphans, 100 to 150 patients in the sanitarium. The community numbers 580 professed religious, 32 novices, 2 postulants. The present superior general is Mother M. Emma Nunlist, elected 1899, succeeded 1905 by Mother M. Josephine Boetsch (d. 1917), re-elected 1911.

Prefect Apostolic (C. E., XII—386).—Prefects apostolic and vicars apostolic are governed by the same laws except that the prefects have not to make the canonical visit *ad limina:* the prefects take

possession of their territory officially by exhibiting the decree or letters patent of the Congregation of Propaganda, the vicars by showing their apostolic letters, to the pro-prefect or pro-vicar of their respective districts. Prefects apostolic while within their own territories enjoy the same rights and faculties as residential bishops, unless the Holy See has limited them; like vicars apostolic, even if they have not received episcopal consecration, they can, within their districts and during their term of office, give all the blessings reserved to bishops, except the pontifical blessing, grant indulgences of fifty days, administer confirmation, first tonsure, and minor orders. If they have received episcopal consecration they have a right to the honorary privileges of titular bishops: if they are not bishops, they have, but only during their term of office and while within their own territories, the insignia and privileges of the prothonotaries apostolic *de numero participantium*.

Prefects and vicars apostolic must require all missionaries, even religious, to show on arriving their letters of authorization, and the missionaries, including regulars, must ask leave of them to exercise their ministry, a request which is not to be denied except to individuals and then only for grave cause. All missionaries, including regulars, are subject to their jurisdiction, visitation, and correction in matters pertaining to the government of the missions, the cure of souls, the administration of the sacraments, the direction of schools, alms and bequests for the mission. Except in the cases allowed by law, they must never meddle with the discipline of religious under the direction of their own superior; yet if a dispute arises regarding the orders of the religious superiors and those of the vicars or prefect apostolic in regard to the matters just referred to, the religious must ordinarily follow the directions of the vicar or prefect apostolic; they have, however, the right of appeal to the Congregation of Propaganda. If there are not enough secular priests, vicars and prefects apostolic can, after advising with the superiors, compel religious, even those who are exempt, if they are attached to the mission, to undertake the cure of souls, unless the religious have a rule to the contrary approved by the Holy See.

Vicars apostolic are obliged to make the visits *ad limina* like residential bishops, but where it would be gravely inconvenient they can employ a procurator, even one residing in Rome. They and the prefects apostolic are to send a written account of the state of their mission, signed personally and also by one of their council, to the Holy See every five years, and moreover, at the close of each year they are to forward a statement of the conversions, baptisms, annual receptions of the sacraments, and other facts worthy of notice. They may not absent themselves for a notable time from their territories, except for a grave and urgent cause, without consulting the Holy See; and they should visit their districts as often as necessary personally or by proxy, if they are lawfully excused, to see if the missions work is being properly conducted. They should select a council of at least three of the older and more prudent missionaries, whom they are to consult in more serious and difficult matters. If possible they should call meetings of at least the chief religious and secular missionaries once a year or oftener to discuss their experiences and to perfect the means of carrying on the mission work. They are bound to enforce the laws relating to episcopal archives, due allowance however being made for difference of place and persons. The regulations concerning plenary and provincial councils and diocesan synods should be carried out in territories subject to Propaganda, as far as conditions permit; no time is fixed, however, for holding them, and the decrees of the councils before being promulgated must be sent to the Congregation of Propaganda. They are bound gravely in conscience to use every endeavor to build up a native clergy and priesthood and, moreover, must apply Mass for the people entrusted to them on the feasts of the Nativity, Epiphany, Easter, Ascension Thursday, Pentecost, Corpus Christi, the Immaculate Conception, the Assumption, St. Joseph, Sts. Peter and Paul, and All Saints, according to the regulations laid down for bishops. They may not, without the knowledge of the Holy See, allow missionaries whom it has sent to leave their territory perpetually, or to go into another, neither may they expel them. In a case of public scandal, however, they can, after consulting their councils, and, where there is question of a religious, warning his superior as far as possible, remove a missionary, but they must notify the Holy See of the fact.

At the end of the year 1921, there were of Latin Rite 177 vicariates apostolic (Europe 8, Asia 68, Africa 54, America 27, and Oceanica 20), 62 prefectures apostolic (Europe 4, Asia 10, Africa 28, America 13, and Oceanica 7), and 14 missions (Europe 1, Asia 9, Africa 1, America 2, and Oceanica 1); in addition there are 2 vicariates apostolic of Uniat Greco-Bulgar Rite (Thrace and Macedonia) and 4 vicars apostolic of Syro-Malabar Rite in India.

Prelate Nullius, that is a prelate of no diocese, one who rules over a territory independent of any diocese and having its own clergy and laity. In canon law prelates nullius are governed exactly by the same regulations as abbots nullius, having the same rights and obligations (see ABBOT). In 1921 the prelatures nullius were: Acre and Purus, Bom Jesus do Piauhy, Registro do Araguaya, SSma Conceicao do Araguaya, and Santarem in Brazil; Altamura and Acquaviva delle Fonti, and Santa Lucia del Mela in Italy; and Mozambique. On 13 May, 1921, the prelature of Rio Branco was aggregated to the Benedictine Abbey of Our Lady of Monteserrato, Rio de Janeiro, the abbot during his term of office administering the prelature without the obligation, however, of personal residence there.

Codex juris canonici, can. 319–27.

Premonstratensian Canons (NORBERTINE ORDER; cf. C. E., XIII—387d).—The year 1920 witnessed the eighth centenary celebrations of the foundation of the Norbertine Order (1120–1920), the event being marked by splendid festivities throughout the order, and eulogistic tributes appeared in both the European and American press. The activities of the Norbertine Fathers, especially in the Brabant province, are worthy of note. During the last twenty years their number has increased from 408 to 640, while new houses have been founded in England, the United States, the Belgian Congo, Brazil, Denmark, Canada, and Switzerland. Thus would appear to be fulfilled St. Norbert's prophecy, the circumstances of which are not without interest. At the consecration of St. Norbert's first church at Premontré (1122) before a large assembly of worshippers, the altar stone fell in pieces, an incident of apparently ill-omen, which caused the postponement for the time being of the ceremony of consecration. According to St. Norbert's prophecy, this was an indication that one day his order would decline, but after some time would be restored with new vigor. At the general chapter of the order (1921) in the Abbey of Schlagl, where the revision of the constitutions was arranged, the following events of far-reaching importance were announced: the French Fathers were allowed to return to France, their two houses in Belgium being also retained; a beautiful and extensive building had been acquired in Rome, alongside of the famous Basilica of St. Pudenziana, whose administration was likewise entrusted to the order; the Abbey of Tongerloo had taken

charge of the episcopal college of St. Charles, Porrentruy near Basle (Switzerland); the Abbey of Averbode was to start a new house of the order at Antwerp; the Abbey of Tepl had bought the former Norbertine Abbey of Speinshart, in Bavaria; the canons of Averbode had started a huge Eucharistic crusade for the Belgian youth.

St. Norbertine's Third Order, founded by the Saint himself for his friend Count Theobald of Blois and Champagne, a grandson of William the Conqueror, was the first institution of this kind, being established one hundred years before the Franciscan and Dominican Third Orders (1122). It flourished especially in Flanders, Brittany, and Bavaria. Count Baldwin IX of Flanders, afterwards Emperor of Constantinople, was one of its illustrious members. The year 1922 being the eighth centenary of the foundation, a national congress of the members of the Third Order of St. Norbert was held in the Abbey of Tongerloo, presided over by Rt. Rev. Thomas L. Heylen, Bishop of Namur. Bishop Heylen is a son of Tongerloo, founder of the Corpus Christi basilica of Manchester and of the Belgian Archconfraternity of the Holy Mass of Reparation (238,000 members), and as president of the Permanent Committee of the International Eucharistic Congresses has given vigorous impulse to those splendid world-gatherings in honor of the Blessed Sacrament, which are making the twentieth century "the century of the Holy Eucharist." The process of beatification of Hugh of Fosses (1093–1164), first disciple of St. Norbert and first abbot general of the Norbertine Order, will be introduced in Rome in May, 1922, by Bishop Heylen. On 27 January, 1922, occurred the death of the abbot general, Norbert Schachinger, Abbott of Schlagl. He was succeeded by the present abbot general, Gummarus Crets, Abbot of Averbode (Belgium).

STATISTICS.—The following statistics show the present state of the order in each circary or province. Particulars are also given having reference to some convents of nuns who, though no longer under the jurisdiction of the order, are or have been related to it. The figures have been taken from printed catalogues published in December, 1921, or from letters since received. When the desired information has not arrived in time, a catalogue of a former year has been consulted.

Circary of Brabant (Belgium and Holland).—Averbode Abbey: priests, 89; clerics and novices, 26; lay brothers, 37; of these, 28 priests and 22 lay brothers have been sent to Brazil; and 4 priests and 2 lay brothers to Veile in Denmark. Grimbergen Abbey: priests, 32; clerics, 7; lay brothers, 6; of these, 4 priests are in Canada. Park-Louvain Abbey: priests, 38; clerics, 5; of these, 8 priests in Brazil. Postel Abbey: priests, 27; clerics, 4; of these, 1 priest in Belgian Congo and 1 in England. Tongerloo Abbey: priests, 80; clerics, 31; lay brothers, 31; of these 12 priests are in England, 5 priests are in Switzerland, and 12 priests and 10 lay brothers are in Belgian Congo in the Prefecture Apostolic of Welle (q. v.). Berne-Heeswijk Abbey: priests, 48; clerics, 11; lay brothers, 13; a flourishing college with 100 students is attached to the abbey. St. Norbert's Priory, West De Pere, Wisconsin, U. S. A.: priests, 34; clerics, 7; lay brothers, 4; and a college conducted by the fathers.

Circary of France.—The Abbey of Mondaye and other houses, confiscated in 1903, founded a new house at Bois-Seigneur Isaac, near Nivelles, Belgium. In 1921 the old Abbey of Mondaye was reestablished (priests 22; clerics, 2; lay brothers, 2). The Abbey of Averbode took charge of the Priory of Bois-Seigneur Isaac (priests 8; clerics, 7; lay brothers, 2).

Circary of Provence.—The Abbey of Frigolet and other houses confiscated in 1903, bought the former Norbertine Abbey of Leffe, Dinant, Belgium. In 1921 they recovered their house of Frigolet (priests, 31; lay brothers, 2). The Abbey of Leffe became a simple priory (priests 3). The Priory of Storrington, England, has 6 priests and 1 lay brother. The mission in Madagascar is served by 3 Norbertine Fathers.

Circary of Austria.—In Czechoslovakia: Neureisch Abbey (Nová Rise), 15 priests; Seelau Abbey (Zeliv), 21 priests, Strahov Abbey (Prague), 66 priests and 2 clerics; Tepl Abbey, 95 priests and 3 clerics; the college of Pilsen is conducted by the abbey (professors, 9; students, 185). In Austria: Gerus Abbey, 25 priests and 3 clerics; Schlägl Abbey, 41 priests and 5 clerics; Wilten Abbey (Innsbrück), 44 priests, 4 clerics, and 4 lay brothers.

Circary of Hungary.—In Czechoslovakia: Jaszo Abbey (priests, 85; clerics, 13), which supplies the professors and conducts the gymnasia of Kassa, Rozsnyo, and Nagy-Várad (now in Rumania). In Hungary: Csorna Abbey (priests 45; clerics, 5), which supplies the professors and conducts the gymnasia of Keszthely (professors, 13; students, 332) and Szombathely (professors, 14; students, 450). These two abbeys have a college for their religious, who study at the University of Budapest; some clerics follow the course of lectures at the University of Fribourg.

Convents of Norbertine Nuns (Second Order).—Oosterhout Priory, Holland, 52 nuns. Neerpelt Priory, Belgium, 25 nuns. Bonlieu Abbey, nuns expelled from France, reassembled at Grimbergen, Belgium, 35 nuns. Le Mesnil-St-Denis Priory, Seine et Oise, France, 34 nuns. Abbey of St. Sophia, Toro, Spain, 14 nuns. Abbey of St. Maria near Zamora, Villoria de Orbigo, Spain, 42 nuns. Zwierzyniec, near Cracow, Poland, 46 nuns. Imbramowice Abbey, Poland, 12 nuns; Priory of Berg Sion, near Utznach, in the Diocese of St. Gall, Switzerland, 39 nuns.

Convents of Norbertine Nuns (Third Order).—St. Joseph's at Heiligenberg, near Olmutz, 10 nuns, and Stresovice Andelka, near Prague, 3 nuns.

Congregation of Norbertine Sisters, mother-house at Duffel, Belgium, with branch houses in Mechlin, Gheel, Hoostraeten, Neerwaver.

Prendergast, EDMOND F., Archbishop of Philadelphia, b. at Clonmel, Ireland, on 3 May, 1843; d. at Philadelphia on 26 February, 1918. He came to the United States in 1859 and made his ecclesiastical studies at Overbrook Seminary, being ordained on 17 November, 1865. He held several important pastorates in the Archdiocese of Philadelphia and from 1895-1897 he served as vicar-general. He was auxiliary to Archbishop Ryan on 27 November, 1895, and he was consecrated titular Bishop of Scillio by his immediate superior on 24 February, 1897. He was appointed seventh archbishop of Philadelphia on 27 May, 1911.

REUSS, *Biog. Cyc. of the Catholic Hierarchy of the United States, 1784–1898* (Milwaukee, 1898); *The Golden Jubilee of the Priesthood of the Most Revcrend Edmond F. Prendergast, D.D. and the Dedication of the Cathedral of Saint Peter and Paul, Philadelphia* (Philadelphia in 1915); CORRIGAN, *Chronology of the Catholic Hierarchy of the United States* in *Cath. Hist. Rev.*, III 23.

Presbyterianism (cf. C. E., XII—392c).—In 1906 the Presbyterian Church in the United States of America effected a union with the Cumberland Presbyterian Church. However, approximately one-half of the ministers, organizations, and members of the latter refused to recognize the union and continued the organization. Much litigation ensued, most of the cases being decided in favor of the "reunited church;" in Tennessee and Missouri the decisions favored the Cumberland body. The union has adopted a "Book of Common Worship" for voluntary use. In 1907 the Council of the Reformed Churches

in the United States holding the Presbyterian System was organized, bringing into co-operative relations seven of the Presbyterian family in this country. Of the Reformed bodies the Reformed Church in America, and the Reformed Church in the United States joined this council, although rejecting a proposed organic union with the Presbyterian Church.

Since 1907 there have been proposed various plans of union, notably that of the Northern and the Southern bodies. The latter rejected the overtures. Plans of union in Scotland and in Canada also failed, or have been postponed. In 1920 the Welsh Presbyterian Church united with the Presbyterian Church in the United States. Finally in 1921 (December), proposals for union of all Presbyterian and Reformed Churches in the United States were indefiniteiy postponed, owing to inability to agree on a unification program. The point of disagreement was as to whether there should be a complete union, with one general assembly and a number of regional synods, or a federal union in which the various denominations would preserve their autonomy. The denominations rejecting the proposals were the Presbyterian Church in the United States (South), Presbyterian Church in the United States (North); Reformed Church in the United States; and the United Presbyterian Church.

In interdenominational work the Presbyterians are affiliated with the Federal Council of Churches of Christ in America and have been prominent in the preparations for the World Conference on Faith and Order.

The Presbyterians have been especially active among foreigners in this country. In 1916 there were eighty-one different communities served by the board in charge of this work; eleven languages were regularly employed. The Presbyterian Church (Northern) has inaugurated a "New Era Movement" in an attempt to bring under one leadership the various agencies and a plan of financial centralization has been adopted.

Since 1917 the educational work of the Presbyterian Church in this country is under a general board of education. It controls 13 seminaries, including two for Germans, and two for negroes. Among other institutions affiliated with the board (generally owned or controlled by the Presbyterians) are Elmira College, Lafayette College, Lincoln University, New York University, University of Wooster, Washington and Jefferson College and Illinois College. Princeton University, Hamilton College, and Western Reserve University, though not directly connected with the church, have been closely identified with its history.

In the foreign field in 1916 the Presbyterians carried on 26 missions, 7 in China, 3 in India, 2 each in Persia, Siam and Brazil, and 1 each in Africa, Japan, Korea, Mexico, the Philippine Islands, Chile, Colombia, Venezuela, Guatemala and Syria. They reported 1353 missionaries, 118 medical missionaries (24 women), and 308 single women, 930 churches and 161,470 communicants. In 1920 they reported 1772 missionaries and 226,971 members. The church conducts the Syrian Protestant College at Beirut, Syria, Forman College at Allahabad, India, and the Canton Christian College in China.

The names of the various Presbyterian bodies in the United States are (1922) the Associate Reformed Synod, Associate Synod of North America, Colored Cumberland Presbyterian Church, Cumberland Presbyterian Church, Presbyterian Church in the United States of America, Presbyterian Church in the United States (South), Reformed Presbyterian Church (Old School), Reformed Presbyterian Church General Synod, United Presbyterian Church, and Welsh Presbyterian Church (Calvinistic Methodist).

In 1920 there were between five and six million Presbyterian communicants in the world; United States, 2,255,000 (10 bodies), (2,384,000 in 1922); Scotland 1,245,000; Canada 300,000; Wales 200,000; Ireland 130,000; England 89,000; Australia 100,000; New Zealand 50,000; South Africa 50,000. The total number of Presbyterian constituents (communicants and their families), in the world, is between fifteen and twenty millions, although some state a much higher figure.

SELBIE, *English Sects* (London, n. d., ab. 1910); *Religious Bodies, 1916*, (Washington, 1919); *Year Book of the Churches* (New York, annual); SWEETS. *Our Presbyterian Educational Institutions* (Louisville, 1914); STEPHENS, *The Presbyterian Churches, Divisions and Unions in Scotland, Ireland, Canada and America* (Philadelphia, 1910).

N. A. WEBER.

Prescription. See PROPERTY, ECCLESIASTICAL.

Presentation of the Blessed Virgin Mary, CONGREGATION OF THE (cf. C. E., XII—399d).—The general mother-house is at Bourg Saint-Andéol (Ardèche), France, and Mother Marie-Sainte-Honorine is the sixth superior general of the institution. The provincial-house in America is at Saint-Hyacinth (Quebec), Canada. Mother Marie des Saints Anges is provincial superior. Connected with the American provincial house are the novitiate, with 114 novices and postulants, a boarding school affiliated to the University of Montreal, and a government normal school. The Sisters are also in charge of two academies and two primary schools in the city of Saint Hyacinthe. There are 1023 Sisters in America, with a total of 59 houses and 20,751 pupils. In the United States 12,856 pupils are under the Sisters' instruction in 25 schools belonging to this congregation.

Presentation of Our Lady, SISTERS OF THE (cf. C. E., XII—399a), founded at St. Nicolas in 1830. The Rev. K. Schockaert is chaplain and director of the institute and Mother Mary Alphonse was re-elected general superior in 1920. Dependent on the mother-house at St. Nicolas are the filial houses of Boom (near Antwerp) Ledeberg (Ghent) Lockeren, Bornhem, and Lootenhulle, each house has an institution for boarders and two day schools, one for the lower classes of society which is gratuitous and another for the better classes. At St. Nicolas, besides the boarding school with about 170 pupils, there is a college for pupil-teachers with an attendance of 270. It has two sections, a primary and a middle section for higher studies. The latter was founded in 1911, and in 1920 commercial classes were started, with a three year course in business training for girls, at the end of which a certificate may be obtained. At present the community numbers about 200 members.

Presentation Order (cf. C. E., XII—397b).—The new Code of Canon Law has made necessary some changes in the rule of the order. In Ireland the bishops are advocating amalgamation, the extent of which is not yet known. In the last ten years the following new houses have been founded: Ireland, 2; England, 2; Australia, 1; India, 1; America, 6. Of the new foundations in America 3 are in South Dakota, 1 in Dubuque, Iowa, and 2 in New York City. A novitiate was opened in 1921 at Mt. St. Joseph, Newburgh, N. Y.

Prince Albert and Saskatoon, DIOCESE OF (PRINCIPIS ALBERTI ET SASKATOONENSIS; cf. C. E., XII—427b), in the Province of Saskatchewan, Canada, suffragan of Regina. By decree of 30 April, 1921, the name of the diocese formerly Prince Albert, was changed to Prince Albert and Saskatoon. The Benedictine Abbey of St. Peter at Muenster, Saskatchewan, was erected into an abbey nullius by

Apostolic Constitution of 6 May, 1921, and its territory separated from the Diocese of Prince Albert and Saskatoon. The diocese is confided to the Oblates of Mary Immaculate and the present bishop is Rt. Rev. Joseph Prud'homme, O. M. I., b. 1882, elected 1921, succeeding Bishop Albert Pascal, deceased. There are in the diocese: 32,000 Catholics, not including Ruthenians, 34 secular priests; 37 regular priests, of whom 36 are Oblates and 1 Redemptorist; 54 churches with resident priests; 75 chapels; 8 religious congregations of women with 203 Sisters; 3700 children in 115 Catholic schools; 2 schools for Indians with 130 children.

Privation is a vindication imposed by the law or by a superior by which one is deprived of an ecclesiastical right, dignity, office, benefice or the fruit thereof. In public cases where it has been incurred as a penalty *latae sententiae* of the common law it cannot be remitted by the ordinary. If it has been imposed by an ordinary he cannot validly confer the vacated office, benefice or dignity on onee of his own household or on one who is related to him by blood or affinity in the first or second degree.

The following persons by the very fact of their offence suffer privation: those who presume to hold two incompatible offices or benefices lose both; a newly promoted cardinal who refuses to swear to visit the pope within a year, is deprived of the cardinalitial dignity forever; a bishop-elect who neglects to receive consecration within six months is deprived of the right of consecration; a patron who converts to his own use ecclesiastical property belonging to the church of which he is patron loses his right of patronage; one who holds an office, benefice, or dignity and violates the obligation of residence annexed, *eo ipso* loses a part of the revenue proportionate to the time of his absence, if he remains obstinate he may be deprived of the office, benefice, or dignity itself.

The following are to be punished by privation: clerics who impede directly or indirectly the exercise of ecclesiastical jurisdiction and have recourse for that purpose to any lay power or who publish laws, mandates or decrees against the rights and liberty of the Church, or who join Masonic or similar associations which plot against the Church or legitimate civil authority; they are to lose their office, benefice, dignity, pension or function (and if they are religious are to be deprived of active and passive voice in their institute); so, too, are clerics who conspire against the authority of the pope, a papal legate, or their own ordinary, or clerics laying violent hands on a cardinal or papal legate; or confessors guilty of solicitation; or clerics who usurp or retain the property or rights of the Roman Church; or clerics guilty of certain aggravated sins of impurity.

Clerics usurping or converting church property are to lose their benefices; clerics who deliberately inflict grave bodily injury on themselves, are to lose their benefices or offices having cure of souls annexed.

The following offenders are to be punished by privation but only if recalcitrant: apostates, heretics, or schismatics, are to lose their benefices, dignities, pensions, office, or functions; canon theologians, or penitentiaries, their benefice; concuninary parish priests are to lose their parishes, other clerics their benefices.

The following persons may be punished by privation at the discretion of the ordinary: those who traffic in Mass stipends or who fail to notify the ordinary annually of the number of Masses still unsaid for which stipends have been received, if this notification is required by law; those who insult or defame another verbally or in writing; those who steal, destroy, conceal or substantially change any document belonging to the episcopal archives, may be deprived of their office or benefice; those who are found guilty of homicide, abduction of the young, selling anyone as a slave or for any other evil purpose, usury, rapine, grievous theft, incendiarium, grave mutilation or assault or battery inflicted on another, or those who take possession of a benefice, office, or dignity irregularly; those who stubbornly refuse to make the profession of faith when required by law; those who fabricate or falsify papal letters, decrees or rescripts, or knowingly use the same (if religious, they are to lose active and passive voice); clerics who violate the sixth commandment especially if they have cure of souls.

Again a cleric who is giving grave scandal and remains recalcitrant may be deprived temporarily of the right to wear clerical dress; if acleric has been deposed and shows no sign of amendment he may be deprived perpetually of this right, which would entail the loss of clerical privileges, or clerics who publicly sympathize or who attempt even civil marriage, or who elope, lose their right to the clerical dress, ipso facto.

Religious superiors who admit unsuitable candidates irregularly to the novitiate or to profession may be deprived of their office; so, too, reverend mothers who spend any part of a nun's dowry or who fail to notify the ordinary in due time about approaching receptions or profession, or who violate the regulations protecting the liberty of criticism enjoyed by nuns during visitation; or a superioress who puts any difficulty in the way of a nun who desires to have an extraordinary confessor, or who prevents or asks about a nun going to confession to any approved confessor in a church or even a semi-public oratory, or who would in any way prohibit a nun who was seriously ill from calling in any priest who has approbation for hearing women's confessions. After a warning for any of these offences a superior is to be deprived of his or her offices if a second offence occurs. It should be noted that a sentence of privation does not take effect until it has been communicated to the guilty party, who has always, however, the right of a devolutive appeal to the Holy See.

Privilege.—If a privilege has been enjoyed for 100 years or from time immemorial it is presumed to have been properly granted. A privilege granted by rescript is not revoked by a contrary law unless this is stated expressly in the law or unless the law was enacted by the superior of the person who issued the rescript. It was formerly customary for religious orders properly so called to communicate to one another whatever privileges were granted specially to any of them (cf. C. E., XII–756b). This practice has now been abolished, for the Code declares that a religious order or institute henceforth enjoys only the privileges contained in the Code or granted to it by the Apostolic See, all communication of privileges being hereafter excluded; privileges of a regular order, however, belong also the nuns of the same order in so far as they are capable of enjoying them.

Privileges, Ecclesiastical.—The faithful owe reverence to the clergy, according to their different grades and offices, and would be guilty of the crime of sacrilege if they inflicted an unjustifiable bodily injury on a cleric.

Privilegium canonis.—Under the Code of Canon Law the punishment inflicted for attacking the per-

son of a cleric is proportioned to the dignity of the party injured. Thus anyone who lays violent hands on the pope incurs excommunication very specially reserved to the Holy See, is *ipso facto* an excommunicate *vitandus,* legally infamous, and if he be a cleric is to be degraded; if the party injured is a cardinal or a legate of the pope the culprit incurs an excommunication specially reserved to the pope, he becomes legally infamous and is to be deprived of any ecclesiastical benefice, dignity, pension or office he holds; if the injured party is a patriarch, archbishop, bishop, whether residential or titular, the offender incurs excommunication reserved specially to the Holy See; if the party wronged is any other cleric or religious of either sex, the excommunication is reserved to the culprit's ordinary, who may if he judges fitting impose additional penalties.

Privilegium fori.—This means that in civil and criminal cases the clergy must be brought to trial before an ecclesiastical not a secular judge; however, in certain places the Holy See has agreed with the civil authorities to waive this privilege while in all others places permission when necessary, though it must be asked, is always granted to bring clerics before a lay tribunal. If the defendant is a prelate of high rank permission can be obtained only from the Holy See; otherwise it can be granted by the ordinary. Canonists agree that this privilege of the forum is not in force in Belgium, France, Holland or Germany, Ireland and English-speaking countries generally; in the United States laymen may sue a cleric without asking the ordinary's permission, but a priest may not sue another cleric in the civil courts without leave of his ecclesiastical superiors. Where the privilege is in force the legislation of the Church is as follows: Whosoever without leave of the Holy See dares to bring before a lay judge a cardinal, legate of the Holy See, or higher official of the Roman Curia in connection with matters pertaining to this office, or finally his own ordinary incurs excommunication specially reserved to the pope; if the party haled before the judge is any other bishop, abbot or prelate nullius or one of the higher superiors of a pontifically approved religious order, the excommunication is reserved simply to the pope; in any other case the culprit if a cleric is *ipso facto* suspended from office, while a lay person is to be suitably punished by his bishop.

Naturally an individual loses these privileges when he is no longer in the ranks of the clergy; that is the case when a minor cleric after notifying his ordinary discontinues his studies for the priesthood and returns to secular life; or when a culprit for his evil deeds has been degraded or deprived forever by his bishop of the right to wear ecclesiastical dress.

Codex juris canonici, 2341; AYRINHAC, *Penal Legislation in the New Code* (New York, 1920) 272–79; IDEM in *Eccles. Rev.* XLVII (Philadelphia, 1912), 302–15.

Prjasev, DIOCESE OF EPERJESENSIS RUTHENORUM (cf. C. E., Eperies V—484d), of the Greek Ruthenian Rite, dependent of Estzergom, formerly in kingdom of Hungary, but now in Czechoslovakia. Rt. Rev. Stephen Novak, born in Oblya, diocese of Munkacs, 4 December, 1879, was consecrated bishop in 1913 to succeed Rt. Rev. John Valyi, d. 22 November, 1911. On account of political reasons Bishop Novak has been out of the diocese for three years and his affairs are administered by the vicar general Nicolaus Russnak. The bishop's see is Prjasev, in Latin Fragòpolis, in Slovakian Presov, in Hungarian Eperjes. Here the episcopal residence, cathedral, seminary and most of the diocesan institutions are situated. The diocese contains 185,000 Ruthenian Catholics, 230 priests (11 celibates, 27 widowers, the rest married) 183 parishes scattered through 6 counties, 183 parochial churches, 135 filial churches, 61 chapels, 250 parochial schools with 35,000 pupils, a college for boys, 2 convents of Basilians, and a theological seminary with 40 students.

Profession, RELIGIOUS (cf. C. E., XII–451c).—The canonical requirements for a valid religious profession are as follows: (1) the candidate must be at least sixteen years old for temporary or twenty-one for perpetual profession; (2) he must have made a valid novitiate; (3) he must be admitted to profession by a superior authorized by the constitutions; (4) the profession must be explicit, made freely and with requisite knowledge, and finally must be accepted by a lawful superior or his delegate according to the constitutions. Furthermore, if there is question of perpetual profession in any religious institute the candidate must have been professed of simple temporary vows for at least three years. The first profession must be made in the house of novices at the end of the term of probation. These vows bind either for three years or longer in the case of those who after the lapse of three years have not reached the age required for the perpetual profession, or from year to year where the constitutions prescribe annual professions. The general law no longer extends the time or age for profession in the case of lay brothers beyond those required for other religious; the law exempts from temporary profession a religious who, having been professed solemnly or with simple perpetual vows, changes with permission of the Holy See to another order or congregation; such a religious on completing his new novitiate must be admitted to perpetual profession at once or return to his old order; however, if necessary to test his vocation, the superior may prolong his period of probation but not for more than one year. It may be noted by way of exception that the first vows of the Jesuits and the Religious of the Sacred Heart are still perpetual on the part of the professed religious; however, the profession by which the latter institute becomes bound to its members cannot be postponed beyond six years.

When the temporary vows of the professed have to be renewed, for a just cause the renovation may be made earlier, but not by more than a month. In such a case the new year of temporary profession does not begin from the day of renovation, but from the day in which it would have begun had the time of renovation not been anticipated. If the lawful superior questions the fitness of the religious for perpetual profession, he may allow the temporary vows to be renewed but not for more than three years; should a doubt still remain, the superior, if desirous of continuing the probation, must apply to the Holy See, which, however, is not wont to extend it beyond a year. In case a novice on account of his age had to make a temporary profession for more than three years, if an extra period of probation is needed, it must not, in the opinion of Vermeersch, extend beyond six years from the time of the first profession, though Augustine holds that extension may be for three years beyond the time for which the first vows were made. Before the period of their temporary vows has expired religious may be dismissed by the general of a pontifically approved order or institute with the consent of his council, or in the case of nuns by the local ordinary and the regular superior, if there is any, acting on the written request of the mother superior, and her council, or, in the case of diocesan Sisters, by the ordinary of the place where the convent is situated with the knowledge and consent of the superioresses.

In dismissing temporarily professed relig ous the following conditions must be observed by superiors: (a) the motives for dismissal must be grave; thus a lack of the religious spirit causing scandal to others is sufficient, when repeated admonition combined with a salutary penance has proved ineffective; though ill-health is not, unless it is clearly proved that the ill-health was fraudulently concealed or dissimulated before profession; (b) although the motives must be really known to the superior who dismisses, it is not necessary for them to have been proved judicially, but they must always be made known to the subject, who must be granted full liberty to reply, and his answer must be communicated to the superior who is to dismiss or retain the religious; (c) if dismissed, the religious has the right to appeal to the Holy See, and pending its decision the dismissal remains in abeyance. If a dismissed religious was received without a dowry or cannot support herself with her means, her institute must in charity, but not in justice, not merely aid her to return home safely and becomingly, but provide her in accordance with natural equity for a certain time, to be determined by mutual consent, or, in case of disagreement, by the local ordinary, with the means of living decently. A religious so dismissed is *ipso facto* released from all his vows, but not from the obligations arising from sacred orders, if he has received them. It might be added that religious however professed are *ipso facto* lawfully dismissed if they have (a) apostatized publicly from the Faith; or (b) eloped with one of the opposite sex; or (c) contracted or attempted to contract marriage, even civil marriage; but according to the constitutions the higher superior with his chapter or council should make a declaration of the fact and draw up the proof for their archives.

The religious superior, before admitting anyone to the first temporary profession must have the consent of his council or chapter; but for the perpetual profession he need only consult them. At professions the formula and ceremony prescribed by the constitutions should be employed; all rites and ceremonies referring to perpetuity of state, which had been allowed in certain institutes by the decree "Perpensis" of 18 July, 1902, for both temporal and perpetual profession are now to be reserved for solemn profession. A written copy of the formula signed by the professed and at least by him who received the profession is to be kept in the archives; if the profession was solemn the superior who received it must notify the pastor of the place where the newly-professed religious was born, for purposes of record.

Religious professed temporarily in preparation for their perpetual vows enjoy all the indulgences, privileges and spiritual favors of those professed of solemn vows or of simple perpetual vows; should they die while thus bound temporarily they have a right to the same prayers and masses as the perpetually professed. So, too, are they under the same obligation to observe the rules and constitutions; however, where choir is obligatory they are not bound by the rule of reciting the Divine Office in private, unless they are in in holy orders or the constitutions expressly provide otherwise. They have no right of active and passive voice unless it is granted to them expressly by the constitutions; the time set down for enjoying this privilege is counted from that of their first profession, if the constitutions are silent. By profession they lose parochial benefices at the end of a year, and all other benefices after three years.

PROPERTY.—Professed religious with simple vows, whether perpetual or temporal, retain the ownership of their property and can acquire more, unless as happens in certain institutions the constitutions provide differently. As has been mentioned in the article NOVICE before simple profession the religious, though he has to retain the ownership of his property as long as his simple vows continue, must give over the administration of his property to any person he selects, and, if the constitutions do not provide otherwise, must dispose of its use and revenues as he pleases. This right of disposal most probably permits the novice to ordain that the revenue is to be added regularly to the capital (Papi, op. cit. infra, p. 51). If this arrangement regarding the administration of the property and the disposal of its use and revenue was omitted for any reason before simple profession, it is to be made by the religious, notwithstanding his vows, with the same freedom as is enjoyed by novices. If the constitutions do not allow a religious to change the administration of his property or the disposal of its revenue at his discretion, he must have the leave of his superior general, or in case of a nun who has simple vows made in an institute with solemn vows (*monialis*) of the local ordinary, and of the regular superior. If the change, however, should be in favor of his own institute, he may not make it even if the superior authorized him, at least if it would involve a considerable part, in which case it would be necessary to obtain the permission of the Congregation of Religious. If the religious professed of simple vows, should leave the institute before making his solemn vows the provisions as to the administration and the disposal of the revenue would cease to hold. Should one professed of solemn vows leave, this would not be so, because the latter by his solemn profession gave up not merely the right to administer his property and dispose of its revenue, but divested himself entirely of ownership. What a simply professed religious receives as a recompense for his work done or what is given to him for the sake of the community belongs not to him but to the institute; but he can acquire new property by will or donation as a personal gift, unless this is forbidden by the constitutions. However, the Holy See has made a special provision by which a dowry brought in by any nun or sister must be returned to her, if she goes back to the world.

Apart from special Apostolic indults, the professed with simple vows belonging to an order of regulars, cannot validly renounce their property before the last sixty days preceding their solemn profession; within those sixty days, however, they must renounce it all in favor of anyone they wish, the renunciation to become effective only when the solemn profession takes place. Immediately after their profession steps should be taken to have the renunciation made binding in civil law. Due regard being had to special Apostolic indults, all property devolving in any way to a religious after solemn profession goes to the order, province, or house, according as the constitutions provide, if the order is capable of owning property; should the order be incapable, the Holy See becomes the owner. Professed with simple vows in religious congregations may not divest themselves of the ownership of their property by a free gift, nor may they change the will which, in accordance with canon law, they made as novices, without leave of the Holy See, or, in urgent cases of a higher superior or even a local superior, if there is no time to have recourse to the Holy See or higher superior respectively. Formerly the giving up of ownership was forbidden only while the religious had temporary simple vows, now it is forbidden also when these vows are perpetual.

A parochial benefice becomes vacant after the lapse of a year from the first profession of the holder, all other benefices after three years. On being perpetually professed a religious loses by law the right of incardination in the diocese to which he belonged before entering religion. A religious profession which was invalid on account of an external impediment can be validated only by the Holy See or by lawful

profession made after the nullity became known and the impediment was removed; if, however, it was invalid from a mere nternal defect of consent, it becomes valid when that consent is given, provided the institute has not already withdrawn its consent.

Codex juris canonici, can. 572–86; PAPI, *Religious Profession* (New York, 1918) CREUSEN, *Religieux et religieuses* (Brussels, 1921) VERMEERSCH-CREUSEN, *Epitome Juris canonici* (Mechlin, 1921); FUHRICH, *De religiosis* (Innsbruck, 1919); FERRERES, *Institutiones Canonicae* (Barcelona, 1920); PRUMMER, *Manuale juris ecclesiastici* (Freiburg, 1920).

Profession of Faith.—All eustoms to the contrary being reprobated, a profession of faith according to the formula approved by the Holy See must be made personally as follows: (a) Those who assist at a general or special council or diocesan synod with a consultive or deliberate vote must make it before the president or his delegate; the president makes it in presence of the council or synod; (b) cardinals-elect in presence of the dean of the sacred college, the first cardinal priest and deacon, and the camerlengo; (c) those promoted to an episcopal see, even non-residential, or to abbeys nullius, vicariates Apostolie, or prefectures Apostolic, in presence of an Apostolie delegate; (d) a vicar capitular in presence of the cathedral chapter; (e) those promoted to a dignity or canonry, in presence of the local ordinary or his delegate and of the ehapter; (f) newly appointed diocesan eonsultors, the local ordinary or his delegate and before the other consultors; (g) vicars general, parish priests, and all those who have been provided with a benefice, even manual, having the cure of souls annexed; rectors and professors of theology, canon law, and philosophy in seminaries, at the commencement of each scholastie year or at least on taking office; all candidates for the subdiaconate; all diocesan censors of books; all priests before obtaining faculties to hear eonfessions or to preach, make the profession of faith in presence of the local ordinary or his delegate; (h) the rector of a university or faculty, in presence of the ordinary or his delegate; all the professors in a canonically erected university or faculty, at the beginning of each scholastie year or at least on assuming office, and candidates who, having passed the examinations, are about to receive their degree in presence of the rector of .the university or faculty or his delegate; (i) superiors in clerical religious orders or congregations, the chapter or the superior who designated them or his delegate. Those who after having relinquished an office, benefice, or dignity, even of the same kind as one which they had previously held, must again make profession of faith, in the manner just prescribed. Any one who neglects to make this profession without just eause is to be admonished after a suitable time; should he then prove eontumacious he is to be punished with privation of his office, benefice or dignity, and of the revenue accruing therefrom.

Progressive Spiritual Church. See NEW THOUGHT.

Prohibition. — I. DEFINITION.—Prohibition, as commonly spoken of and practically so understood, can best be defined specifically as the forbidding by civil law of the manufacture, sale and transportation of intoxicating liquor for *beverage* purposes, exception being made in the case of liquor when used for scientific, commercial, medicinal and sacramental purposes. As so defined it must be clearly distinguished from both temperance and total abstention. The former is a virtue by which one uses liquor or any other material thing in reason, so that a man can drink an intoxicating beverage and at the same time be perfectly temperate by drinking the same in reasonable moderation. Total abstinence differs likewise from Prohibition in the sense that it is a voluntary act, inspired by a variety of motives such as penance or desire for better health or as a mere exercise of will-power or from physical dislike, whereas Prohibition is imposed by force of law and is not necessarily a virtue. It is important to keep these distinctions clear. All decent people advocate temperance, many practise total abstinence, but there is a sharp and bitter division of sentiment on the question of Prohibition.

II. GENERAL PRINCIPLES.—It is manifest that Prohibition can have no justification on the ground of any inherent and essential evil in liquor. All material things, whether drink or food or clothing, etc., are the creations, either actually or potentially, of God, Who meant man tc use and enjoy them rationally. Matter is not evil *in se*. Long ago the Church condemned such fantastic philosophy when battling with the Manichean sects. Alcohol, as such, therefore is no more evil than wheat or water or fruit. Were it otherwise, it is strange that the Creator should have so universally provided nature with the power to produce aleohol.

The only premise, therefore, at all justifying a discussion of Prohibition relates to the abuse of alcohol, exactly the same as if it were a discussion on the abuses of marriage or political government or eating or dressing or playing. Theoretically most Prohibitionists would admit this, though practically their extreme language would indicate that they do ascribe some sort of essential evil to liquor as such. At all events, the only possible ground for discussion of the drink problem is the abuse of drink. Any other discussion is futile and necessarily endless. Moreover, Prohibition is not necessarily a religious or even moral issue. It becomes so only when the abuses of alcohol affeet the morality of its victims, as can be said with equal truth of the abuses of the theatre or dancing or dressing. This should particularly be borne in mind in view of the tendency here in the United States to promote Prohibition through religious agencies, in fact by an appeal to religious fanaticism. Equally important is it to keep in mind that Prohibition cannot be based upon Scriptural grounds. Whilst the Bible of course utters many admonitions against drunkenness, it is manifestly indifferent concerning the use of drink which it evidently recognizes as an universal human custom. Only a fanatical textual criticism would attempt to distort isolated texts or particular words into a universal condemnation of drink. In this connection it is significant that Christ's very first miracle was the changing of water into wine. His selection of wine for the Eucharistic sacrifice completely throws out of court any appeal of Prohibitionists to the Bible. It is true that the extremists among them endeavor to show that He used the unfermented juice of the grape, but, as above observed, this is a fanatie texual criticism gone mad, and is moreover in direct opposition to the universal interpretation of the Christian world (both Catholic and Protestant) up to the present. In a word, then, the whole discussion of the question of Prohibition resolves itself down to a question of the abuse of alcohol. The only question to be seriously discussed is whether or not this abuse has become such a grave menace to the political, economic or moral life of society that to preserve itself from destruction society must either altogether abolish its use or restrain it within reasonable bounds.

III. HISTORY.—The United States is the only civilized nation of any size or importance, past or present, which has attempted real and absolute Prohibition. (For apparent or unimportant excep-

tions see below under *Europe*. It, therefore, merits most attention, though its efforts in that direction will be seen in clearer relief, if we describe also the less drastic efforts of other countries to solve the drink problem.

(1) *The United States.*—Prohibition as above defined, i. e., a forbidding of liquor by force of civil law, may be said to have come into being about the middle of the nineteenth century. Before that moral suasion had been the only agent used in combating the increasing evils of drinking. But in the year 1850 the State of Maine appealed to the new method of force by formally passing a state-wide prohibition law. This can be said to be the beginning of the idea that the civil law was the best agent to stop drunkenness: it was the birth of Prohibition as such. The idea spread with surprising rapidity and by 1860 twelve States had followed the example of Maine, among them some like Rhode Island and New York, which are now bitterly opposed to Prohibition. By 1890 others had joined, bringing the total up to seventeen. This first stage of the movement proved, however, to be only a sort of preliminary skirmish.

For some ten years or so a hopeless fight was carried on by the National Prohibition Party at the customary elections, but some dozen years ago, a new and powerful factor began to make itself felt in the advent of the Anti-Saloon League, to the unremitting efforts of which is now due Constitutional Prohibition in the United States. This body was from the start skillfully organized, bold to the point of unscrupulousness in its political methods and apparently enormously financed. With clear-headed intelligence it concentrated its attack upon what even those opposed to Prohibition recognized and still recognize as the undefensible element of the liquor question, namely, the saloon.

The old ale-house or road-house, with whatever abuses, was after all a rather decent affair, celebrated in song and interwoven with much romance and venerable tradition, but the saloon which took its place in American life was seldom respectable and only too often a nest for the lowest elements in our social and political life. With rare intelligence, then, this new foe of drink concentrated its attacks upon it exclusively, thereby bringing to its aid all those decent people who, even though drinkers themselves, could not countenance such a social cancer.

With equal intelligence, though unfortunately not altogether honest, the Anti-Saloon League made an emotional appeal to what it called "the church," the church being, however at most a certain radical element of Evangelistic Protestantism, chiefly Methodists, who have always been opposed to many forms of amusement enjoyed by other Christians. So powerful was this ally that it is not too much to say that this religious body was more responsible than any other factor in bringing about Prohibition. Lastly, the Anti-Saloon League with consummate skill engineered a political campaign which has no equal in American politics. At first neglectful of national politics, it prepared the way to enter the national field by nibbling away at small local political units, especially in country districts, where heavier pressure could be brought to bear upon the individual politician or office-seeker, particularly where that pressure could be applied through the medium of religious or social ostracism. Moreover, the small country unit offered a more fertile field for an appeal to sentimentality and fanaticism than could be found in the more liberal city life. Such a campaign was all the more subtle inasmuch as its demands for local option appealed to the sense of liberty and local pride of a small political unit, which could not be expected to be farsighted enough to foresee that local option was only the means whereby to attain universal Prohibition, as subsequent events have amply proved, for surely, no Prohibitionist would now advocate local option, but rather bitterly oppose it.

The prohibition movement, so skillfully directed, found an indirect ally in the very political spirit of the early years of the present century. Radicalism was rampant in politics. New political panaceas were the visionary cure-alls. A sort of fanaticism was in the very air. That this helped the "dry" forces is evident from the fact of the prevalence of radicalism in the Southern and Western States which have been the mainstay of Prohibition in its later stage. At all events, the Anti-Saloon League made an amazing progress. From the local county or township it spread to the State, until finally it had enough States in line to force through the Constitutional Amendment. The progress was so swift that the people were taken by surprise. The fact was accomplished when many even yet deluded themselves into thinking that it could not happen.

The peculiar method of passing Constitutional amendments favored the "drys." By this method an amendment must be submitted not to a popular vote but to the Legislatures of the various States. This gave the Anti-Saloon League the advantage of bringing the familiar pressure to bear upon individual legislators, with the result that some Legislatures voted in direct defiance of the well-known wishes of the people. In Maryland, for instance, the Legislature ratified the amendment notwithstanding the fact that only shortly before the State had gone wet. The most extreme Prohibitionist will admit that had the amendment been submitted to a popular vote throughout the United States the issue would have been at least doubtful. The passing of it by the Legislatures, therefore, cannot be taken as an adequate expression of the will of the people.

As to the effect so far of Prohibition, it is hard to judge. In so far as it has eliminated the old saloon, or at least made the return of the old saloon impossible so far as public recognition goes, it has done good. But, when that is said, any other alleged benefits are at best doubtful. Undoubtedly crime has increased. Of course, this may be equally due to the lowering of moral standards brought on by the great War. But, it is significant, to say the least, that the great moral regeneration predicted by the Prohibitionists has not materialized. Equally difficult is it to estimate whether or not drinking has decreased. Certainly in the large centres it has not, the hospitals in these cities showing frequently an increase of alcoholic patients. Moreover, millions are making home wines and beer who before perhaps never or seldom drank, and the mere fact that the last Congress was asked by the Prohibition forces for some ten million dollars wherewith to suppress illicit liquor traffic is sufficient proof that the amendment is violated as much as it is observed.

Perhaps the most serious result of it all lies in the feeling of resentment created by it and the startling impetus it has given to the invasion of personal liberties by the State. The resentment shows itself in a contempt not only for the Constitution itself but for all law as law, for law is being more and more regarded as a tyrant, whereas the handing over to the Federal Government of the police powers of the individual States would seem

to be taking down the last barrier against Federal encroachments upon local liberty, and making of the old-time "sovereign State" a mere geographical unit in a huge political homogeneity, with a head at Washington possessing limitless powers. If this be true, and it seems incontrovertibly so, then Prohibition has not merely abolished liquor but it has altered that concept of government as framed by the Fathers of the Republic and substitutes something which would never have been accepted by the signers of the Constitution had they foreseen its possibility. It marks a change in the whole concept of government in the United States.

For these reasons Prohibition cannot in any sense be termed a *fait accompli* in the United States, because the struggle is no longer between decency and the saloon, which has passed away forever, but between lovers of liberty or of constitutional guarantees of the same and what seem to them a tyrannical band of fanatics. On the side of lighter wines and beer are found as many upright and religious people as can be mustered by the Prohibitionists. There is a respectable element (how numerous it is hard to say) which feels that the question has not been settled justly and wisely in spite of the Eighteenth Amendment, and this element is apparently determined to fight until a just decision be reached, not only as regards the mere question of drink, but still more so as regards the more important questions of liberty and States rights as opposed to a Federal Socialistic government. All that one can say now is that the drink question is far from being settled.

(2) *Europe.*—No European country has yet adopted Prohibition as such. At the beginning of the great War Russia, by a hasty imperial decree, abolished the manufacture and sale of vodka, which act was hailed by Prohibitionists as a great victory for their cause. But it should be noted that the local communities were still allowed the privilege of local option in regard to other alcoholic drinks of a milder form, like beer and wine. So also Finland attempted Prohibition in 1909, but was prevented from putting it into effect by the Russian authorities, and even that attempt permitted light beer. Likewise Iceland, a Danish colony, with less than 80,000 inhabitants, in 1915 adopted a drastic Prohibition similar to that in the United States, but it allowed spiritous drinks containing 2¼ weight per cent of alcohol, and, moreover, latest news asserts that a reversal of this law has taken place in the 1922 elections. The whole situation is too insignificant and uncertain to warrant its citation as an exception to the above general assertions. Outside of the United States, therefore, only Mohammedan countries enjoy the theoretical honor of being Prohibitionary, though even there practice, as usual, does not follow theory. It is interesting to note in this connection that the Prohibition question has come to some prominence in Turkey, owing to the more liberal Mohammedans interpreting the Prophet's forbidding of "wine" as referring strictly to "wine"—hence their indulgence in beer, whiskey and brandy, a casuistry which rules out even Mohammedans from the list of absolute Prohibitionists. Moreover, Mohammedanism with its polygamy can hardly be held up as a moral criterion for Christian civilized peoples.

But, Europe has its drink problem, all the more acute since the war. A detailed review of it in every country is not possible here, but it is well to note two characteristics of the European way of dealing with the problem, in the hope that a study of them will help Americans to handle it more intelligently than they have hitherto done. The first thing which an American must note with humiliation is that in Europe the intricate problems associated with liquor laws are not left to the mercy of the propagandist or interested legislator. Europe attempts at least to clear the way through scientific enquiries by men of eminence and authority. For instance, in France the French Academy of Medicine has long labored with it. France was likewise one of the prime movers in the formation of the International Committee for the Scientific Study of the Alcohol question. Norway, once the most intemperate of nations, has, through its Alcohol Commission, put through what is perhaps the most intelligent alcohol legislation in the world. European intelligence has been far ahead of American, which so far has never approached the subject with scientific calm, but has handed it over to crude fanatics and equally crude and often politically corrupt legislators. The result is that Europeans do achieve some real results in the way of temperance, while we flounder around in a hopeless tangle of a multitude of laws which are only more or less obeyed and with an ever increasing bitterness against such laws.

The second point noticeable in European methods is their wisdom in confining their energies to the abolition or at least drastic control of strong distilled spirits like vodka, whiskey and brandy, but allowing a reasonable liberty in favor of the lighter fermented beverages like beer and wine. It is undeniable that the drink problem goes hand in hand with distilled spirits; that sobriety goes hand in hand with light wines and beer. Take, for instance, France. Fifty or sixty years ago France was one of the soberest countries of Europe, though every Frenchman drank wine every day. Now, it has come up very high in the list of alcoholics, the reason being simply that according to all authorities, various forms of distilled liquors have more and more supplanted wine as a national beverage. The same is true for Italy. So long as the Italians stuck to their wine, they had absolutely no drink problem. Neither had Spain and Portugal, but these historically sober countries now have a drink problem due to the increasing use of whiskey, a custom introduced chiefly by returning emigrants from America. Europe, therefore, with admirable prudence and with good results is concentrating its energies upon strong spirits and endeavoring to bring its wine and beer drinking peoples to their old sober ways.

From all this the United States can learn some wisdom in handling its drink problem. It cannot hope to reach any permanent results until it first places the study and control of the problem in the hands of men who, by experience and scientific study, are qualified to handle it. It will forever remain an acute problem, prolific of evils, so long as it is left to the mercy of emotional fanatics or timid and perhaps corrupt legislators, the former of whom take no account of psychology and the latter of whom take account only of votes. Only in this way can the problem be shorn of the emotional frenzy and political corruption and bitter feeling which now characterize it here on both sides. It will remain insoluble so long as Americans persist in their crude methods of letting it be handled by amateurs. Such a view should, it would seem, meet with universal approval of sane men.

It is the opinion, likewise, of an ever-increasing number of observers that America should follow the example of Europe in permitting the reasonable use of wine and beer, while repressing the stronger spirits. Every person of decent moral standards,

drinkers as well as non-drinkers, is glad to see the old saloon abolished, for it was an evil. Equally would all like to see whiskey restricted to a very narrow rôle, but if the experience of Europe and that of the United States during the past few years counts at all, it is the merest common sense to allow wine and beer under reasonable control. At all events it was the essence of political folly to try to force absolute prohibition all at once upon many millions of people who had been accustomed to drink from time immemorial.

IV. Prohibition and the Mass.—The position of the Church regarding the matter for the Eucharistic Sacrifice is too well known to warrant discussion. For detailed discussion of the Church's teaching and practice on this subject see C.E., V-584. She considers as invalid any juice of the grape which has been de-alcoholized. She requires wine in the plain sense of the word—wine from the grape. A more practical question, however, is how far the Mass may be affected by the Eighteenth Amendment. It is, of course, true that that amendment restricts its prohibition to "beverage purposes," and that the Volstead Law specifically interprets that expression as permitting wine for sacramental purposes. Congress could not do otherwise without violating the Constitution, which forbids Congress to interfere with the exercise of religion. But all this does not allay the misgivings of more far-sighted Catholics, because Congress can throw so many drastic and irritating regulations around the getting of wine as to seriously interfere with its legitimate procuring and in some cases practically make the same impossible, all the more so when the administration of these regulations would be in the hands of fanatical bigots some of whom have not hesitated to declare themselves in favor of absolutely prohibiting wine for Mass. That this is no idle apprehension is manifest from the restrictions thrown around the issuing of permits of whiskey for medicinal purposes, which have deterred all but a few physicians from prescribing it and druggists from carrying it in stock. Significant is it also that on its face the Eighteenth Amendment gives no such powers, these powers seeming to have been read into it by over-zealous officials. If, then, they can practically put liquor for medicinal purposes out of business, why can they not do the same for Mass wine? Such an eventuality is at least conceivable.

Again, whilst Congress cannot make any laws establishing a religion or prohibiting the free exercise thereof, any individual State can do so. The Constitution is no guarantee of religious liberty except so far as Congress is concerned. It is not inconceivable, therefore, that a State, roused to frenzy by a bigoted wave of fanaticism, might actually attempt such a monstrous injustice, all the more so as it has the present Eighteenth Amendment for a sort of precedent and encouragement in such prohibitory legislation. The situation, to say the least, excites misgivings.

The unscientific and emotional character of the Prohibition movement, at least in the United States, is reflected in the inferior quality, despite the enormous quantity, of its literature. Few works of permanent value are accessible to the general reader. Perhaps the sanest and best informed and most complete study of the drink problem is Korn's "Alcohol and Society" (New York, 1916). More advanced readers will find works in English and other languages cited by him. For a full discussion of the bearing of religion—the Bible in particular—upon the question, see Wasson, "Religion and Drink" (New York, 1914).

Lucian Johnston.

Property, Ecclesiastical (cf. C. E., XII–466b) —The Code emphasizes once more that the Catholic Church and the Apostolic See have an innate right, independent of the civil power, of acquiring, holding, and administering temporal property for the attaining of their proper ends; and individual churches and moral persons erected by ecclesiastical authority as legal entities have also a similar right in accordance with the sacred canons. The Church, moreover, may, independently of the civil power, exact from the faithful whatever is necessary for Divine service, the decent support of the clergy and other ministers, and the ends for which the Church exists. It may acquire temporal goods by all means lawful to others. The ownership of ecclesiastical property vests, under the supreme authority of the Holy See, in the moral person who acquired it legitimately; if that person passes away the dominion accrues to its immediate superior, full consideration, however, being given to the wishes of the founder or donor, the rules governing the moral person, and outstanding rights.

Acquisition.—Anyone who, by ecclesiastical or natural law, is competent to deal with his property freely, may devote it to pious uses even by a donation *causa mortis* or by will. In bequeathing property to the Church the requirements of the civil law should be fulfilled if possible; if through any defect the testament is held invalid in the civil court, nevertheless the heirs must be warned to carryout the wishes of the testator. The ordinary is the executor of bequests or donations for religious purposes; he must see that the donor's or testator's wishes are carried out, and those delegated to do so must account to him. Any clause in a testament contrary to this right of the ordinary is to be considered nonexistent. A cleric or religious who receives property in trust for pious purposes must inform the ordinary about his trusteeship, the property and its obligations; if the donor expressly and entirely forbids this the trusteeship must be refused. If the trust to a religious is in favor of a church, or of pious works or of the inhabitants of a place or diocese, the ordinary to be informed is the local ordinary, otherwise it is the ordinary of the religious. If there is a just reason for making a change in carrying out a testator's will, permission is to be obtained from the Holy See, unless the testator has expressly authorized the local ordinary to act. If, however, through no fault of the administrators it is impossible to carry out the provisions, on account, for instance, of the small size of the estate or for another reason, the ordinary, after consulting the interested parties, may, in an endeavor to carry out the testator's wishes as far as possible, reduce all the bequests proportionately, except that the number of Masses may never be reduced, except with the express permission of the Holy See.

Alienation.—The consent of the Holy See is required for a valid contract to alienate any treasure or any church property worth over 30,000 francs ($6000), or to incur debts or obligations exceeding that sum. If the goods are valued at 1000 francs ($200) or less, the permission of the bishop, who is to consult the council of administration (except in case of things of trifling value) and also of those who are interested, suffices. If the value lies between the two figures mentioned, the consent of the cathedral chapter and of the council of administration is also needed. If part of the property has already been alienated, the fact must be stated in applying for permission to sell more. The property is to be appraised by an expert, and ought not to be sold below

the price he fixes; the sale should ordinarily be by auction or at least it should be made known publicly, and the property should go to the highest bidder, everything considered without special permission of the local ordinary; however, immovable church property must not be sold or leased to its administrators or those related to them in the first or second degree of consanguinity or affinity. The church has the right of personal action against any person (and his heirs) alienating church property without the proper formalities, and a right of real action against any holder, if the alienation was void. If the alienation was invalid the action may be pursued by the person alienating, his superior, their successors in office or by any cleric of the church that has suffered the injury. To mortgage or pledge ecclesiastical property or to contract debts, the permission of the legitimate superior mentioned above is required; he is to consult those who are interested and to provide for the liquidation of the debt as soon as possible.

In leasing ecclesiastical property worth over 30,000 francs, for more than nine years, the consent of the Holy See is needed. If for less than nine years, or for more than that time, provided the value is between 1000 and 30,000 francs, the consent of the ordinary, cathedral chapter, council of administration and of those interested, is needed; but for property of this value, if the time does not exceed nine years, the consent of those interested and of the ordinary, after consulting the council, suffices, which is also the case if the property is not valued over 1000 francs and the time exceeds nine years. If the goods do not exceed 1000 francs in value and the time is less than nine years, the legitimate administrators can act on notifying the ordinary. If the property is held by emphyteusis (perpetual lease) the grantee cannot redeem the rent without the proper superior's authority; the deed of grant must accept the ecclesiastical forum as alone competent to adjudicate in any of the controversies that might arise between the parties in connection with the property.

Alienation of church property without due permission is null and void; consequently the property must be given back and the culprit must repair any injury or loss his act has occasioned. The alienor and those who consented to the alienation are liable to punishment according to the value of the property involved. If the object is worth less than 1000 francs the penalty is left to the ecclesiastical superior's discretion; if it is valued between 1000 and 30,000 francs, the culprit, if a patron, loses the right of patronage, an administrator his office, a religious superior or œcomous his office and his eligibility for any other office—his superiors may impose further suitable penalties —an ordinary and other clerics having an office, benefice, dignity, or function in the Church, have to pay for double the amount of injury, to the church or pious work injured; other clerics are to be suspended for a time fixed by the Holy See. In a case in which the permission of the Holy See is required by canon law and has been deliberately omitted, those who have alienated the property, or consent to this, and those who have bought or received it incur unreserved excommunication. It may be remarked that the canons in which these penalties are laid down speaks expressly only of alienation, nothing being said therein about loans, mortgages or leases.

Apart from this alienation, those who usurp or hold personally or otherwise the temporary property or rights of the Roman Church incur excommunication reserved specially to the Holy See, and the offenders, if clerics, are to be deprived of whatever dignities, benefices, offices or pensions they may hold and declared incapable of acquiring them in future. Furthermore, if anyone presumes, personally or by another, to convert to his own use any ecclesiastical property whatsoever or to prevent the proper parties from enjoying the income or return therefrom he falls under excommunication and remains there till he makes restitution or removes the obstacle he placed and asks absolution from the Holy See; if he was the patron of the church or property he loses his right of patronage *eo ipso*, if he was a cleric (even if he only consented to the usurpation); he loses his benefices, is rendered incapable of receiving others and is to be suspended from exercising his orders, even after absolution and reparation made, if his ordinary thinks fit. These penalties, however, are not incurred by ordinary thieves of church property, nor by city officials who acquire church property for the city but not for themselves.

Prescription.—The Church accepts, as regards ecclesiastical property in general, the principles of the civil law in the various countries regarding prescription in the matter of acquiring or losing the ownership. But prescriptive rights do not arise in the case of: (a) what is ordered by natural or positive Divine law, or what cannot be granted except by Apostolic privilege; (b) spiritual rights, for which a layman is incompetent, if there is question of prescription in favor of a layman; (c) the definitive fixed boundaries of ecclesiastical provinces, dioceses, parishes, vicariates Apostolic, prefectures Apostolic, abbeys or prelacies nullius; (d) Mass stipends or obligations; (e) an ecclesiastical benefice without title; (f) the right of visitation and obedience, such that an ecclesiastical person cannot be visited by or is not subject to any prelate; (g) the payment of the cathedraticum. Sacred things in possession of a private individual can be acquired through prescription by a private person, but they must not be used for profane purposes; if, however, they have lost their consecration or blessing they can be used for profane, but nor for sordid uses. One ecclesiastical person may acquire a sacred thing from another similar body by prescription, but a private person can thus acquire sacred things only from a private person. Immovable property, and movable valuable property, rights and actions, whether personal or real, belonging to the Holy See may be prescribed in a hundred years; those belonging to other ecclesiastical moral persons in thirty years. The prescriptive right does not arise, however, unless there was good faith not only at the beginning but throughout the required period.

Codex juris canonici, can. 1495–1517; 1529-1543; Ayrinhac, *Penal Legislation* (New York, 1920), 293–303.

Protective Society, Catholic. See Catholic Protective Society.

Protestant Episcopal Church in the United States of America, (cf. C. E., XII—493c).—In the General Conventions of 1910 and 1913 the proposal to change the name of this church was defeated. The question, which had been a burning one since about 1890, developed two extreme parties, one desiring the church to be designated as the American Catholic Church (or some equivalent title), while the other desired more clear Protestant designation and affiliation. The change was not proposed directly; it was to be accomplished in the revision of the Prayer Book. Excluding the change of name, a committee on Prayer Book revision was appointed in 1913, among its chief sponsors being those who desired to eliminate everything savoring of Ritualism. This committee, after bringing in recommendations similar to those proposed by Anglicans for the Book of Common Prayer (q. v.), has been continued over the conventions of 1916 and 1919 and final action is promised in the Convention of 1922. The General Convention of 1919 rejected a proposal to prohibit the remarriage of divorced persons.

The Anglican community of the Atonement, a Protestant Episcopal religious community consisting of 2 men and 15 women following the Franciscan rule were received into the Catholic Church 30 October, 1909, and in 1919 the Protestant Episcopal bishop of Delaware, Frederick J. Kinsman, made his submission, these being the two most notable cases in a series of conversions.

The Episcopalian Church has been prominent in its efforts toward church union in recent years. Several cases have occurred of admission of non-Episcopalian ministers to Episcopalian pulpits, and of local "concordats" with dissenters, a notable instance being the tentative arrangement (later abandoned), with the Congregationalists for the admission of ministers of the latter to Episcopal ordination while continuing to minister in the Congregational Church (see CONGREGATIONALISM). In 1922 a quasi-organic union with the Hungarian Reformed Church was effected, the ministers of the latter, without repudiating their existing orders, agreeing to accept Episcopal ordination. Participation by the Protestant Episcopal Church in the Congress on Christian Work in Latin America in 1916 (see PROTESTANTISM) was strongly opposed by those who did not desire to see their church committed to a policy of pan-Protestantism, and who considered such a congress an intrusion on Latin America. The Board of Missions, however, voted to participate and five members resigned their connection with the board as a consequence. The leading work of this church along the lines of reunion was the inauguration at the General Convention of 1910 of arrangements preliminary to a World Conference on Faith and Order (see UNION OF CHRISTENDOM), to consider the question of church union.

The Protestant Episcopal Church in the United States consists of sixty-eight dioceses (1922). Home mission work is carried on for the white population, for Indians, negroes (there is now a negro suffragan bishop), Swedes, Japanese, and the deaf mutes in the south and west. A fund of $9,000,000 has been raised as a sustentation fund for the sick and retired clergy.

Foreign missionary work is carried on in Africa, China, Japan, Haiti, Brazil, Cuba and Mexico. They reported in 1916, 463 stations, 346 American missionaries, 247 churches, 346 schools, 14 hospitals, 6 asylums, 17,551 members. In China a union was effected in 1912 with the Anglicans of England and Canada.

The educational system of the Protestant Episcopal church includes 14 theological institutions with 462 students in 1916, and 3 distinctively church colleges, while the non-sectarian Columbia University, Hobart College, Trinity College (Hartford, Conn., not to be confused with the Catholic institution of the same name in Washington, D. C.), and Lehigh University have a loose connection with the church. There are also about 122 academic institutions with 12,000 students, and 261 parochial schools with 14,000 pupils. In 1922 the Protestant Episcopal Church reported in the United States, 8103 churches, 5677 ministers, and 1,104,099 communicants.

THE REFORMED EPISCOPAL CHURCH, an offshoot of the Protestant Episcopal Church, was founded in 1873 by Bishop George Cummins of the latter church, in protest against criticism directed against him for having participated in a communion service in a Presbyterian church. He was joined by several clergymen and a few laymen, all of whom were opposed to the "ritualistic" tendencies of Episcopalianism at the time. In doctrine this sect accepts substantially the Thirty-nine Articles of the Protestant Episcopal Church, but specifically rejects the doctrine that "regeneration is inseparably connected with Baptism"; it considers episcopacy merely as a desirable form of government, not a divine ordinance; it rejects the distinction between clergy and laity, holding that ministers are merely included in the same way as all believers in "a royal priesthood." Since 1905 there has been a decrease of 22 churches, and 23 ministers. In 1921 there were 65 churches, 65 ministers, and 11,806 members (13,022 in 1922).

KINSMAN, *Salve Mater* (New York, 1920); MACGILL, *Salve Mater and the Episcopal Church* in *Catholic World*, CXI (1920), 762; KEELER, *Protestant Hungarians and Episcopalians* in *America*, XXVI (1922), 344; *Proposed Amendments to Psalter to be submitted to Convention*, 1922 (New York, 1921); *Second Report of the Joint Commission on the Book of Common Prayer* (New York, 1919); *Third Report* ditto (New York, 1922); *Living Church Annual* (Chicago); *Religious Bodies*, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual).

GERALD SHAUGHNESSY.

Protestantism (cf. C. E., XII—495c) will be treated under three heads: 1) theology, or attitude toward creed, faith or doctrine; 2) work; 3) statistics.

I. THEOLOGY.—Protestantism has in recent years tended to become more and more "liberal" in its attitude toward theology, creed, or "creedal statements." Both as cause and as effect the fever for some kind of reunion (see UNION OF CHRISTENDOM), especially prevalent since 1910, brings out clearly that many, if not most, of the sects of Protestantism have already given up, or are willing to give up, belief in revealed truth as the test of a Christian. Most sects, it is true, continue officially to hold a "creed" but their indifferent attitude toward the question of the relation of the individual to the creed may be summed up in various statements made at the preliminary meeting of the World Conference on Faith and Order (Geneva, August, 1920). "There was no idea, when the Nicene Creed was formulated, of requiring the subscription of the laity. . . . I desire that there may be as little inquisition as possible into the opinions and beliefs of private individuals" (Report, p. 63). That the Anglican bishop who uttered these words could reconcile them with his previous statement that "a united church can never come into being or exist without articles of faith," and his subsequent defense of the Nicene Creed as "obligatory upon the Church's teachers" and as the only "basis on which any religion can maintain itself in the long run without becoming a mere theism," indicates a truly puzzling confusion of ideas as to what faith means. Again another Anglican bishop argues along the same lines: "What is the word, creed? . . . It is always the expression of the Christian experience, burning intimate in the very heart, deep down in the soul. . . . It is not a statement. It is unfair to say that a creed is an intellectual statement." Yet he too stands uncompromisingly for the Nicene Creed. In answering him a Presbyterian rejects his distinction, and adds, "it seems incredible to me that spiritual communion in any way depends upon holding the same intellectual statement of truth." While the foregoing opinions are not entirely official utterances on the part of any church, it remains true, however, that the men quoted are representative leaders of Protestant thought, vested with authority to present to the Conference at least to a certain extent, the views and official attitude of their churches. It is only fair to add that it is precisely the question of creed which so far has proved the greatest obstacle to the success

of such movements as the World Conference; a delegate may indeed reject a creed as a trammelling, binding, intellect-hampering ball and chain, but the "creedal" and "non-creedal" churches, (i. e. those that hold a creed as necessary and those that reject its necessity respectively), are for all that no nearer union today, and, what is logically more remarkable, the various "non-creedal" sects are equally unable to effect union among themselves, and in each case the true final reason for failure is the insistence upon "creed."

A correct interpretation of this anomaly is the explanation that the churches have practically rejected the necessity of a creed for individual members; but they retain the creed as obligatory on the church and its teachers. In practice this distinction is not of very great value; an attitude of indifferentism pervades the sects today, and the doctrine of exclusive salvation ("Outside the church there is no salvation"), though formerly held by most of them is now practically rejected by the majority. One minister, speaking against the "useless multiplication of churches," sums up very well his ideas on this point: "What a blessing it would be if communicants of churches could rid themselves of the idea that the only true church is the one to which they belong. There is no church that has fully apprehended Christian truth or that mirrors flawlessly the ideals of Jesus Christ. There are no 'Christians only' in the fullest sense of the term. . . . God has not given to any one race, any one nation, any one religion, a monopoly of Truth or elected any particular communion to be the custodian of orthodoxy, not even my own. . . ." Such indifferentists do not perceive how utterly unworthy of God it is to think that He should purposely have failed to make any one church the custodian of His revelation; they fail utterly to realize how hopeless and futile, if their premises be true, it would be to cling to any church, which by their admission has at most only a part of the truth.

II. Work.—The facts set forth above go far to explain the emphasis on the material rather than the spiritual in foreign mission work. The belief of the individual matters little hence rather is a community approached as a whole with the intention of transforming them without regard to the individuals into a "corporate Christian community." As a Baptist speaking of his own sect, words which are applicable quite generally to Protestants, says, "We share a transfer of emphasis from effort to rescue individual souls from perdition to the endeavor to create Christian communities. . . . [Hence] we have no longer an exclusive or preponderant interest in evangelistic work in the strict sense of the term, but found hospitals, maintain schools, conduct industrial work." Naturally, such works have a certain value, and in most cases the good will of the promoters is also to be presumed; it is, however, a strange anomaly to find among those who at least theoretically still cling to the doctrine of "justification by faith alone" what is practically tantamount to the diametrically opposite, "justification by works alone."

A similar tendency to stress the material side is noticeable also in domestic work, especially in the United States. As significant examples it is sufficient to mention the New Era Movement among the Presbyterians, the Centenary "drive" of the Methodists and the Tercentenary Fund of the Congregationalists, in all of which rather excessive emphasis was laid upon the financial side of religion and its works. Going further than any of the instances cited, the Interchurch World Movement illustrates well the point in question here, while its brief span of life serves to indicate the futility of such movements when not firmly based on spiritual foundations. This movement was launched in December, 1918, as a union of Protestant organizations in their "program of Christian service and the performance of their common task." Not without some opposition it succeeded in eliciting the support of about forty denominational and interdenominational boards and societies. At first ostensibly a co-operative movement of mission boards and societies, it soon set its hand to other works such as education, ministerial relief and pensions, supervision of eleemosynary institutions, and investigation of industrial conditions. Numbering among its sponsors many prominent financial leaders, it set out to acquire a fund of $336,000,000 with which to accomplish its purposes. Within a comparatively short period $180,000,000 had been raised and a vast organization was functioning at a monthly expense of $1,000,000. About a year after its inception, expenses were reduced to $75,000 monthly, when about twenty-two of the denominations co-operating signified their intention to withdraw, while some, notably the Baptists and Presbyterians, had definitely severed connections with the movement. Finally, early in 1921, the organization was forced to close its books and retire from business, in debt to New York banks for large sums advanced,—loans which the various denominations which guaranteed them are gradually paying off.

Many reasons have been suggested as explaining the failure of the movement. From a Catholic point of view, it would seem (and this is the view of most of the Protestant criticisms, of which there were not a few), that the movement represented the crassly material side of Protestantism and died from sheer spiritual inanition. The very just criticisms which many of the sects directed against it, and its final collapse are rather to the credit of the "orthodox" Protestants, although it must be admitted that one of the strongly contributory causes of the failure was the refusal of the "unchurched" to support it with any great financial contributions, they having been counted on to finance the central organization while the denominational contributions were to have been expended proportionately among the denominations themselves.

To sum up the general situation, while the "saving faith" (confidence in one's justification) of the early reformers is rather generally retained, faith as meaning articles of belief to which intellectual assent is to be given receives but slight attention in Protestantism today. The "orthodox" still strive to maintain the traditional doctrines, but actually Protestantism is tending more and more to resolve itself into, or at least to concentrate itself around, the one doctrine of the "Brotherhood of Man," more or less materially interpreted, forgetting that the command on which that doctrine is based is only the second of the Law, the first duty being to love God, and forgetting also that the first and higher duty of love of neighbor calls us to minister to the soul of the individual before we care for his body and his material welfare. The Brotherhood of Man, in other words, means nothing, or very little, unless interpreted in the light of the eternal truths which are essentially unchangeable, and which must forever be centered around the Creation and the Incarnation and all that those truths imply.

Under such conditions as outlined above it would be natural to expect to find a disinclination on the part of Protestants to enter the ministry. Such a state of affairs exists; indeed so noticeable is it,

that many churches have sounded a note of alarm. To cite conditions in the United States: in the National Congregational Council of 1917 the president of the Chicago Seminary stated that the decrease in the number of theological students had progressed to such an extent that the church was facing the most serious crisis since the Civil War. There has been a steady decline also in the enrollment of Episcopalian, Presbyterian and Baptist theological students. In the latter sect in 1920, 189 ministers died, while only 245 were ordained, leaving a gain of only 56, far too few to provide for the demands of a growing church. The general result is that in 1920, according to a report made for the Federal Council of Churches, there were 40,000 Protestant pulpits without pastors; in the South alone there were said to be 3000 Baptist, 1800 Methodist, 1000 Episcopalian, and 1000 Presbyterian churches without leaders. In 1921, according to a writer in the "Independent" (20 August, 1921) 5000 Protestant pulpits became vacant; 5000 more are expected to become vacant in 1922; yet there were only 1600 seminary graduates in 1921, with prospects of even less in the year following. Moreover, it is significant that the writer just referred to (a Protestant) names as the outstanding causes for the present Protestant crisis, and for what he terms the failing influence of Protestantism in the last generation (1) bad theology (2) bad Christianity (3) bad Protestantism.

United States Government statistics for ministers for the period 1890 to 1916 are as follows: number of Protestant ministers in the United States in 1890, 101,870; in 1906, 149,653; in 1916, 171,509. The rate of gain from 1890 to 1906 was somewhat less than 3% per year; for the following ten years it was less than 1.5%, or about one-half the former rate.

In England and Wales conditions are quite similar: in 1909 there were 10,125 dissenting clergymen, and 55,476 "local and lay preachers." In 1915 there were 10,863 of the former and 54,449 of the latter, showing a net loss of 289 for the period. In 1901 there were 25,235 Anglican clergymen; in 1918 there were reported only 19,800 (with the possibility that there may have been a few more on the non-active list). It is true that the war had a serious effect in this period, but nevertheless we should expect an increase over the figures of seventeen years before, if the churches were in a healthy condition.

Contrasting with its rather moribund state from the point of view of theology, Protestantism has of late been making added efforts to penetrate the Catholic countries of Europe and South America through the medium of material resources. France, Belgium, Italy, Poland, and other countries, after the war, have become the center of the proselyting efforts of the Protestants; and under the guise of "humanitarian aid" they have sought to inject the virus of religious division among those peoples. Funds contributed to by American Catholics as well as Protestants have been used to further this propaganda, not directly always, but in many instances none the less effectively. In Italy and in Rome itself the proselyting activities were especially evident until the Holy Father finally called upon the Knights of Columbus and the Paulists of America to help counteract the propaganda. The Holy Office (5 November, 1920), issued a letter to the Bishops of the Church, warning them of the activities of the Y. M. C. A. (q. v.) and similar organizations, and indicating the dangers to the Catholic faith which lurked in accepting favors from their hands. The Holy Office did not condemn the "applied Christianity" of the associations. The educational and recreational features are to be commended; but the Protestant rationalism and indifferentism of the promoters exact a terrible toll in return. That this is really the purpose of the Y. M. C. A. and other similar societies, particularly in their European work appears from their own words, according to the letter of the Holy Office which bases the following statement on a Y. M. C. A. pamphlet published in Rome ("che cosa è la Y. M. C. A.: ciò che si propone, etc."): "This society, indeed, makes profession of a sincere love for young people, as if it had no dearer aim than to give them facilities for corporal and mental development; but at the same time it destroys their faith and declares that it proposes to purify it, and to impart a more perfect knowledge of life, 'above and apart from any religious system'."

In the Western hemisphere Protestant propaganda has been pushed strongly in Latin America, although much proselytism has also been attempted among Catholic immigrants in the United States. The opening of the Panama Canal, various Pan-American meetings, the Panama Pacific exposition, and the commercial prospects of trade with South American countries had for years turned attention to Latin America. The sects which have in point of fact never met with any striking success in that field, now turned their attention thither. In the Edinburgh World Missionary Conference of 1910 the delegates had practically been told, "Hands off," when the question of South America was raised, the Anglican and German delegates particularly decrying any attempt to proselyte among the Latin-American Catholics. The consensus of opinion was that missionary efforts should be expended in non-Christian countries. The American delegates, not satisfied with such an attitude, soon after their return conceived the idea of a union congress to consider the possibilities, methods, and means, of a campaign "to win Latin America to Christ" (sic). As a consequence the "Congress on Christian Work in Latin America" was arranged for, to consist of a union meeting of delegates from various churches. The proposal was generally hailed with approval by the different sects. The Missionary Society of the Protestant Episcopal Church voted to participate, contrary to instructions from the General Convention of the church. Recognizing the true nature of the movement, three bishops and several of the clergy (including Dr. Manning, who was later made a bishop), resigned in protest from the Board in 1915, one bishop declaring that the conference was a direct attack of one part of Christendom on another, and that in such an affront to Roman Catholics he would not take part. Meanwhile, after long discussion at the preliminary meetings, the following invitation was sent to various Catholic leaders, in the full knowledge, of course, that no Catholic would accept such a call from such a source: "All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testaments as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

The congress met in Panama 10-20 February, 1916, and later issued in three volumes the reports and discussions of the commissions and meetings. The chief aim seemed to be to present to the Latin Americans a united front, a "catholic Protestant" church as it were, no longer divided. Accordingly

a quasi-contract was entered into distributing exclusive territory to the various sects. The reports and discussions with very few exceptions were a rehashing of the old, often vile, and many times refuted calumnies hurled at the Church since Luther's revolt; they may be summed up in the statement of one of the delegates (vol. I, p. 350), "The Roman Church deserves warfare." The congress was attended by delegates from the following churches: Adventist, Baptist, Christian, Congregational, Disciples, Friends, Lutheran, Methodist, Moravian, Presbyterian, Protestant Episcopal, Reformed Church in America, and United Brethren; by delegates from various interdenominational societies and by some delegates from Canada and Great Britain (not Anglicans). Continuation conferences were arranged for various Latin American cities; but since then no striking results have been reported.

III. Statistics.—In compiling statistics on the number of Protestants in various countries and in the world, much confusion has resulted from a failure to define terms and to follow the definitions consistently. Protestants themselves usually list only "communicants" when enumerating the members of their churches. This term has, naturally, different meanings in different sects, but in general it signifies those who are in full union with their church, who are fully affiliated and enrolled, and who are entitled to full participation in the various exercises of worship. Keeping this definition in mind, statistics show that there are considerably less than 100,000,000 Protestant communicants in the world today (1922); the true figure is possibly very close to 90,000,000. However, these Protestant communicants represent a much larger Protestant "constituency," among whom should be included, besides the communicants, all those of Protestant connection: children (not considered as members by most sects), who are brought up under Protestant influence and who in many cases will later on "join the church"; occasional church-goers; and finally that vast army of quasi-unbelievers who although not affiliated with any church, nor likely to be, are by their training, education, and prejudices thoroughly Protestant or at least anti-Roman. It is easy to understand that in this last category are necessarily included many indifferentists and rationalists, who can only in a very broad sense be classed as Christians. The Protestant constituency of the world (communicants and connections) numbers about 175,000,000. For purposes of comparison it may be stated here that there are in the world about 350,000,000 Catholics, united under the Pope of Rome. Discounting those who have ceased to be practical Catholics the membership is close to 325,000,000. These estimates are arrived at from a study of the religious statistics of all countries of the world as presented by the Statesman's Year Book for 1921.

The actual distribution of the Protestants of the world has not changed much in recent decades; in all Latin America there are about 100,000 communicants (about 300,000 constituents); in Catholic Europe (France, Italy, Luxemburg, Ireland, Austria, Poland, Portugal, Spain, and Czechoslovakia) there are about 1,000,000 Protestant communicants (about 4,000,000 constituents), of whom about one-half are in Poland, the number in most of these countries being entirely negligible. In France, which excepting Czechoslovakia, is the only other Catholic country possessing an appreciable Protestant population (about 1,000,000 constituents), the effect of the Separation Law of 1905 and of the war has been almost disastrous to Protestantism, which is now admittedly in a struggling condition. In Protestant Germany, Protestantism, already before the war attacked by the canker of rationalism, has also received a decided setback through the separation of church and state, although it is still (1922) impossible to gauge definitely the results of this clause of the constitution. In Czechoslovakia Protestantism has made some gains recently through a schism resultant upon the formation of the new Government. However, the gains were greatly exaggerated and Czechoslovakia must be numbered among the predominantly Catholic countries, containing in 1921 about 11,675,000 Catholics and 900,000 Protestants (constituents).

The United States numbers among its inhabitants 28,111,553 Protestant communicants (according to a secretary of the Federal Council of Churches, 1922), divided among about 200 sects. The Catholics number about 20,000,000. As indicated above, however, it would be a mistake to class this country immediately (as some do), on the strength of these figures, as non-Christian, for many of the other 60,000,000 inhabitants are rightfully included in the Protestant constituency, this totaling probably about 40,000,000 (Year Book of the Churches, 1920, p. 196) although Dr. Watson, the Washington secretary of the Federal Council, claims nearly 75,000,000 in 1922. This latter figure is evidently too high. The number of sects increased from 186 in 1906 to 200 in 1916 (about 193 in 1922), the net gain of fourteen in the decade being due to a loss of seventeen and an addition of thirty-one denominations. (For further information on points touched on in this article see especially articles on various sects and various countries.)

Pisani, *Les missions protestantes a la fin du XIX siècle* (Paris, 1903); Krogh-Tonning and Baltus, *Le protestantisme contemporain* (Paris, 1901); Meagher, *History of the Protestant Religions* (New York, 1914); *Congress On Christian Work in Latin America, Reports*, etc. (New York, 1917); Atteridge, *The Campaign of Slander against South America*, I, The Land of the Christless Cross, in *The Month*, CXXIII (1914), 337; Idem, II, Facts versus Fiction, ibid., 599; Burton, *Tendencies in Northern Baptist Churches* in *American Journal of Theology*, XXIV (1920), 321; Rall, *Methodism Today*, ibid., 481; Coe, *The Religious Breakdown of the Ministry* in *Journal of Religion*, I (1921) 18; Gill and Pinchot, *Six Thousand Country Churches* (New York, 1919); Idem, *The Country Church, the Decline of its Influence* (New York, 1913); Goguel, *The Religious [Protestant] Situation in France* in *Journal of Religion*, I (1921), 561; Rade, *The Present Situation of Christianity [Protestantism] in Germany*, in *American Journal of Theology*, XXIV (1920), 339; Macmillan, *Protestantism in Germany* (Princeton, 1917); *Report of Preliminary Meeting of World Conference on Faith and Order* (Gardiner, Maine, 1921); *Epistola ad locorum ordinarios qua eorum vigilantia excitatur circa nova quædam acatholicorum molimina contra fidem* (the Holy Office on the Y. M. C. A. et al.), in *Acta Apostolicæ Sedis*, XII (1920), 595; Fisher, *The Holy Office and the Y. M. C. A.* in *America*, XXIV (1921), 450; *Religious Bodies*, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual).

Gerald Shaughnessy.

Providence, Diocese of (Providentiensis, cf. C. E., XII—509c), is co-extensive with the State of Rhode Island. In March, 1915, at the request of Bishop Harkins, the Rt. Rev. Mgr. Thomas F. Doran, vicar general of the diocese, was appointed auxiliary bishop. On 27 April, 1915, he was consecrated titular Bishop of Halicarnassus. He died 3 Jan., 1916, after a short illness. On 4 July, 1917, Rev. Denis M. Lowney, one of the vicars general of the diocese, was appointed auxiliary bishop, and consecrated 23 October following. He died 13 Aug., 1918, after having served less than a year, and was succeeded by the present administrator, the Rt. Rev. William A. Hickey, who was appointed coadjutor bishop with the right of succession, 16 Jan., 1919. Born at Worcester, Mass., 13 May, 1869, ordained at Boston, 22 Dec., 1893, he succeeded Bishop Harkins on the death of the latter, 25 May, 1921.

On 25 April, 1912, the Rev. Austin Dowling, rector of the cathedral, was consecrated Bishop of Des Moines at Sts. Peter and Paul's Cathedral, Providence. On 29 Oct., 1916, Most Rev. John Bonzano dedicated St. Ann's School at Providence. Providence College was incorporated, 14 Feb., 1917, and Bishop Hickey delivered the opening address, 18 Sept., 1919. In 1920 a drive was inaugurated to pay off the debt on the college, the amount realized being $330,000. In January, 1920, the National Council of Catholic Men was organized. This was the first diocesan body in the United States to complete its organization. During the war 7 priests of the diocese enlisted as chaplains, 11,646 men enlisted in the Army and Navy, 281 were killed or died of wounds or disease, 192 were wounded. The Catholics of the diocese number about 275,000, of whom 151,000 are Irish, 65,000 French, 37,000 Italians, 10,500 Poles, 10,100 Portuguese, 1100 Syrians, 1000 Lithuanians. Parishes and schools have been founded for the Catholic foreigners in the various cities and towns of the diocese and many of them are in charge of priests of their own nationality. The Armenians are periodically served by an Armenian priest who hears their confessions and exhorts them to attend the church for English-speaking Catholics. There has been an extensive post-war development in parochial school building. One school has already been built, two are in actual process of construction, while plans for at least five more are under consideration.

According to the statistics of 1922, the parish contains: 96 parishes, 21 missions, 2 stations, 100 churches, 2 monasteries and 4 convents for men, 49 convents for women, 218 secular priests, 54 regulars, 38 lay brothers, 911 Sisters, 48 seminarians who are being educated in seminaries in other dioceses. The educational institutions are: 1 college, 14 teachers, 256 students; 8 high schools, 40 teachers, 692 students (185 boys, 507 girls); 7 academies, 91 teachers, 1614 students (1189 boys, 425 girls); 46 elementary schools, 547 teachers, 21,622 pupils; 2 industrial schools, 5 teachers, 118 pupils. The schools are not supported by the Government. The missionary works are the Catholic Missionary Society and the Providence Apostolate. The following institutions exist in the diocese: 6 homes, 2 asylums, 2 hospitals, 6 day nurseries. All the public institutions admit the ministry of priests. Some of the institutions receive appropriations from the state. Organizations among the clergy are the Pia Unio Precum and Clergy Fund Society. The following associations exist among the laity: National Catholic Council of Men, National Catholic Council of Women, Queens' Daughters, Daughters of Isabella. A Catholic periodical called the "Providence Visitor" is published in the diocese.

Providence, Divine, Congregations of. See Divine Providence, Sisters of.

Providence, House of. See Joseph Benedict Cottolengo, Blessed.

Providence, Sisters of (St. Mary-of-the-Woods; cf. C. E., XII—507d).—The Sisters take simple vows. The postulantship of six months is followed by a novitiate of two years, at the end of which time vows are taken. A year of second novitiate precedes the final and perpetual vows. The administrative faculty of the congregation is an elective body comprising a superior general and five assistants, a secretary, and a general chapter. In a private audience given in 1913 to the superior general, Mother M. Cleophas, Pope Pius X granted the privilege of Perpetual Exposition of the Blessed Sacrament, for which a special chapel connecting with the conventual church has been built at the mother-house. The cause of beatification of Mother Theodore (d. 1856) has been taken up at Rome by the Sacred Congregation. The Sisters conduct parochial schools and academies in the Archdioceses of Baltimore, Boston, and Chicago, and the dioceses of Indianapolis, Fort Wayne, and Peoria, also a college at St. Mary-of-the-Woods, four miles from Terre Haute, Indiana. In 1920 they opened a house in East Ho-nan, China, being the first American sisterhood to take up work in the foreign missions. Statistics for 1921 are: 1442 professed Sisters, 106 novices, 30 postulants, 60 parochial schools, 15 academies, 1 college, 1 orphanage, 2 day nurseries; 30,000 children.

Provincial Councils.—Provincial councils are to be held at least every twentieth year. Bishops who are not subject to a metropolitan, abbots or prelates nullius, archbishops without suffragans, must elect, after obtaining Apostolic approval, to attach themselves to a neighboring metropolitan whose provincial councils they will assist at and be bound by. The metropolitan should summon the bishops of his province at least every five years to meet and consult about religious conditions and prepare for the next council. Among those who should be invited to and should attend provincial councils are prefects apostolic, cathedral chapters or diocesan consultors, who are to be represented by two of their members selected by their college, also superiors, of monastic congregations and higher exempt clerical superiors residing in the province; of these only the prefects apostolic have a deliberative vote. No penalties are mentioned in the Code for a violation of the obligation to attend the councils. On the conclusion of the council the president is to forward the acts and decrees to the Holy See for examination by the Holy Congregation of the Council; they are not to be promulgated until approbation has been given. After promulgation, local ordinaries cannot dispense from the decrees unless for just cause in particular instances. In places subject to the Congregation of Propaganda the regulations concerning provincial councils should be observed, as far as possible allowing for altered circumstances; no time for holding these councils, however, is laid down, but their acts and decrees are to be submitted to Propaganda and not to the Congregation of the Council.

Provision, Canonical (cf. C. E., XII–516a).—No one who has been elected, presented or nominated for any office, benefice, or dignity may take possession of it or interfere with its government or administration, before presenting his apostolic letters to the proper authorities. If he violates this canon, he becomes by the very fact incapable of acquiring the office, benefice, or dignity, and is to be suitably punished by the ordinary and compelled by spiritual penalties, even deposition if necessary, to give it up without delay. Chapters, communities, and others who officially admit such a party before he has presented his letters are by the very fact suspended from the right of electing, nominating or presenting till it pleases the Holy See to revoke the suspension. Formerly, in virtue of the Constitution "Romanus Pontifex," the dignitaries and canons of the cathedral admitting a prelate under such circumstances incurred specially reserved excommunication.

Przemysl, Diocese of, of the Latin Rite (Premisliensis; cf. C. E., XII—532c), suffragan of Lwow (Lemberg), in Galicia, formerly an Austrian province, which was included in the new Republic of

Poland at the division of Austria-Hungary. The present bishop is Mgr. Joseph Sebastian Pelczar, born at Korczyna, 17 January, 1842, elected titular bishop of Miletopolis 20 February, 1899, transferred 17 December, 1900, and enthroned 13 January, 1901, succeeding Mgr. Solecki, deceased, as Bishop of Przemysl. His auxiliary is Rt. Rev. Charles Joseph Fischer, born in Jaslo, 1847, elected titular bishop of Mallus 15 April, 1901. During the war the Diocese of Przemysl was invaded by the Russians, Germans, Austro-Hungarians and Ukranian rebels. The city was captured by the Russians in March, 1915, and many towns and villages were burned, also about 100 churches of the Latin Rite. About 100 diocesan priests were chaplains in the Austrian (later Polish) army, six of whom were captured by the Russians. Many priests, Sisters and Polish laywomen worked in hospitals, way-stations and other places to relieve the misery of the soldiers, prisoners, the poor and the many orphans. In 1921 the diocese contained 345 parishes, 1,200,000 Latin Catholics, 760,000 Uniat Catholics (Greek Ruthenian), 200,000 non-Catholics (mostly Jews), 345 parishes, 30 convents and monasteries for men, 135 for women, 699 secular and 150 regular priests, 1 upper seminary, 81 seminarians, 1 lower seminary, many orphanages and hospitals. The schools are supported and directed by the Government and religion is taught in all schools by priests appointed by the bishop and pensioned by the government. There are three associations among the clergy and many and varied ones in each parish for the laity. An official paper is published by the bishop.

Przemysl, Sambor and Sanok, Diocese of, of the Greek Uniat Rite, using the Ruthenian language, in Western Galicia, Poland, suffragan of Lwow (Lemberg). This diocese includes the territory of the Latin diocese of the same name and also that of the Latin diocese of Tarnow. The present bishop is Mgr. Josaphat Joseph Kocylowsky, born in Pakosziwka in 1876, ordained in 1907, elected 29 January, 1917, to succeed Mgr. Czechowicz, deceased. In 1915 the diocese contained 1,252,492 Greek Catholics, 819 secular priests, of whom 685 are married, 140 widowers and 28 celibates, 36 regular priests, 697 parishes and 1374 churches or chapels.

Psichari, Ernest, author and soldier, b. 27 September, 1883, d. 22 August, 1914, the son of Jean Psichari, a professor at the Ecole des Hautes Etudes, by his wife Noémi Renan, daughter of the famous sceptic. M. Psichari, being a member of the Orthodox Greek Church, Ernest was baptised according to the Greek Rite, but thenceforth religion formed no part in his life. At the *lycées* Henri IV and Condorcet, he displayed brilliant mental gifts and a poetical temperament, writing verses in the manner of Verlaine. In 1902 Psichari left Paris to spend a year of military service in a provincial garrison. At the end of the year he returned to Paris to take up his studies, but in 1904 he enlisted in the 51st Regiment of the line and in 1906 was sent to Africa. In 1907 he returned to France, was promoted sub-lieutenant in 1909 and at once set out for Mauretania, French West Africa. His first book "Terres de Soleil et de Sommeil" was followed by "L'Appel des Armes" (written in Mauretania, 1910–1912), which is an apology for the military life and in which there is seen the author's groping for faith. Close after follows "Le Voyage du Centurion" which is autobiographical, although told in the third person. This book tells of a French soldier in Africa searching for faith and finding it. Psichari left Africa in 1912 and was stationed at Cherbourg where although he read a great deal concerning the Faith, confession still seemed a stumbling block. On 4 February, 1913, the grandson of Renan read his profession of faith after which he went to confession and received absolution. He was confirmed 8 February, taking the name of Paul in reparation for Renan's treatment of the Apostle. After a "year of prayer" he decided to become a Dominican. He was still at Cherbourg when war was declared and on the second day of mobilization set out for the battle front During those first days of surprise and defeat Lieutenant Psichari was an inspiration to his men and after twelve hours of terrific fighting at St. Vincent-Rossignol in Belgium, he fell, shot in the temple, and was found with his rosary wound about his wrist and on his lips the smile of a great peace.

Samuel Fowle Telfair, Jr.

Psychoanalysis (Gr. Ψυχή, ἀνάλυσις), means a disclosing of the mental content, the latter being taken in its widest extent as embracing both the conscious as well as the unconscious psychic processes. It began as a therapeutic treatment of certain neurotic diseases, but quickly developed into a general science of the unconscious which aims at a complete reorientation of human life and a far-reaching revaluation of its values. In its narrower aspects, it may be defined as a therapeutic procedure designed for the cure of nervous disorders which it effects by means of a mental analysis revealing and removing the underlying psychic causes that are at the bottom of these abnormal conditions in its larger acceptation, it may be described as the investigation of the content and the workings of the unconscious mind and of the relation between the unconscious and the conscious in all manifestations of human life. Taken in this broad sense, psychoanalysis claims intimate contacts with all the phenomena of civilization and pretends to furnish a new basis for human activities in art, education, morality and religion. "In the few years of its existence," writes Dr. André Tridon; "psychoanalysis has made a deep impression on all the mental sciences and has especially revolutionized psychology, ethics and psychiatry. Its terminology, at first forbidding, has enriched the language with entirely new expressions, without which the cultured would find themselvess helpless in psychological discussions. It has supplied not only physicians, but artists, thinkers, sociologists, educators, and critics with a new point of view. It offers to the average man and woman a new rational code of behavior based on science instead of faith." Dr. Isador H. Coriat speaks in the same strain: "Psychoanalysis is beginning to found a new ethics as well as a new psychology, a new neurology and a new school of literary criticism." This sweeping claim is based on the alleged discovery, made by the psychoanalysts, that the differences between the content of the unconscious of the abnormal and of the normal are extremely slight and that consequently the laws governing pathological conditions of the mind may be extended to its healthy states. The highest and the lowest are thus brought together and explained by the same causes. Whatever there is most exalted in man can be adequately understood as a transfiguration of the vilest animal instincts. Thus psychoanalysis would have us believe. "For," declares Miss Beatrice M. Hinkle in her introduction to Dr. C. G. Jung's notorious "Psychology of the Unconscious," "this theory has so widened in its scope that its application has now extended beyond a particular group of pathological states. It has in fact led to a new evaluation of the whole conduct of human life; a new comprehension has developed which explains those things that formerly were

unexplained, and there is offered an understanding not only of a neurosis and the phenomena of conduct but the product of the mind as expressed in myths and religions." The new world-view that grows out of psychoanalysis, it may easily be surmised, follows the evolutionary and materialistic trend of modern psychology and is very much at pains to establish man's biological relationship to animal life. It strips man of everything that constitutes his unique dignity.

History.—Psychoanalysis is of recent date. Though its antecedents may be traced back to the great French students of mental disturbances, notably Dr. J. M. Charcot of the Salpétrière, its origin as a distinct method is associated with the name of Dr. Sigmund Freud of Vienna, who formulated his theory and gave it to the public for the first time in 1895. He departed from previously adopted methods of treating nervous troubles by rejecting hypnotism and hypnotic suggestion as factors in the cure and substituting for them his own newly developed method of mental anlysis. To this he was led by the discovery of an older colleague, Dr. Breuer, who while treating a case of hysteria made the observation that the patient improved in the degree in which she disclosed her life history. Freud saw the deeper significance of this fact. It suggested to him that the first step towards a cure of the neurosis is the unburdening of the mind which is oppressed by some unpleasant emotional experience and cannot regain its equilibrium until it has been relieved of the troublesome idea. But in some instances it was difficult to gain access to the hidden memories and an elaborate technique had to be developed to reach down into the depths of the mind. This technique Dr. Freud called psychoanalysis.

Though first received with distrust, it gradually won its way into the medical world and at present enjoys considerable popularity. In 1908 it was introduced to the scientists of America and since has gained in vogue. The literature of psychoanalysis is steadily growing and has already reached bewildering proportions. Divergences of opinion and method have sprung up among the followers of Dr. Freud, and different schools have arisen, but this is inevitable in a new science that is not yet entirely sure of its ground. A certain body of fundamental tenets, however, is universally accepted by the advocates of psychoanalysis.

The Etiology of Neurosis.—The characteristic assumption of psychoanalysis is that psychoneurotic symptoms are due to unfulfilled desires of unrecognized tendencies that have been repressed into the unconscious and now are entirely forgotten in their original form. Though repressed, they are not obliterated and struggle to get expression. If this psychic tension finds no outlet through legitimate channels, it will express itself in unethical behavior or in the form of psychoneuroses. The neurosis betrays the existence of a dynamic idea in the unconscious which, though it cannot emerge into consciousness, may in some way influence emotional attitudes and produce certain motor impulses. As Dr. Freud says: "Neurotics suffer from reminiscences." The paradoxical phase of the matter is that the memories that cause the disturbance are forgotten. Unpleasant forgotten memories of a strong affective nature are the roots of the neurotic symptoms. These memories are also referred to as strangulated emotions.

If these concealed memories are brought back into consciousness they lose their evil power, the pent-up emotion is discharged and the symptoms disappear. The way to recovery then would seem easy. But a great difficulty confronts the physician, because since these memories have dropped out of the field of consciousness they cannot be recalled at will. The forgetting, moreover, in these cases is not a mere passive process, it is rather an actual repression, which enhances the difficulty of discovery. Only by the subtle methods of psychoanalysis can the hidden springs be unearthed. For a proper understanding of the technique employed in the search after the disturbing emotions, a previous knowledge of Freud's theory of the unconscious is indispensable. This theory is not original with Freud, but has been taken from modern psychology, though Freud has added to it a few touches of his own, notably the radical contention that the unconscious is dominated by the sexual instinct.

Structure of the Mind.—The mind is the battleground of conflicting forces and tendencies. Its content is divided into the conscious and the unconscious. To the former belong those experiences which are actually in the focus of attention or that may easily be recalled (foreconscious). The latter comprises such experiences that have been utterly forgotten and that cannot be brought back to our knowledge by the ordinary processes of introspection. It is, moreover, the realm of primitive instincts, selfish and antisocial tendencies, elemental urges, brutal impulses and repressed desires. The unconscious knows no higher moral law, it seeks only self-gratification and is ruled by the pleasure principle. Civilization and social life put a curb on those primitive egocentric impulses and require of the individual to hold them in check. From early childhood days this repression goes on, and thus man becomes adjusted to his social environment. But the primitive cravings remain ready to break through the barriers that have been erected against them.

Consciousness seeks adaptation to the social requirements and represses whatever would lead to conflicts with the outer world. It is governed by the reality principle. In the average human being the adjustment to the demands of civilization, though beset with difficulties, is accomplished without any fatal consequences to physical and mental health. Some types, however, are unequal to the formidable task; they break down under the strain and morbid states result which manifest themselves by emotional instability, unreasonable irritability, violent antipathies and other abnormalities.

The unconscious is dynamic and continually strives for expression. It seeks to break into consciousness, but is prevented from doing so by an inhibitive power that stands guard at the threshold of consciousness and repels these outlawed desires unless they assume a guise that will make them acceptable to our socialized consciousness. This inhibitive power is called the censor and represents the restraining force of society. By disguising itself the unconscious frequently determines our actions which we think have been performed from motives that are altogether different from the real ones. "Too much emphasis," says Dr Wilfrid Lay, "cannot be placed on the fact that the real causes of what we do in our acts from hour to hour are hidden from us and that the majority of assigned reasons are mere pretexts, the real motives being in the unconscious, and therefore absolutely inaccessible to us."

The Complex.—Into the unconscious we repress such wishes that shock our socialized consciousness and that have attached to them an unpleasant emotional tone. Not always, however is the repres-

sion successful. The unwelcome wish may form in the unconscious a complex that will eventually disturb the emotional and mental equilibrium. The repression it must be understood, is not a deliberate act, but the result of the counteracting activity of another interest. "This unwitting repression," writes R. H. Hingley, "is the activity on which the whole psychoanalytic theory is built." The complex thus formed exerts a bias on the whole trend of the individual life and starts a series of impulsive activities that are unrelated to the rest of the mental life and resemble the phenomena of dissociation. From this source arise distressing phobias, annoying amnesias, dislikes, tics, compulsion neuroses, anxiety neuroses, paralysis and hysteria. The complex may be defined as a group of unconscious ideas, or rather a group of ideas in the unconscious, which, having been subjected to repression, continue to have an independent existence and growth. Since the complex is unknown the patient cannot account for his trouble and is utterly helpless. Psychoanalysis comes to his rescue, for its purpose is to set free the unconscious with a view to the discovery and comprehension of the patient's buried complexes and to reintegrate and reharmonize his mental life.

A complex greatly decreases efficiency and tends to make life miserable. It induces obsessions and inhibitions of various kinds and consquently becomes a serious handicap. Being progressive it leads from one inability to another. This expansion of the area of the complex is graphically described by Dr. W. Lay, who says: "A complex being repressed into the unconscious on account of the painful feelings connected with it, at once begins in the unconscious to associate with itself a number of other ideas, all of which take on the unpleasant quality. These ideas, therefore, are prevented by this acquired unpleasantness from coming into consciousness. The person in whose mind these complexes are forming will not, without effort, be able to remember these ideas when he wants them. The complexes will detach from the foreconscious, where are stored the ideas which are subject to voluntary recall, one person's name, another person's address, another's occupation, and drag them down towards the unconscious, where they will nevermore be subject to his will. It is thus seen that, when looked at from the under side,—as it were from the point of view of the unconscious,—there must be complexes forming down there from the time of our earliest infancy. The complexes continue to develop and attach more and more ideas to themselves until finally our minds, even those of us who are completely normal, are made up of an overwhelming majority of forgotten or repressed matter, all of it available for the purpose of feeding the complexes, and none of it of any use to ourselves. Only the fullest human lives can prevent this formation of a sodden mass of complexes in the unconscious of every one of us."

Since according to Freud, all mental conflicts are of a sexual nature and arise out of suppressed sexual experiences, it follows that in his view every complex must cluster around a sex idea. Where the sex life takes a normal course, no complex can form and no neurotic disturbances occur. He explicitly states: "In a normal sexual life no neurosis is possible." This dictum has been amended by Dr. A. A. Brill, one of his disciples, and cast into this more acceptable form: "We can lay it down as a fundamental that if a person's love-life is adequately adjusted, his adjustment to life generally is normal."

The Psychoanalytic Treatment.—In order to cure neurosis resulting from unfulfilled wishes, it is necessary to get at the hidden desire that has been thwarted and repressed and that seeks compensation in the neurotic symptons which afford a morbid gratification. This presents great difficulties; for what has been purposely forgotten is buried much deeper than what merely slips from our memory. The difficulty is accentuated when the fatal emotional shock dates back to early childhood, as is frequently the case. Actual and exceedingly clever resistance both from the unconscious as from the patient is encountered in the process of discovery. For strange to say, the patient clings to his symptons and cherishes them. "The time required to cure a patient," writes Dr. A. A. Brill, "is directly proportional to the degree in which he is morbidly benefited by his neurosis. The patient dreads the disclosure and offers opposition rather than assistance. Hence Dr. Freud complains: "When we undertake to cure a patient, to free him from the symptons of his malady, he confronts us with a vigorous, tenacious resistance that lasts during the whole time of the treatment."

Besides, the disguise which the unconscious urge has assumed must be penetrated. These assumed disguises, to which our suppressed cravings resort to elude the censor, are called symbols. They are meant to deceive the patient as well as everybody else and bear no recognizable resemblance to the reality which they cover. "Thus, for example," writes Dr. Lay, "the fear of crossing open places symbolizes a fear of quite a different sort which is in the unconscious, and never appears above the threshold because too terrible to be faced consciously." In fact, hate may mask love, fear may stand for desire. This symbolism renders the discovery of the real cause extremely difficult. Only after long and painstaking work will the analyst be able to reach down into the hidden depths of the individual and drag into the light the underlying motives and determinants of his symptons and attitudes.

In order to dig up the buried complex the patient's life history is carefully studied, his little mannerisms are analyzed, he is encouraged to cultivate a passive attitude and to speak freely whatever may come to his mind. Forgotten names or seemingly trivial slips of speech point to the offending complex who by his clever tricks thus defeats his own purpose. Of great assistance is the word-association method by which the patient is made to betray the concealed wish through his reactions to a list of selected words.

This process of investigation simultaneously constitutes the cure; for, in its course the existing resistance is overcome, the disturbing experience relived in all its emotional intensity or, as the psychoanalysts inelegantly say, abreacted, and the psychic tension released. This process by which the mind is purged and the complex dissolved and reintegrated with the normal mental life is designated as the cathartic method. During the treatment a stage occurs where the patient transfers to the analyst the emotional attitude which was at the root of his trouble. This process is of a very delicate nature and calls for tactful and cautious handling.

The cure is not complete and permanent until the introverted energy, liberated by the destruction of the complex, is sublimated, that is, turned into channels of social activity and diverted to useful purposes. A dangerous urge may in this fashion not only be rendered harmless, but converted into a power for good. "The term sublimation," Dr. I. Coriat explains, "was first introduced by Freud

and was borrowed from the terminology of chemistry. Literally, it means the act of refining and purifying or freeing from baser qualities. The process of such sublimation in psychoanalysis is an unconscious one, that is, it takes place without the subject's knowledge. It is the end result of psychoanalysis, since no patient can be said to have been cured, until he has successfully sublimated. Sublimation may be defined as the unconscious conducting of the repressed emotions to a higher, less objectionable and more useful goal. It is the capacity for replacement or exchange of the original (repressed) aim for a secondary social, religious, scientific or artistic aim. It is really a transference of basic instincts to other interests." According to Freud, who is quite frank and outspoken in this matter, sublimation is the directing of sexual cravings toward other aims of a non-sexual nature. In his view also the sexual impulse is the driving force behind civilization. "Nay," he says, "psychoanalysis claims that these same sexual impulses have made contributions whose value cannot be overestimated to the highest cultural, artistic and social achievements of the human mind." Over the extent of the part played by the sex factor in human life a split has occurred in the ranks of the psychoanalysts, some of whom repudiate the extreme views propounded by Freud on this subject. Nevertheless, even those who do not go to the length of Freud's position, make exaggerated concessions to his theory.

This overemphasis of sex is one of the most loathsome aspects of the psychoanalytic theory. Under its irrevent touch everything becomes slimy and reminiscent of the ooze and murk in which the repulsive monsters of the deep disport themselves. Every human instinct revolts against this desecration of things that are held sacred by our race. Spontaneously vehement indignation is aroused at the blunt statement of Dr. A. A. Brill, that "Every activity or vocation not directed to sex in the broadest sense, no matter under what guise, is a form of sublimation." By its doctrine of sublimation, psychoanalysis has gone further than any other theory in degrading man. It falls as a ruinous blight upon human ideals. It takes the glamor out of life and leaves it like a faded and dead flower. Where we were wont to see high idealism, lofty inspiration, splendid consecration, pure devotion to duty and magnificent heroism, there, according to this vile interpretation of human nature, after all is nothing but a disguised manifestation of the sex urge. Only a foul and diseased imagination would be willing to follow the tortuous paths and nasty byways into which a detailed exposition of this theory would of necessity lead us. We sum up the case in the words of Mr. R. H. Hingley, who writes: "Actors, ministers, surgeons, physicians, artists, poets, may all give their reasons for the vocations they have accepted. But these reasons will be very different from those crude primitive tendencies which psychoanalysis claims to be the motive power of their various activities. These tendencies are indignantly denied and wrathfully repudiated. They link up the finest and noblest achievements of human nature to its basest and most degraded forms. "At the bottom of every human activity, however, fair and exalted it may seem, there lies something sinister, something perverse. At the core of every flower of life we find curled up the hideous cankerworm of sex. That is what psychoanalysis would make of life."

Dreams.—The dream occupies a very important position in psychoanalysis. For the diagnosis of the morbid condition it is of incalculable value. More than any of the previously mentioned indications it helps to disclose the hidden complex. In the dream the unconscious is particularly active and the ordinary inhibitions of the conscious are very much relaxed. The dream, therefore, is the key to the storehouse of the unconscious and opens up windows into the deepest and most remote recesses of the mind. It took Dr. Freud some time to recognize and fully appreciate the rôle of the dream. Of the gradual development of this understanding Dr. A. A. Brill tells us: "At first Freud paid no more attention to the dreams which his patients narrated than any other intelligent man of the time. But gradually as he listened to them he began to see that they must have some place in the vital economy of the mind, for everything in the physical or mental spheres must have a function. In time he was convinced that the dream is not a mere jumble, a senseless mechanism, but that it represents frequently in symbolic form the person's inmost thoughts and desires, that it represents a hidden wish. He thus developed his monumental work, the greatest in the century, in my opinion, 'The Interpretation of Dreams.' He found that the dream offered the best access, that it was the *via regia* as he put it, to the unconscious; that it was of tremendous help not only in the treatment, but also in the diagnosis."

The cornerstone of Freud's theory of dreams is the hypothesis that all dreams are the fulfilment of a wish, especially of such wishes which we would disown and indignantly repudiate in our waking hours. The dream in this way answers a twofold biological function, it protects sleep against interruption through the unsatisfied desire and affords a fictitious gratification to repressed cravings. Freud expresses this office of the dream in technical language as follows: "Dreams are the removal of sleep-disturbing psychic stimuli by way of hallucinated satisfaction."

In the dream vengeance, hatred, jealousy, envy and other evil passions, which consciousness habitually holds in check, come to the fore and find a vicarious satisfaction by enacting scenes in which the unconsciously entertained wishes born out of these passions are realized. Yet even here these vile tendencies dare not appear in their native form and their unmitigated ugliness; for, though during sleep the vigilance of the censor relaxes it does not entirely cease. The dream, therefore, makes use of symbols in order to evade the censor. Withal on account of the partial eclipse of the censorship, the symbolic disguise may be less rigid and the underlying wish can be more easily recognized than in the incidents of our wakeful life.

To unlock the real meaning of the dream is the aim of dream interpretation which in psychoanalysis has been brought to a very high degree of perfection. Still it is fraught with great difficulties by reason of the disguise and the symbolic substitutions to which the dream has recourse. Dreams have two contents, the manifest and the latent. The former is obvious to the dreamer; the latter can only be revealed by minute analysis. Only the latent content is of value in the investigation of the unconscious.

The dynamic of the dream has received much attention on the part of the psychoanalyst. The factors energetic in the dream are dramatization, distortion, displacement and symbolic representation, all of which have but one aim, to nullify the watchfulness of the censor. These very devices which outwit the censor also render the interpretation a laborious task. The numerous gaps, the jarring incongruities and the slender threads by which

the action is held together are due to the absence of reason in our dream life. The unconscious is devoid of logic. It is blind and impulsive. Dr. Ernest Jones writes: "Dream making proceeds by methods quite foreign to our waking mental life; it ignores obvious contradictions, makes use of highly strained analogies, and brings together widely different ideas by means of the most superficial associations." This illogical character of the dream processes accentuates the difficulties of dream interpretation.

According to Freud, dreams never deal with trivialities, but always with vital concerns of the individual. They revert with special predilection to childhood, in which the instinctive life was as yet unrepressed, and rehearse experiences of a strong sensational or emotional emphasis. The dream also is made to throw light upon certain race processes; for the situation of humanity with regard to social repression is analogous to that of the individual. Humanity also has its dreams by which it wishes to escape the restraint imposed by civilization. And in these dreams it likewise uses a symbolism intended to dissemble the real meaning. "Fairy tales, legends and religions," says Dr. A. Tridon, "are the dreams of the human race, expressing as they do the fulfillment of mankind's desire for happiness, and power or compensating mankind for the many restrictions imposed upon it by man's own biological status." These phenomena, then, according to Freud are properly understood if interpreted along the line of dream symbolism. Some have applied this method to the beliefs and traditions of mankind and have made havoc of its most precious spiritual possessions. Psychoanalysis in this respect has proved a great solvent and destroyer.

Criticism.—If we take psychoanalysis in its restricted sense as a therapeutic method we have no fundamental objections against it, but only warn against its exaggerations and counsel extreme caution in its application. The mind is a delicate mechanism and unskilled tampering with its working is liable to produce much harm. When the treatment of the patient is under the supervision of an experienced and reliable physician and if it is surrounded by the safeguards made necessary by the intimate nature of the disclosures, there is nothing to be said against it from a moral point of view. In view of ugly possibilities, however, these provisos must be insisted upon in the same way as they are urged in the practice of hypnotism. We are not prepared to admit that all psychic disturbances have their origin in unfulfilled desires, especially if these desires are supposed to be of the sexual sort. Moreover, psychoanalysis can hardly be said to be the cure of the neurosis, for after the disturbing element in the psychic life has been discovered, a complete re-education of the patient frequently becomes necessary. Psychoanalysis promises more than it can perform. The fashionable cult of psychoanalysis as practised in some circles lacking both knowledge and experience cannot be condemned too severely, because it may lead to most disastrous results. Pyschoanalysis is a dangerous toy.

From the admissions of psychoanalysts strong arguments may be drawn in favor of well known Catholic practises such as confession and asceticism. A sincere confession will purge the mind of much perilous stuff which otherwise might begin to rankle and poison the soul. The resistance which the penitent experiences in disclosing his weakness also has a great curative value. Christian asceticism is by far more effective in repressing evil tendencies than the unconscious repression of which psychoanalysis makes so much. The conscious repression demanded by the moral law will prevent the formation of hidden complexes and will exercise deliberate control over evil impulses and tendencies. Habits of virtue, moreover, will not only repress the wicked inclinations into the unconscious, but will drain them of all their energy and gradually supplant them entirely. The important point overlooked by the psychoanalysts is this that disorders of the mental life are not so much caused by effectually suppressed desires as by insufficiently suppressed desires which are allowed to lurk in the mind. The Christian law forbidding evil thoughts prevents such insincerity that may avenge itself in psychic disturbances.

Psychoanalysis contains elements of truth, but they are distorted beyond recognition on account of the fantastic and pseudo-scientific terminology affected by the apostles of the new theory. Many of its heralded discoveries are common-sense truths expressed in a mysterious jargon calculated to impose upon the uneducated. That men act from mixed motives and that at times they disguise the real reasons that prompt their actions has long since been recognized by the teachers of the spiritual life, one of their staples being to warn the striver after virtue against this subtle self-deception. Sublimation is equally familiar to them, since they do not teach the annihilation of passions, but a redirection of them into spiritual channels. In this and in many other items Catholic asceticism has long anticipated what is useful in psychoanalysis, which has not even clarified the matters in question, but has only caused confusion and bewilderment by its pretentious vocabulary.

As an interpretation of life and a basis of conduct, psychoanalysis must be rejected without reserve. Its personifiication of the unconscious psychic processes, upon which it rests its astonishing claims, is unscientific and not borne out by facts. The unconscious is neither dynamic nor as omnipresent as the psychoanalyst would make it out. Freud has entirely inverted psychology, making the unconscious the dominant factor in our psychic life and exalting the instinctive life above the rational. In reality this would make an end of psychology as an independent science and reduce it to a branch of biology. On this point psychoanalysis is in accord with the general drift of modern evolutionary psychology.

For freedom there is no room in the psychoanalytical system; the will is nothing but the puppet of the unconscious forces. Thus writes Dr. A. A. Brill, the authentic exponent of the Freudian psychology: "For it is known that all our actions are physically determined by unconscious motives, that there is no psychic activity which does not follow definite paths formed in the individual since his childhood." Far from being known, this is contrary to observation and utterly at variance with well-established facts. For Freud man is only a bundle of conflicting impulses, each one of which is striving for the mastery whilst the mind is the passive onlooker. The animal life is not only the substratum, but the actual source of the rational and the spiritual. It is impossible to erect on such a basis an anthropology that will do justice to the dignity of man. Without exaggeration it may be asserted that at present psychoanalysis is the greatest enemy to a right understanding and a just estimate of man's place in the universe. It degrades him as few systems of philosophy have ever done. It obliterates the boundary lines between sanity and insanity; it explains the normal manifestations

of the mind on the same basis as the phenomena of the diseased mind. Art, religion, heroism have the same source as crime, morbidity and perversion. The unconscious is the key to everything. The highest is nothing but a sublimation of the lowest. Behind everything lies the dark and somber background of the vital urge. The influence of such teaching can but be pernicious and subversive of morality.

The only valuable contribution that psychoanalysis has made to the science of education is that it has called renewed attention to the fatal consequences of illegitimate and unreasonable repression. The general application of psychoanalytic methods to the training of children would be nothing short of criminal. It would ruin the beautiful unconcern of the child, ruthlessly brush the bloom of innocence from its soul and, instead of preventing nervous troubles, lay the foundation of morbidity and perversion. Even Mr. R. H. Hingley, otherwise favorably disposed towards psychoanalysis, protests against such an abuse. "We do not believe," he writes, "it is desirable, necessary or possible to apply the full technique of this method to the task of educating the ordinary child."

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C. BRUEHL.

Public Honesty (cf. C. E., XII–554a).—The matrimonial impediment known as public honesty or public propriety now arises only out of an invalid marriage, whether or not consummated, or from public or notorious concubinage; it annuls marriage in the first and second degrees of the direct line between the man and the blood relatives of the woman and vice versa. The causes of the impediment are now quite different from those that gave rise to it before the Code came into effect. In those days it arose from a valid betrothal, which now produces no effect on a marriage contract, or from an unconsummated valid marriage, which now gives rise to the impediment of affinity. While public or notorious concubinage gives rise to the impediment of public propriety, it would not be caused by secret concubinage, or occasional sexual relations.

AYRINHAC, *Marriage Legislation* (New York, 1919); SLATER in *Eccl. Rev.*, LXV (Philadelphia, 1921), 492.

Puebla de los Angeles (or TLAXCALA; cf. C. E., XIV—747d), ARCHDIOCESE OF (ANGELOPOLITANIA), Mexico. In 1919, Mgr. Sanchez Paredes, vicar capitular of Puebla, was appointed bishop, and consecrated in his cathedral 8 June, succeeding Mgr. Ibarra y Gonzalez deceased. In 1921 the diocese contained 180 parishes, 2038 churches and chapels, 498 secular and 57 regular priests, 12 convents of men and 23 of women, 3 monasteries of nuns, 234 Brothers, 1 higher, 1 preparatory, and 5 succursal seminaries with 320 seminarians; 1 university with 54 professors and 80 students, 7 preparatory colleges for boys with 36 teachers and 1325 pupils, 15 for girls with 172 teachers and 2012 students, 2 high schools with 20 teachers and 221 pupils, 80 boys and 142 girls; 2 academies with 32 teachers and 306 pupils; 1 normal school with 12 teachers and 45 students, 1 training school with 19 teachers and 36 students; 407 elementary schools with 289 teachers and 8078 pupils. Charitable institutions include 1 home for the aged, 1 asylum, 9 hospitals, and 3 settlement houses. Five public institutions permit the ministration of priests, and some of the schools and institutions receive Government aid. There are 7 organizations formed amongst the clergy and 33 amongst the laity. The Catholic press is represented by 8 publications.

Pulati, DIOCESE OF (PULATENSIS; cf. C. E., XII—561d), in Albania, suffragan of Scutari. The present bishop is Rt. Rev. Bernard Slaku, O.F.M., b. 1875, elected titular Bishop of Tiberiade and coadjutor Bishop of Pulati, 1910, succeeding to the see 13 January, 1911, upon the resignation of Bishop Marconi. The population of the diocese is 14,300, of whom 14,260 are Catholics. There are 9 secular priests and 14 churches and chapels.

Puno, DIOCESE OF (PUNIENSIS; cf. C. E., XII—569d), comprises the Department of Puno, Peru, suffragan of Lima. The area of the diocese is 20,193 square miles, and the Catholic population is 260,840. There are: 62 parishes, 85 priests, 3 students at the Theological Seminary at Lima, 320 churches and chapels.

Q

Quebec, Archdiocese of (Quebecensis), in Canada, comprises the counties of Beauce, Bellechasse, Dorchester, Kamouraska, Levis, L'Islet, Lotbinière, Megantic, Montinagny, Montmorency, Portneuf, Quebec and part of Temiscouata. The present incumbent, His Eminence Louis Cardinal Bégin, who took possession of the see in 1898, was created a cardinal 25 May, 1914. He has as his auxiliary Most Rev. Paul-Eugène Roy, b. 1859, who was consecrated titular Bishop of Eleutheropolis (1908), later appointed titular Archbishop of Seleucia (1914) and (1920) made coadjutor with the right of future succession to the Archbishop of Quebec.

Archbishop Roy is the chief force in the "Action Sociale Catholique," of which the "Action Catholique," edited in Quebec since 1907, is a branch. In connection with this paper there is a department which publishes tracts and pamphlets on various Catholic subjects. An ecclesiastical association organized in the diocese, "La caisse de Saint Joseph," grants a pension to its members who are out of employment through sickness or age. Other charitable institutions are: 10 hospitals, 2 of which are devoted to tubercular patients; 8 orphanages; 4 patronages for boys and 3 for girls; 1 house for the protection of girls; 1 refuge for repentant girls, all conducted by religious communities; 40 prosperous conferences of St. Vincent de Paul and a tabernacle society. A branch of the Catholic Association of Travelling Salesmen is organized in the diocese, as well as 30 branches of the Canadian Association of Young Catholics, a club of Catholic sailors and the Association of Canadian Girls. Throughout the diocese there are about 25,000 members of the national syndicates of Catholic workmen.

By 1921 statistics there are 404,500 Catholics; 668 secular and 102 regular priests; 233 parishes; 22 missions; 255 churches or chapels; 36 public oratories; 1 university (Laval), with 460 students, of whom 185 are theological students; 4 colleges or seminaries with 2100 students; 1 Apostolic School with 35 teachers who attend the Seminary of Quebec for lectures; Laval normal school with 100 young women and 75 young men training for teaching, and 200 other students; 1 normal domestic science school with 150 girls; 1 agricultural school with 100 students and 1 agricultural orphanage.

The religious Orders established in the diocese are: male (the asterisk shows which have in the diocese a novitiate or a preparatory postulate), Dominicans, Franciscans*, Capuchins*, Jesuits, Redemptorists*, Oblates of Mary Immaculate, Missionaries of the Sacred Heart*, White Fathers*, Eudists, Fathers of the Blessed Sacrament*, Brothers of St. Vincent de Paul*, Fathers of the Assumption, the Fathers of the Holy Cross (who have a house in Quebec, in which there are about twenty students following the course of theology at Laval, while the Franciscans and the Capuchins have their own classes of theology); Brothers of the Christian Schools*, of Christian Instruction, of St. Viator, of the Sacred Heart, Marist Brothers*, female: Ursulines*, Augustinian Sisters, called Hospitalières*, Grey Nuns*, Sisters of Good Shepherd (of Quebec)*, of Jesus-Mary*, of the Congregation of Notre-Dame, Servants of the Holy Heart of Mary*, Sisters of Our Lady of Perpetual Help*, of the Roly Rosary, of Providence, Dominicans of the Infant Jesus*, Franciscans Missionaries of Mary*, of our Lady of Good Council, of the Holy Family, Cistercian (Trappistine) Sisters*, of Hope, of St. Joseph, of St. Valier*, of Charity of St. Louis*, White Sisters*, Redemptorist Sisters*, Sisters of St. Francis of Assisi*, of the Precious Blood*, of the Assumption, Little Franciscans of Mary, Missionaries of the Immaculate Conception, Oblate Sisters, Sisters of the Holy Infant Jesus*, of Ste. Chretienne*, Servants of the Blessed Sacrament, Visitandine Sisters, Sisters of Jeanne d'Arc*.

Querétaro, Diocese of (de Queretaro; cf. C. E., XII—601b), in Mexico, suffragan of Michoacan. The present administrator of the diocese is the Rt. Rev. Francisco Banegas, b. at Celaya, Mexico, 5 March, 1867, studied at Celaya, Querétaro and Morelia, and was ordained at the seminary. He was vicar general of Vera Cruz in 1914 and was exiled in August of that year. He took refuge in the Antilles, whence he was sent to Chicago. He returned to Vera Cruz, December, 1918, was elected 28 February, 1919, published 3 July, consecrated 27 July following, succeeding Rt. Rev. Emmanuel Rivera, who died 8 May, 1914. In 1920 the diocese contained: 279,414 Catholics, 19 parishes, 14 vicarages, 210 churches and chapels, 93 secular priests, 20 regulars, and 150 seminarians.

Quilon, Diocese of (Quilonensis, cf. C. E., XII—610d), in India, suffragan of Verapoly, is still under the administration of Bishop Benziger. There are 152,424 Catholics, out of a total population of 1,900,000. Eighty-one priests, of whom 24 are Discalced Carmelites, serve 181 churches and 46 chapels. Besides the preparatory seminary with 39 students there is now at Quilon a higher seminary with 26 seminarians, besides 2 at the seminary of Kandy in Ceylon. There are 24 Discalced Carmelites, 61 Sisters of the Third Order Apostolic of Our Lady of Mount Carmel, 32 European and 27 native lay Sisters of the Missionary Canonesses of St. Augustine, 18 Sisters and 7 novices of the Congregation of the Holy Cross from Menzingen, 21 Sisters and 5 novices of the Congregation of the Immaculate Heart of Mary. The boys' schools have 1756 pupils and the girls' 4066; the total number of schools in the diocese, including mixed schools, is 184; the total number of pupils 18,702.

The charitable institutions include 2 orphanages for boys with 85 inmates, 3 for girls with 183 inmates, the Infant Jesus Orphanage at Mulagamude with 295 inmates, one at Nagercoil with 30 inmates, besides a dispensary and 3 hospitals.

Quimper and Léon, Diocese of (Corisopitensis et Leoniensis, cf. C. E., XII—611c), includes the Department of Finistère, France. It has 314

parishes, 314 churches, about 1000 chapels, 1 monastery for men, 37 convents or residences for men, and 154 for women. There are 1100 secular priests, 14 Jesuits and 3 lay brothers, 5 Benedictines, 142 Brothers and 1625 Sisters. There are 2 upper seminaries (one being for the Missions of Haiti), and 1 lower seminary with 150 seminarians in the upper seminary and 300 in the lower; Five colleges with 75 professors and 1500 students. There are 2 normal schools, 1 for boys with 4 teachers and 60 pupils, and 1 for girls, with 5 teachers and 38 pupils. Two hundred and sixty teachers instruct 16,000 boys in 67 elementary schools and 783 teachers instruct 30,000 girls in 180 schools. Charitable institutions include 16 asylums, 28 hospitals, 3 refuges, 8 orphanages and 15 industrial schools. Four organizations exist among the clergy and among the laity there are general associations such as the Jeunesse Catholique, the General Federation of Patronages, the League of the Fathers of Families, the Catholic Union, the Ligue Patriotique des Françaises, and the diocesan association for the Relief of War Orphans, besides one or two associations of various kinds in each parish. The population of the diocese is 809,771 Catholics. The see is still governed by Rt. Rev. Adolphe-Yves-Marie Duparc, b. at Lorient in 1857, ordained in 1880, elected 11 February, 1908, in succession to Bishop Dubillard, promoted to the see of Chambéry. The important events in the diocese since 1911 include the coronation of the statue of Ste. Anne at the famous shrine of Ste. Anne-la-Palue in 1913, and the fourth Breton Marian Congress held at Folgoat in the same year, under the presidency of the Rt. Rev. Bishop. Cardinal Dubillard, archbishop of Chambéry, former bishop of Quimper, president of the League Pro Pontifice et Ecclesia died at Chambéry 1 December, 1914, and in that year also occurred the death of Comte Albert de Mun (q. v.), member of the French Academy, deputy for Finistère, and founder of the Œuvre des Circles Catholiques d'Ouvriers. During the war 766 ecclesiastics (priests and seminarians) were mobilized, of whom 100 were killed or missing, 233 were cited in orders of the day with 379 citations, 15 were decorated with the cross of the Legion of Honor, 23 with the *Médaille Militaire*, 10 with the *Médaille des Epidemies*, and a large number received the *Croix de Guerre*. Of the 17 army and navy chaplains 14 were cited in orders of the day with 36 citations, and 7 received the cross of the Legion of Honor.

Quito, Archdiocese of (Quitensis, cf. C. E., XII—615c), Ecuador, has a Catholic population of 420,560, 81 parishes and 195 priests. The present bishop is Most Rev. Manuel Maria Polit, born at Quito in 1862; he attained distinction as a lawyer and publicist, became secretary to the Senate and deputy, entered the ecclesiastical state in 1890, made his studies at the Latin-American College, Rome, and at St. Sulpice, Paris, was ordained in 1894, elected bishop of Cuenca 11 January, 1907, consecrated 1 November following, promoted 17 June, 1918, in succession to Mgr. Frederico Gonzales y Suarez, d. 6 December, 1917. At the request of the Mercedarians the ancient and magnificent church of Our Lady of Mercy was erected into a minor basilica by a decree of 2 December, 1920. Under this title the Blessed Virgin is invoked for protection from earthquakes, which aere so frequnt and so violent in Ecuador.

R

Ragusa, Diocese of (Ragusinensis, cf. C. E., XII—633d), in Jugoslavia, suffragan of Lara, is still under the administration of Rt. Rev. Joseph Gregory Marcellic, b. at Preko, 1847, elected titular bishop of Tanis 1893 and transferred 18 May, 1894, succeeding Mgr. Vodopic, deceased. In 1916 there were in the diocese 72,285 Catholics, 500 Greek Schismatics, 5 deanships, 47 parishes, 11 filial parishes, 112 secular and 52 regular priests.

Rajpootana, Prefecture Apostolic of. See Ajmer, Diocese of.

Rampolla del Tindaro, Mariano, Cardinal, b. at Polizzi, on 17 August, 1843; d. at Rome on 17 December, 1913. The family of the Rampollas del Tindaro belong to the Sicilian nobility. The future Cardinal studied at the Capranica, which explains his great affection for that institution and its pupils. In 1875 he was appointed to be auditor of the nunciature at Madrid and returned to Rome two years later to be Secretary of the Propaganda for Oriental Affairs; he was Prothonotary Apostolic in 1878 and Secretary of the Latin Propaganda in 1880. In 1880 Leo XIII made him Archbishop of Heraclea and in 1882 sent him as nuncio to Madrid. During his stay there he won the affection of every one, and when the king asked the cardinal's hat for him, not only did the Pope grant the honor but in 1887 when his term expired he recalled him to Rome and appointed him Secretary of State in place of the deceased Cardinal Jacobini. As to whether he shaped the policy of Leo XIII or merely followed the Pope's guidance is still an open question, but his fidelity to the Pontiff was such that during his long fifteen years of office he never reserved for himself a single day of vacation. He was rich in his own right, but his liberality was princely, both in repairing churches and in assisting the needy and poor.

In the Conclave that elected Pius X, Rampolla would certainly have received the tiara had it not been for the veto power of Austria. As Archpriest of St. Peter, it was he who had to extend the official welcome to Cardinal Sarto, a duty which he performed with exquisite graciousness and tact. After the election of Pius, Cardinal Rampolla resumed the work of the various Congregations to which he belonged; that of the Holy Office had become extremely heavy after the resignation of Cardinal Serafino Vanutelli as Secretary; but this did not prevent him from elaborating his splendid study of the Life of St. Melania the Younger which was welcomed by the enthusiastic approval of the learned men of all Europe. To allow him to continue his researches, Pius X in 1912 made him Librarian of the Holy Roman Church, besides bestowing other honors upon him. His position was of course an extremely delicate one in his relations with Pius X, but never a word of regret for having failed to receive the tiara ever escaped his lips, and never a word of hope that some future occasion would bring him the honor. He died suddenly in 1913. He will ever be regarded by the world as a great cardinal and a faithful servant of the Church.

Raphoe, Diocese of (Rapotensis; cf. C. E., XII—647b), in the province of Ulster (Ireland), is suffragan of Armagh, with residence at Letterkenny, Co. Donegal. His Eminence Cardinal Michael Logue, former bishop of Raphoe, was succeeded by Rt. Rev. Patrick O'Donnell, who fills the see since 1888. He was born at Rilzaine, Glenties, 28 November, 1855, studied at Maynooth, and later served as a professor there; was prefect of Dunboyne, rector of the Catholic University of Ireland, and was appointed 26 February, 1888; he was made a member of the Irish Convention in 1917. Statistics for 1921 report 26 parishes, 57 churches, 90 secular priests, 2 monasteries for men, 5 convents for women, 45 Brothers, 60 Sisters; 1 college for boys opened in 1916, with 9 teachers and 90 students, 1 high school for women with 50 students, 221 elementary schools with 485 teachers and 16,532 pupils, 1 industrial school with 75 pupils, technical schools with attendance of 50 pupils for each, 5 workhouses, 1 county asylum for the insane; besides two workhouse hospitals there are 2 more maintained by public funds, and the Shiel hospital; the priests' ministry is unrestricted in all public institutions; primary and secondary schools receive government grants. One society is organized among the clergy for the support of disabled clergy, and several branch associations among the laity such as: the Apostolic Union, Father Mathew's Union, *Pia Unia pro missionibus*, Association of Clerical Managers of schools, temperance societies, reading rooms, clubs, confraternities and sodalities. The diocesan periodical, "The Crann," is published here. During the World War six priests served as army chaplains. Canon Maguire's History of the Diocese of Raphoe was published in 1920.

Ratisbon (Regensburg), Diocese of (Ratisbonensis; cf. C. E., XII–657a), suffragan of Munich-Freising. The present incumbent is the Rt. Rev. Anthony von Henle, b. at Weissenhorn 22 May, 1851, ordained 23 November, 1873, elected bishop of Passau 3 April, 1901, consecrated 16 June following, transferred to Ratisbon 6 November, 1906, enthroned 6 February, 1907. He was also councillor for the Kingdom of Bavaria until 1918. During his administration he introduced the diocesan hymn book, improved the famous cathedral choir and also the International School of Music, catalogued the valuable library of music of Canon Proske, created a diocesan archive for Christian Art, remodelled the episcopal residence into a hospice for the clergy and laity, transferred the old Roman Porta Prætoria to the cathedral of St. Peter, established a central diocesan bureau of charities, disbanded fourteen undenominational churches, established many parishes in Ratisbon and other places. There are 889,951 Catholics in the diocese, of whom 600 are Austrians, 500 Poles, 150 Hungarians, 30 Jugoslavs, 20 Rumanians and 20 Russians.

The diocese contains 38 deaneries, 490 parishes, 186 benefices, 89 Expositurships, 36 other pastoral offices, 600 churches, 740 succursal churches, 720 chapels, 1100 secular priests, 200 regulars, and 300 lay brothers. The following orders of men have foundations in the diocese: Benedictines, 2 abbeys at Metten

and Wettenburg; Carmelites, 5 houses; Franciscans 5; Capuchins 2; Redemptorists 3; Augustinians 4; Minorites 2 hospices; Brothers of Mercy 5; School Brothers 4; Premonstratensians 1; Salesians of Don Bosco 1; Pallottini Fathers 1; Fathers of the Divine Word 1; Brotherhood of Hermits 1; The following orders of women are represented: Poor Clares 3 houses (104 Sisters); Dominicans 3 houses (166); Cistercians 2 houses (199); Ursulines 1 house (95); Sisters of the Good Shepherd 1 house (64); English Ladies 3 houses (120); Carmelites 2 houses (25); Elizabethines 1 house (28); Salesians 4 houses (314); 24 establishments of the Sisters of Mercy (127); 82 of the Poor School Sisters (576); 115 of the Third Order of St. Francis of Mallersdorf (939); 1 of the Daughters of the Divine Redeemer of Niederbronn; 1 of the Sisters of the Holy Cross (3); 12 of the Franciscans (49). In all there are 2662 Sisters in the diocese. The diocesan seminary is at Ratisbon with 165 seminarians and there are 3 preparatory seminaries with 559 students.

The following educational institutions for men exist in the diocese: 1 *Hochschule* with a philosophical and theological faculty at Ratisbon (13 professors, 220 students), 6 gymnasia, 1 *Oberrealschule* (9 years scientific course), 1 International School of Church Music (5 professors, 20 students), 5 *Realschulen* (6 years scientific course, 64 professors, 1607 scholars), 2 teachers' training schools (23 teachers, 351 students), 4 preparatory training schools (13 teachers, 168 students), 9 industrial schools (25 teachers, 650 students), 12 agricultural schools, 1 central agricultural association with a continuation school for 100 young farmers and a house-keeping school for farm maids. The following institutions exist for women: 11 *Höhere Schulen* for young women conducted by the Sisters, divided as follows: English Ladies (1 school, 15 teachers, 300 pupils), School Sisters (1 school, 16 teachers, 243 pupils), 3 training schools for teachers, 1 municipal school for young ladies (17 teachers, 457 pupils), 5 gymnasia, also 12 house-keeping schools. There are 2547 State elementary schools (10 years course) with 2547 teachers and about 190,000 pupils, 71 needle-work schools for girls, 10 private soup kitchens, 1 association for male teachers, 1 association for juvenile teachers, 1 association for women teachers, 11 societies for women teachers. The following institutions have been established for children: 18 homes, 45 orphan asylums, 4 institutions for imbeciles, 2 homes for the deaf and dumb, 5 shelters, 97 infant schools. The various religious and social societies are well organized. They are: 1 Archconfraternity of the Association of Christian Mothers which includes 4000 associations, 18 Women's Leagues, Association of the Holy Family, 500 Associations of Parents for the Support of Christian schools, 7 childrens' associations, 3 Womens' Associations (13,000 members), 172 Young Womens' Associations (40,000 members), 12 Young Men and Men's Associations (25,000 members), 1 anti-alcohol league, 50 sodalities for young men under the guidance of priests, 39 for women, 9 associations for merchants' employees (600 members), 54 apprentice associations with 10 hospices, 116 boys' sodalities (3370 rural members), 150 rural associations for servants (7000 members), 2 homes for servants, 3 associations for servants, 133 associations for workmen and workwomen, established since 1848 (10,000 members), 800 Farmers' Associations (25,000 members), Railroad Men's Union of Bavaria, the two last named established since 1897. The laity have formed Christian trade unions, a League for Metal-Workers and the Merchants' Hanseatic Union. The following charitable institutions exist in the diocese: 65 hospitals, 37 infirmaries for the aged, 3 homes for invalids, 4 homes for servants, 4 homes for the aged, 6 poor-houses, 3 lunatic asylums, 1 house of correction at Straubing, 2 institutions for prisoners, 50 nursing stations. The following charitable organizations have been formed: Conference of St. Vincent de Paul, established 1848, 1 bureau of charities, 1 association for supplying poor churches with vestments, 1 Priests' Association, 1 branch of the St. Raphael Society for Catholic Emigrants.

Since 1911 the diocese has lost the following distinguished priests and laymen: Rev. Dr. Haberl, founder of the school of church music; Canon Mühlbauer, builder of the *Erhardihaus*, a hospice for apprentices; Dr. Schreiner, who planned and promoted the excavation of the Roman Castle Abusina Eining; Canon Michael Haller, composer of church music; Dean Sollner, builder of the basilica at Weiden; Privy Councillor Carl Pustet, printer to the Holy See; Joseph Habbel, merchant, publisher and public official; Count Dr. Hugo v. Walderdorff, historian; Eugenia Nentwig, Abbess of the Poor Clares, apostle of the poor. Since 1911 the following important events have taken place in the diocese: A new diocesan register was published (1916), also a diocesan hymn-book. Many churches were erected and new parishes were founded, numerous missions were given, Eucharistic congresses, Catholic congresses, and sodality conferences were held, pilgrimages were made to Amberg and Altötting, and 15,000 persons participated in the Farmers' Congress.

During the war the clergy most generously gave their services in caring for the spiritual and bodily wants of the soldiers. Twenty of them acted as field chaplains, 20 nursed the wounded, 160 seminarians joined the army. At the three large prisoners' camp at Grafenwöhr, Amberg, and Ratisbon, the clergy were actively engaged in ministering to the spiritual needs of the soldiers and prisoners. The Sisters of Mercy cared for the wounded in 30 hospitals: Count Albert and Countess Margareta of Thurn and Taxis nursed the soldiers; the Catholic Press Association provided reading matter for them. At the principal railroad station at Ratisbon 325,000 prisoners, including Germans, Austrians, Hungarians and Jugoslavs, were taken care of. Thirty thousand soldiers of this diocese fell on the field of battle, of whom 86 were seminarians. An association has been formed which looks after the graves of the fallen soldiers both at home and abroad.

Ravenna, Archdiocese of (Ravenatensis; cf. C. E., XII—662b), in the province of Romagna, Central Italy. A consistorial decree of 3 January, 1917, modified the confines of the archdiocese. Ravenna, which claims metropolitan rights over all the province of Emelia, is governed by Most Rev. Pasquale Morganti, b. in the Diocese of Milan, 13 January, 1853, appointed bishop of Bobbio, 9 June, 1902, promoted to Ravenna 14 November, 1904, succeeding Mgr. Guido Maria Conforti, resigned for reasons of health, and appointed Bishop of Parma, 12 October, 1904, later Bishop of Cervia, 7 January, 1909; died 8 December, 1921. It has (1922) a Catholic population of about 220,000 souls, 60 parishes, 200 churches, 2 monasteries for women, 2 convents for men, 4 for women, 150 secular priests, 125 nuns, 1 seminary with 54 seminarians, 1 college for men with 8 teachers and 70 students, 3 for women with 15 teachers and 105 students. The institutions under the authority of the government are: 3 high schools with 40 teachers and 300 boys and 50 girls, 1 academy with 10 teachers and 40 boys and 10 girls, 1 normal school with 80 students, 1 professional school with 70 students. Charitable institutions include 14 asylums and 3 hospitals. A Mutual Aid Society and a society for deceased clergy are organized among the clergy, and three Circles among the laity. During

the World War the clergy in cooperation with the laity helped the needy of the diocese and several of the clergy received citations. The sixth centenary of the death of Danke was observed with fftting solemnity under the ausrices of the Catholic Committee led by the Archbishop.

Recanati and Loreto, Diocese of (Recinetensis et Lauretanensis, cf. C. E., XII—675d), in the Province of Ancona, Central Italy, directly dependent on the Holy See. The present bishop is Rt. Rev. Alfonso Andreoli, b. at Pergola, 1850, elected Bishop of Montefeltro 6 December, 1896, transferred 20 December, 1911, succeeding Mgr. Ranuzzi de Bianchi, promoted to the titular archdiocese of Tyre. On 12 September, 1920, took place the solemn consecration of the statue of the Blessed Virgin as patroness and protectress of aviators (q. v.) under the title of Our Lady of Loreto, in the presence of the military authorities and a vast throng. It was this statue that was destroyed in the fire which broke out in the Santa Casa during the night of 22 February, 1921. The late Holy Father, Pope Benedict XV, promised to assist in repairing the damage. Statistics for 1920 credit the diocese with 26,000 Catholics, 8 parishes, 40 secular and 30 regular priests, 35 churches or chapels in Loreto; 25,000 Catholics, 12 parishes, 42 secular and 20 regular clergy, 20 seminarians, 40 churches or chapels in Recanati. By a decree of the Consistory (23 December, 1915), the Bishop of Loreto was accorded the privilege of the pallium.

Recife, Archdiocese of. See Olinda and Recife.

Rector (cf. C. E., XII-676c).—A priest in charge of a church that is neither parochial nor capitular, nor annexed to the house of a religious community which holds its services there, is called its rector. Rectors are usually appointed by the local ordinary where there is a right of election or presentation, or where the church is under the control of an exempt religious order or congregation, the rector requires the ordinary's approbation. In all cases a rector may be removed by the ordinary at will for just cause, but if the rector is a religious his superior is to be notified of the removal. As a rule the superior of a seminary or college directed by clerics is rector of any annexed church. Rectors must refrain from acting as parish priests,—thus they may not hold funerals in their churches; they may be ordered by the local ordinary to say Mass at a convenient hour, to announce the feasts and fasts, and to explain the Gospel and the catechism, if the parish church is so far away that parishioners cannot attend it without great inconvenience.

Reformed Churches.—I. The Reformed (Dutch) Church in America is a member of the "Alliance of Reformed Churches throughout the World holding the Presbyterian System," and of the "Council of Reformed Churches holding the Presbyterian System," which is the American branch of the former. In 1920 this church reported 727 churches, 769 ministers and 133,000 members (135,000 in 1922). In 1916 the foreign missions reported 29 stations, 343 out-stations, 141 missionaries, 61 churches and 6827 members.

II. The Reformed (German) Church in the United States, is also a member of the Presbyterian Alliance and Council. This church has recently sought, without success, to effect a union with the Presbyterians and with the Reformed Dutch Church. The Hungarian Reformed Church in 1922 entered into an agreement with the Protestant Episcopal Church, whereby its ministers may accept ordination from the latter, without repudiating their existing orders.

The Reformed German Church reported in 1916 on its foreign mission work in Japan and China, 6 stations, 70 American missionaries, 35 churches, 3768 members, 17 schools, 3 hospitals, 1 orphanage. In the United States the Church reported in 1920, 1767 churches, 1260 ministers, 330,000 members (331,369 in 1922).

III. Reformed Churches in the Union of South Africa, according to the census of 1918, had 800,178 European constituents (including adherents as well as communicants), and 204,702 non-European constituents.

Religious Bodies, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual); *Statesman's Year-Book* (London, annual); Keeler, *Protestant Hungarians and Episcopalians in America*, XXVI (1922), 344.

N. A. Weber.

Reggio di Calabria, Archdiocese of (Rheginensis, cf. C. E., XII—717a), in Calabria, Southern Italy, is still governed by Rt. Rev. Rinaldo Camillo, Rousset, O.C.D., who came to the see in 1909 in succession to Cardinal Portanova, deceased. He was born at Beaulard, Italy, in 1860, entered the Carmelites in 1877, ordained in 1884, held various posts in his order and was elected Bishop of Bagnorea in 1916, promoted to Reggio after having acted as administrator apostolic. The statistics for 1920 credit it with 89 parishes, 12 vicariates, 180 secular and 15 regular priests, 45 seminarians, 10 Brothers, 50 Sisters, 200 churches and chapels, and 200,000 Catholics.

Reggio dell'Emilia, Diocese of (Reginensis), suffragan of Modena, in Central Italy. It is under the administration of Rt. Rev. Eduardo Brettoni, born in the diocese of Florence, 1864, who was appointed bishop 12 October, 1910. In 1912 a Eucharistic Congress was held in this diocese. In 1913 the diocese lost its vicar general by the death of Mgr. Campano. In 1920 the Catholic population numbered 175,600, and by 1921 statistics there are: 247 parishes, 300 churches, 3 monasteries for men and 3 for women, 407 secular priests, 20 seminaries, about 75 seminarians, 200 Sisters, 1 secondary school for girls, 1 normal school and 1 professional school. Among the charitable institutions are the diocesan congregation of missionaries, 1 poor house, 2 communal asylums, 3 hospitals, and dispensaries for the care of babies. A mutual aid society is established among the clergy and three Catholic periodicals are published.

Regina, Archdiocese of (Reginensis; cf. C. E., XII—718b), in Saskatchewan, Canada, erected 4 March, 1910, was raised to metropolitan rank 4 December 1915, with Prince Albert as its suffragan, and Most Rev. Olivier-Elzéar Mathieu, appointed at the consistory of 9 December, 1915, as its first archbishop. Born at St. Roch, Quebec, 24 December, 1853, he received his degree as doctor of theology in Quebec in 1878, was ordained 2 June following, served as professor of philosophy at the seminary from 1878 to 1911, made doctor of philosophy in Rome in 1882,prothonotary apostolic 17 June, 1902, appointed first Bishop of Regina, 21 July, 1911, consecrated 5 November following and accorded the privilege of the pallium 21 June, 1916. In 1911 Bishop Mathieu was appointed fellow of the Order of St. Michael and St. George by Edward VII; he had been previously honored in 1902, by being named an officer of public instruction and chevalier of the Legion of honor.

According to 1922 statistics there are in the archdiocese, 79 parishes, 130 churches, 140 missions, 90 stations, 20 parishes served by religious, 20 convents for women, 71 secular and 50 regular priests, 3 brothers, 235 nuns, 10 seminarians, 2 classical col-

leges for men with 60 teachers and 160 students, 20 higher schools for boys and girls with 110 teachers and 825 students, 5 academies with 125 pupils, 3 industrial schools with 375 pupils and 1 boarding house for girls; missionary work is done among the Indians; there are 3 hospitals which receive a government allowance for every patient. Societies organized among the clergy are: League of Priests Adorers, Pious Union for a Happy Death, and the Association of the Mass; among the laity: Knights of Columbus, the French Canadian Association, Volksverein, and various parochial confraternities. The Catholic population of 85,000 is made up of French, German, English and other nationalities. In 1918 two classical colleges were built at Regina; Campion College, an English college conducted by the Jesuit Fathers, and "Le Collège Mathieu" at Gravelbourg, a French college under the direction of the Oblate Fathers.

Registers, PAROCHIAL (cf. C. E., XII–721c).—Registration of a baptism must be made by the parish priest without delay, he may not leave the registration to the priest who administers the sacrament, or to nuns or laymen. The Ritual directs that the entry should be made before the child leaves the church or the sponsors leave the baptistery. When baptism has been administered neither by the parish priest nor in his presence the minister is bound to inform the parish priest without delay so that the record may be made in the parochial register; the parish priest referred to is the *proprius parochus* of the subject baptized, that is the pastor of the place of domicile of the infant's parents. The decree "Ne Temere" made it obligatory to note opposite one's name in the baptismal register the fact of his or her marriage; the Code confirmed this practice and ordered further that a similar record should be made when the party was confirmed, solemnly professed, or ordained subdeacon. The detailed facts of confirmation must be noted in a special confirmation book, in addition to the annotation in the baptismal record mentioned above; if the confirmed party's own parish priest was not present he is to be notified by the minister of the sacrament as soon as possible.

MURPHY, *Parish Records* in *Eccl. Rev.*, LXV (Philadelphia, 1921), 1–12.

Registro do Araguaya, PRELATURE NULLIUS in the province of Matto Grosso, Brazil, erected 12 May, 1914. It is under the administration of Rt. Rev. Antoine Malan, O. S. F. S., b. in 1862, ordained 1889, superior of the Salesians of Matto Grosso in 1901 and elected titular bishop of Amissus and prelate nullius 25 May, 1914. The prelature was enlarged 29 October, 1920, by the addition of territory taken from Belem do Para. According to 1920 statistics there are 100,000 Indian inhabitants in 10 tribes, of whom 15,000 are civilized, 1 parish, 3 sub-parishes, 3 chapels, 8 convents, of which 4 are Salesian and 4 of the Sisters of Mary-Auxiliatrice.

Reims, ARCHDIOCESE OF (RHEMENSIS), comprises the district of Reims in the department of the Marne and the whole department of Ardennes in France. The present incumbent, His Eminence Louis Cardinal Luçon was born at Maulévier in 1842, ordained 1865, appointed Bishop of Belley, 1887. During his administration in that see he terminated the process of beatification of the Curé d'Ars and was presented at the festivities attending this event in Rome. He was promoted to the Archdiocese of Reims 21 February, 1906, and created a cardinal priest 16 December, 1907.

This territory, which saw some of the fiercest fighting during the World War, has suffered severely, and irreparable damage was done to some of its finest buildings. Notable among these is the cathedral of Notre Dame, built during the thirteenth century, one of the most famous examples of Gothic architecture. For two and a half years it was subject to constant though intermittent bombardment, its tall spires always in view of the German army. In 1917, during a three days' siege more than 1500 shells fell in the city itself, while 40,000 more fell on the cathedral or around during May. The roof of the choir collapsed upon the beautiful marble altar and today the gaping roof and broken windows and statues stand as a constant reminder of the war. Among the other churches of the diocese 66 were totally destroyed, 84 suffered severe damage and 177 others received slight injury. The Abbey d'Igny, founded by St. Bernard, was totally destroyed by the explosion of a mine; a house of scholastics for the African Missionaries, at Binson, was destroyed, the Carmelite Convent, burned during the siege; the monastery of the Visitation, destroyed; the monastery of the Good Shepherd, 1 house of the Congregation of Notre Dame; mother house of the Congregation of the Holy Child Jesus, 2 houses of the Sisters of Charity of St. Vincent de Paul destroyed and 1 damaged; 1 house of the Little Sisters of the Poor; house of the Sisters of Adoration and Reparation, in Reims the house of the Helpers of the Holy Souls damaged; the upper seminary burned and the lower seminary damaged. The demoralizing effect of the war has been particularly serious for the educational institutions: all the elementary schools were closed and have not yet been opened, the greater number having been destroyed. The College of St. Joseph at Reims, with 350 pupils, suffered severely; boarding schools under the Sisters of Notre Dame and Sisters of the Infant Jesus were burned, and all the normal schools were destroyed or burned, but these latter have been reconstructed. The property of the professional school of arts and crafts of St. John Baptist de la Sallè, having been destroyed the school is now transferred to other quarters. All the asylums, 1 for the aged under the Augustinians and 2 under the Little Sisters of the Poor, 1 at Reims and 1 at Glaire, have been destroyed. The only charitable institutions remaining are the institutions of the diocesan Missionary Society at Charleville which has only 4 members; and spiritual retreat houses for men and young men, 1 under the Jesuits and 1 under the Christian Brothers.

Before the war there were 634 priests in the diocese; now there are about 520. Two hundred priests and seminarians were mobilized and of these 5 were decorated with the *légion d'honneur*, 6 with the *médaille militaire*, 57 with the *croix de guerre*, 9 with the *medaille des epidémies*, 1 with the Cross of Serbia, 1 with the Cross of St. George and 1 with the Eagle of Serbia; this list testifies to the bravery and devotion of the clergy, at the front and in the occupied territory.

There are at present (1921) 41 parishes, 550 succursal parishes, 105 missions and 663 churches. There are two houses of priests of the Society of Jesus and 1 Capuchin convent with 7 religious. Besides the Sisters mentioned above as having suffered the ravages of the war, there are the Augustinians, the Sisters of the Holy Saviour, who visit the poor in their homes, the Ladies of Nazareth, the Sisters of the Holy Family, 1 branch of which (Branch of Hope) maintains two houses and 1 clinic, and the Tertiary Franciscans. The Institute of St. Remi at Charleville is still flourishing, with an enrollment of 250 pupils and a boarding school under the Sisters of Nazareth is successfully conducted. Among the clergy there is an

Association of St. Joseph for deceased clergy, an Association of Priest-Adorers, and an altar society. Among the laity a great number of societies are organized for the young, both boys and girls; circles of study, patronages and sodalities; the conference of St. Vincent de Paul and the Third Order of St. Francis for men; the association of Christian Mothers, the Third Order of St. Francis, Ladies of Mercy and various societies for good works among the women. Before the war there were many foreigners, mostly Belgians and Germans, found in this diocese, but since then the foreign element has been composed chiefly of the workmen engaged in reconstruction. The population now numbers about 524,340.

Relations, JESUIT.—What are commonly styled the "Jesuit Relations" are transcripts of letters written by the first Jesuit missionaries among the Algonquins, Abenakis, Iroquois, Hurons, Illinois, and other Indian tribes of North America. These letters were sent down to Quebec when the opportunity presented itself, and after being carefully collated and edited were transmitted to France and issued annually in book form from 1632 to 1672. There they were stopped by an order from Rome forbidding all descriptions of missionary work in any part of the world. The reason of this injunction was the fact that the discussion about the liceity of the Malabar Rites in India had become so animated that it was thought wise to resort to this drastic measure in order to prevent similar controversies elsewhere. The suspension of the "Relations" incensed Louis XIV and was not therefore due to the enmity of Frontenac, who would not have dared to set himself in opposition to His Majesty. Unfortunately the letters and maps of Marquette arrived in 1673 and could not be made public until circumstances arose which made their publication imperative.

The "Relations" are invaluable as historical documents. Indeed they are almost the only source of our knowledge about the aboriginal inhabitants of what is now the United States and Canada. From them we learn, at first hand, all about their mode of life, their traditions, their superstitions, their religious practices, their funeral rites, their dress, their dwellings, their wars, their habits in time of peace, their government, their tribal relations, their language, etc. There is an added value to them inasmuch as they were written under the most adverse conditions; in canoes, in fetid wigwams, on rocks or fallen trees; often at the risk of the life of the chronicler; amid drunken or crazy Indians, for whom note-taking by those mysterious white strangers was like witchcraft, whose spell they dreaded and which they had a right to ward off by a blow of the tomahawk. The writers themselves were often overcome with fatigue or hunger or disease, or were crippled by the wounds received at the hands of their neophytes. Apart from their scientific value these "Relations" are also, at times, personal psychological revelations of the highest order. The letters of de Brébeuf and Jogues, for instance, are of intense interest in this respect; and it would be difficult to find anything to surpass Bressani's study of his emotions before, during, and after the terrible tortures inflicted on him by the savages. Besides their contributions to ethnology, sociology, and the aboriginal religion, they have made the geographers of the world their debtors. It was Marquette who first traced the course of the Mississippi and first saw the Missouri and Ohio rivers; de Brébeuf mapped out the whole north shore of Lake Erie from Niagara to Detroit; Allouez and Dablon made the circuit of Lake Superior and located the copper deposits; Le Moyne found the salt springs of Syracuse; du Quen discovered Lake St. John, etc. Over and above this, almost all of them set to work at making dictionaries and elaborating grammars of these unknown tongues, which had no cognate connection with any of the European languages; while all of them differed from each other in their forms of speech.

The composition of these "Relations," says Thwaites, "excites wonder that they could be written at all. Nearly always the style is simple and direct. Never does the narrator descend to self-glorification. He never complains of his lot, but sets forth his experience in the most matter of fact phrases. Not only do these devout missionaries, whose personal heroism has never been surpassed in any field, live and breathe in these "Relations," but we have in them our first competent account of the red Indian at a time when relatively uncontaminated by contact with Europeans." Seven of these great contributors to science were butchered by the Indians, and one of them survived torture almost miraculously. They were Jogues, Brébeuf, Chabanel, Garnier, Daniel, Buteux, and Bressani.

The first 40 volumes of the "Relations" that were published in France, were known as the "Cramoisy," reprints of which followed later in Paris and Lyons. There were issues in Rome and other cities of Italy, and also partial ones in the "Mercure Français" and "Litteræ Annuæ Societatis Jesu." In the United States interst in the "Relations" was excited by D. O'Callaghan's "Documental History of New York." Shea's various histories were based on the three large octavo volumes printed by the Canadian Government, at the instance of Father Martin, S. J., the founder of St. Mary's College, Montreal. Parkman drew on these copiously. The publication of 72 volumes by the Burrowes Brothers of Cleveland surpasses and sums up the work of all others. This edition is in alternate pages of French and English, and has had the advantage of the vast fund of information of the old archivist of St. Mary's, Montreal, Father Arthur E. Jones, who contributed to each volume several pages of precious notes and explanations of the text, which for many readers would have been otherwise unintelligible. The whole is completed by two volumes of marvellous indexes, which enable the student to find immediately every item contained in the vast work.

Relationship (cf. C. E., XII—731c).—Spiritual relationship arises now only in three cases: (a) between the baptizer and the person baptized; (b) between the sponsor and the person baptized; (c) between the sponsor and the person confirmed. It is now a matrimonial impediment (minor) only when arising from baptism; formerly the relationship existed also between the sponsors and the recipient's parents and was a bar to marriage.

Religious Life (cf. C. E., XII—748d).—Expressions like "religious life," "religious order," or "nuns" are frequently used in ordinary conversation or writing in a wider sense than is customary with theologians or canonists. As might be expected the Code in the preliminary canons dealing with religious lays down the meaning to be given to those and kindred terms when used in canon law as follows: A religion, or religious institute in general, is any society approved by legitimate ecclesiastical authority, whose members according to the special laws governing their society make public vows, whether perpetual or temporary, to be renewed, if temporary, after the lapse of a specified time, and thus tend after evangelical perfection. An order is a religion in which solemn vows are made; a monastic congregation is a union of several self-governing monasteries under one superior; an exempt religion is an institute

with solemn or simple vows, withdrawn from the jurisdiction of the local ordinary; a religious congregation, or simply a congregation, is a society with simple vows only, whether perpetual or temporary. A pontificial religion or institute (*religio juris pontificii*) is a religious organization which has received approbation or at least a commendatory decree (*laudis decretum*) from the Holy See; a diocesan institute is a religious organization erected by an ordinary and as yet without the commendatory decree. A religious organization is termed clerical if its members generally receive the priesthood; otherwise it is called lay. A religious house is the residence of any religious organization; a regular house is one belonging to an order; an established house (*domus formata*) is a religious house in which there are at least six professed religious, of whom, if the institute is clerical, four must be priests. A province is a union of several religious houses belonging to one religious organization and under the same superior.

Religious are those who have made vows in any religious organization; religious with simple vows are professed members of a congregation; regulars are professed members of an order; sisters (*sorores*) are women religious with simple vows; nuns (*moniales*) are women religious with solemn vows, or if the very nature of things or the context does not imply otherwise, women religious whose vows by rule should be solemn, but which for certain localities have been declared simple by the Holy See. By higher superiors are meant the abbot primate, abbot superiors of a monastic congregation, abbots of monasteries *sui juris*, even if the monastery belongs to a monastic congregation, the general or supreme ruler of a religious society, the provincial superiors, their vicars and all others having the same jurisdiction as provincials.

Bishops, but not vicars capitular or vicars general, can erect religious congregations; however, they must neither do so nor forbid their erection, without consulting the Holy See; moreover, where there is question of tertiaries living a common life, they must be aggregated by the supreme ruler of the first order. A diocesan congregation, even though it has spread through several dioceses, remains diocesan and subject to the various local ordinaries until it obtains the papal approbation or commendatory decree. The name or habit of a constituted religious organization may not be assumed either by those not belonging to it or by a new religious body. No legally established religious organization, even if it is diocesan and has only one house, can henceforth be suppressed except by consent of the Holy See, to which in case of suppression the disposal of the property is reserved, due respect, however, being shown for the wishes of the donors or benefactors of the organization. It is the exclusive prerogative of the Holy See to divide, unite or modify provinces of a pontifical order or congregation or to found or suppress new provinces thereof, or to separate independent monasteries from a monastic congregation and unite them to another. If a province is suppressed the general chapter, or, if it is not in session, the supreme ruler with his council, has the right to dispose of its property, unless the constitutions provide otherwise, due regard being had for the claims of justice and the wishes of founders. A diocesan religious congregation cannot establish a house in another diocese without leave of the local ordinaries both of the mother-house and of the other diocese; the first-named ordinary, however, is not to refuse permission without grave cause. If the congregation exists in several dioceses none of its laws may be changed without the consent of each of the ordinaries into whose diocese it has been introduced. (N. B. The Acta, 1921, p. 313, gives the new rules governing the approbation of religious congregations; cf. C. E. XII—758).

The approval of the Holy See and the local ordinary's written consent are required for the erection of an exempt religious house, whether fully established or not, or of a monastery of nuns (*moniales*), or of any religious house in a territory subject to the Congregation of Propaganda; in all other cases the ordinary's leave suffices. Permission to erect a new house authorizes clerical religious to have a church or public oratory annexed to the house, though before building it in a specified place they must obtain the ordinary's leave, and to exercise their sacred ministry within the limits of the law; it also authorizes both clerical and lay religious to carry on the pious works proper to them, unless they are restricted by the terms of the permit. To erect and open schools, hospitals or other such buildings apart from a religious house, even exempt, it is sufficient but necessary to get the ordinary's leave in writing; formerly these institutions needed the same authorization as the religious house. To convert a religious house to other purposes permission must be obtained from the same authorities as authorized its erection, unless the change is merely a matter of internal discipline and in accordance with the laws of the foundation. A religious house, whether fully established or not, belonging to an exempt religion, cannot be suppressed without leave of the Holy See; if it belongs to a non-exempt pontifical congregation, it can be suppressed by the general, with the local ordinary's consent; those belonging to a diocesan congregation can be suppressed by the mere authority of the local ordinary, after hearing the moderator of the congregation, unless it is the only house of the institute, but an appeal with suspensive effect may always be made to the Holy See.

Superiors.—Exempt clerical superiors have ecclesiastical jurisdiction over their subjects in both the internal and external fora. However, the abbot primate or abbot superior of a monastic congregation does not enjoy all the power and jurisdiction conferred by the common law on higher superiors, but is limited in accordance with the constitutions and with special papal decrees.

Higher superiors should hold office temporarily, unless the constitutions provide otherwise; minor local superiors must not be appointed for more than three years, though they may be reappointed for a second term, if the constitutions so permit, but not for a third consecutive term in the same house. What is here said of minor local superiors applies to superiors and directors of schools, hospitals, and other pious houses, if they are superiors of religious, having power over other religious even in matters of religious discipline. Superiors are to reside in their own house and not to leave it, except as permitted by the constitutions. All superiors must see that their subjects are informed about papal decrees relating to religious and that the decrees are observed. Local superiors are to have the constitutions and certain prescribed papal decrees read publicly on stated days at least once a year; they must also cause to be given, at least twice a month, an instruction in Christian doctrine, adapted to the capacity of the hearers, to the lay-brothers or lay sisters and the domestic servants, and a pious exhortation to all the members of the house, especially in non-clerical religious. Abbot primates, superiors of monastic congregations. and generals of pontifical orders and congregations must transmit to the Holy See every fifth year (formerly every three years), or oftener if the constitutions so provide, a report on the religious condition of their order or congregation, signed by themselves and their councils, and in case of congregations of women, signed also by the ordinary of the

place of residence of the mother-general and her council. In religion there must be no merely honorary titles of offices, or dignities; however, those who have been higher superiors may retain their title, if the constitutions of their religion so permit.

Administration of Property.—To invest or reinvest money the consent of the local ordinary must be obtained by (a) mother superiors of nuns (*moniales*) or of diocesan congregations, in all cases—formerly the ordinary's approbation was not required; if the monastery is subject to a regular superior his permission also is needed; (b) mother superiors of pontifical congregations for the investment of dowries of professed religious; congregations approved by the Holy See were until the promulgation of the Code completely exempt from episcopal jurisdiction in the administration of their temporal property; (c) superioresses of houses belonging to religious congregations, if money has been given by will, or otherwise, to be spent in the service of God; (d) any religious, even a regular, if the money has been given for the benefit of a parish or mission. Important changes in regard to the alienation of property and the contracting of debts were made by the Code. To contract debts now amounting to more than 30,000 francs ($6000 or £1200) or to alienate property exceeding that sum the consent (*beneplacitum*) of the Holy See is required; for smaller amounts it is sufficient but necessary to have the written permission of the superior according to the constitutions of each organization, with the consent of his chapter or council given by secret ballot; but nuns or sisters of diocesan institutes must have the written consent of the local ordinary, and of the regular superior if the nuns are subject to a regular superior. Formerly the consent of the Holy See was required to alienate property valued over $250 or £50, or to contract debts exceeding $2000 or £400, the consent of the bishop being unnecessary where smaller values were involved. In a petition for leave to contract debts or obligations it is necessary to set forth all the other debts or obligations incurred to date by the moral person, order or congregation, province, or house; otherwise the permission if granted would be invalid.

In all monasteries of nuns (*moniales*), even exempt, an accounting must be made once a year, or oftener, if the constitutions so provide, by the reverend mother to the local ordinary, and to the regular superior also, if the monastery is subject to one. Should the accounting be unsatisfactory the ordinary can apply suitable remedies, and should circumstances demand it may even remove the œconomus and other administrator, if the monastery is subject to a regular superior the ordinary should notify him in the first instance and if he neglects to act the ordinary may then take measures to correct the evil. In all other female religious orders or congregations, an accounting is to be made to the local ordinary during visitation, or oftener, if he judges it necessary, concerning the administration of the dowry investments. The local ordinary, moreover, is entitled to be informed of the economic condition of houses of diocesan institutes, and of the administration of funds and legacies for the welfare of a parish or mission to be spent locally in the service of God.

If an institute, province, or house, contracts debts or obligations even with the superior's leave, it incurs the responsibility; if a regular incurs obligations with his superior's consent, the responsibility devolves on the moral person whose superior granted permission; a religious of a congregation with simple vows who contracts debts is responsible, unless he was acting on behalf of the congregation with the superior's leave. However, if the religious contracts without his superior's leave his institute, province, or house incurs no responsibility. Religious superiors are warned not to run into debt, unless it is certain that their ordinary revenues are sufficient to pay the interest and extinguish the debt by amortization within a reasonable time. It may be noted here that the Code does not renew the prohibition contained in the Instruction "Inter ea" (1909), against erecting new monasteries or houses or even from enlarging or changing those already built unless the necessary funds were already in hand. Donations may not be made from the property of a house, province, congregation or order, except as alms or for another just cause, and then only with the superior's leave and according to the constitutions.

Studies.—Every clerical religious should have a scholasticate: common life must be followed therein, otherwise the students are ineligible for ordination. If the religion or province have no house of studies the students are to be sent to the scholasticate of another province or religion, or to the episcopal seminary, or a public Catholic athenæum. Religious who study at a distance from their own house must reside in a place approved by the Holy See and not in private houses. During their studies, scholastics must be under the special guidance of a spiritual father or prefect, who has the qualifications prescribed in canon law for masters of novices; they must be granted ample time for study and the general, or in special cases other superiors, can exempt students, if necessary, from certain community duties, such as choir, especially at night. Religious are to devote at least two years to the study of philosophy and four years to theology according to the method, principles and doctrines of St. Thomas Aquinas. After completing their studies they are to be examined annually for five years by some of the learned members of the order or institute. In every fully established house there must be at least once a month a discussion of a case of moral theology or liturgy, at which all members of the house who are studying or have studied theology must attend, unless the constitutions provide otherwise.

Divine Office.—In accord with the hitherto commonly accepted view, the Code prescribes that choral recitation of the Office is obligatory in houses in which there are at least four religious or even less, if the constitutions so prescribe, who are bound to choir and who are not lawfully impeded.

Correspondence.—All religious, male or female, can freely send letters, exempt from all inspection, to the Holy See or its legate in the country, to their cardinal protector, to their higher superiors, and to the superior of their own house, if absent, to the local ordinary to whom they are subject, and, in case of nuns under the jurisdiction of regulars, to the higher superiors of the order; furthermore, the religious can receive from all of these letters which nobody has the right to inspect. Formerly communication to or from the local superiors and papal legates were not guaranteed privileged, while correspondence with the cardinal was only doubtfully privileged.

Obligations and Privileges.—The obligations of clerics are as a rule binding on religious: they must make an annual retreat, attend daily Mass if possible, meditate daily and perform the works and devotions prescribed by their rules; they are to go to confession weekly and receive Holy Communion frequently, even daily; but provisions in their rules regarding the reception of the sacraments on certain days have only a directive force. On the other hand all religious, even lay religious and novices, enjoy the clerical privileges of the canon, the forum, immunity and competence. In certain cases the ordinary is authorized to interfere with exempt religious. Not to mention the election of superioresses, and the ad-

ministration of convent property, he may punish a regular for a fault committed outside of his house, if the regular superior, after being informed, fails to do so; he must notify the Holy See about abuses in exempt houses if the regular superior, after being warned, takes no steps to reform conditions; and finally he is bound to give special attention to houses not fully established, to see that no abuse creeps in and in case of necessity he can apply provisional remedies. In the case of non-exempt institutes approved by the Holy See, the ordinary cannot make any change in the constitutions, nor inquire into the administration of property except as stated above, nor interfere with the internal government and discipline, except as authorized by the canons, yet in lay institutes he may inquire regarding religious discipline, morality, the law of enclosure, the reception of the sacraments, and provide a remedy for abuses, if the superior on being notified does not do so. but in matters of grave import must notify the Holy See about his action. Any indult granted legitimately by the local ordinary, dispensing from an obligation of the common law, avails likewise for all religious living in the diocese, as far as their vows and constitutions allow.

Collection of Alms.—Regulars belonging to mendicant orders strictly so-called (not, however, Dominicans and others who are loosely termed mendicants) may collect alms in the diocese where their house is situated with the sole authorization of their superior; outside of the diocese, however, they require the written consent of the ordinary of the place in which they would collect. All other religious of pontifical congregations are forbidden to collect alms, unless they have a special indult, in which case, however, they need the written consent of the local ordinary, if the indult does not excuse them from obtaining it; while members of diocesan congregations require the written consent of their own local ordinary and of the ordinary of the place of collection. The local ordinary must not grant leave to collect to the religious just mentioned except in case of real necessity, which cannot be met in any other way; if a sufficiently large collection can be made in the district in which the religious live he must not permit them to collect outside of it.

Leaving an Institute.—No religious can pass to another, even a stricter, institute, or from one independent monastery to another, without leave of the Holy See. When anyone is authorized to make such a change he has to make his novitate again in the new institute; during this time he is bound by his vows (by the vow of obedience to his new superior and his master of novices), but his other religious rights and obligations are suspended. On the completion of his novitate he is to be admitted to perpetual profession or else he must return to his former institute. If the vows in the first institute were solemn and those in the second simple, the religious who has been transferred is bound henceforth only by simple vows, unless the Apostolic indult expressly provides for the contrary. Religious life on the other hand may be entirely abandoned, either temporarily or perpetually. For good reasons a religious might obtain an indult of exclaustration (permission to reside outside of a religious house) from the local ordinary if his institute is diocesan, or in any other case from the Holy See. In virtue of such an indult the religious remains bound by his vows and other obligations of his profession compatible with his new condition, but he may not wear the religious dress; while he is thus away from the institute he has no voice in its affairs, though he enjoys its privileges, and is bound by the vow of obedience to the ordinary of the diocese in which he resides, not to the superior of his institute. Again, a religious might obtain an indult of secularization; in virtue of such an indult, the religious is entirely free from his vows and rule, but one in major orders remains bound by the obligations annexed to them. Those who have made only temporary vows are quite free to leave when the term of their vows has expired; their institute, too, might dismiss them at that time, for a just and reasonable cause, but not on the score of ill-health, unless the religious had fraudulently hidden or dissimulated the illness before his first profession. These methods of changing one's condition are lawful; on the other hand an attempt to abandon religious life by apostasy or by flight would be unlawful. An apostate from religion is one who having made perpetual vows leaves his religious house unlawfully with the intention of not returning or who to withdraw himself from religious obedience, does not return after he has left the house with permission. This intention is legally presumed when the religious does not return or notify his superior within a month of his intention to return. Apostates and fugitives remain bound by their vows and must return at once; their superiors should endeavor to have them come back; if they return penitently they are to be received; in the case of an apostate or fugitive nun the local ordinary is to pursue the matter prudently, while the regular superior is to act if the nun belongs to an exempt monastery.

Dismissal.—There are three crimes for which a religious is *ipso facto* dismissed from religious life: public apostacy from Catholicism; flight with a person of the opposite sex; and attempted marriage, even so-called civil marriage. For the canonical dismissal of religious bound by temporary vows there must be grave reasons, such as the absence of the religious spirit to a degree causing scandal, when admonition and penance have failed to reform him. If the religious belongs to a pontifical order or congregation the dismissal is effected by the general with the consent of his council, obtained by secret ballot, or in the case of nuns (*moniales*) by the local ordinary and the regular superior, if any, but they may act only after the superioress with her council have stated in writing. To dismiss any professed religious, the religious must have been guilty of a serious fault or have lost the religious spirit to such a degree that neither admonition nor penance has been able to effect an amendment of life. If the vows are temporary and the party belongs to a pontifical institute the superior general and his council effect the dismissal; in the case of a nun (*monialis*), the local ordinary and regular superior, if any, dismiss at the written request of the superioress and her council, finally, a diocesan sister would be dismissed by the local ordinary with the knowledge and acquiescence of her superioress. In all these cases the religious must be notified of the accusations; he may reply and his answer must form part of the records of the case. He may appeal to the Holy See against the dismissal, which, pending the answer, remains ineffective, If finally dismissed, the party is *ipso facto* released from all his vows of religion.

When the vows are perpetual: if the religious belongs to a non-exempt clerical or lay institute of men, and having been guilty of three serious offences, has failed to amend after being admonished twice, the general and his council, if they favor dismissal, refer the case to the local ordinary for action, when the institute is diocesan; or they issue the decree themselves if the institute is pontifical, though in this case the decree to be effective must be approved by the Holy See. To dismiss a nun or sister, there must be grave external reasons combined with hopeless incorrigibility; if the religious is a diocesan sister she can be dismissed by her local ordinary; if she is a nun,

the local ordinary sends the record of her case with his own decision (and that of the regular superior, if any) to the Holy See for action; if the religious belongs to any other pontifical institute, the mother general sends all the documents in the case to the Holy See for decision.

In case of serious scandal and imminent risk of very grave danger to the community a religious with perpetual vows in a non-clerical institute may be sent back into the world by the local superior with the consent of his council and of the local ordinary, but the ordinary or one of the higher superiors must put the matter before the Holy See without delay.

An exempt cleric professed perpetually cannot be dismissed without a canonical trial or investigation; he must have been guilty of three offenses, of the same kind or at least indicative of a permanent evil will, the first and second each being followed by a formal admonition and threat of dismissal given by his immediate higher superior, or guilty of continuous offence despite two warnings given at least three months apart. The immediate higher superior reports to the general, who with his council (of at least four assistants) form the tribunal with power to order dismissal; the sentence, however, cannot become effective till it has been approved by the Sacred Congregation of Religious. In an extraordinary case where there is grave scandal and imminent danger of very serious injury to the community the religious may be sent back to the world by a local superior with the consent of his council when there is not time to have recourse to the higher superior, but the regular canonical investigation must be instituted without delay. A religious professed perpetually, on being dismissed, remains bound by his vows of religion unless the contrary is provided by the constitutions of the institute or by an Apostolic indult. If he is in sacred orders and his offence was very serious he may be deprived perpetually of clerical dress; if his fault was less grievous, he is under suspension until he is absolved by the Holy See; he may be ordered by the Sacred Congregation to remain in a certain diocese, the ordinary of which can send him to do penance in a religious house or place him under the care and supervision of a priest; if he is unable to support himself the institution is to do so through the local ordinary, on condition that he lives a good life; the ordinary may after the lapse of a year ask the Holy See to remove the suspension and may admit him, if he is a priest, to say Mass and engage in some remunerative pastoral work. If he is still bound by his vows of religion he is under an obligation to return to religion; if he has given proof of real amendment during those years his order must take him back, unless the Holy See decides otherwise; if the vows were dissolved he may be accepted by any benevolent bishop; otherwise the matter is to be referred to the Holy See.

Codex juris canonici, can. 487–672; VERMEERSCH, *De religiosis* VI (Bruges, 1911), 44–5; KINANE, *Nuns and Sisters* in *Irish Eccl. Record* (Dublin, 1918–9).

Renaissance.—By the term Renaissance is generally understood the vast intellectual movement of the fifteenth and sixteenth centuries. This movement manifested itself first in Italy, afterwards successively in the other countries of Western Europe. It was marked by a wider and deeper knowledge of Greco-Roman antiquity, and a passionate love for its literature and art. The scholars who devoted themselves to the study of the Greco-Roman civilization were called Humanists, and the epoch in which they lived is known as the Renaissance. The term *Renaissance* or re-birth, as applied to the above mentioned intellectual movement, is a misnomer. It wrongly implies that the knowledge of the literature and art of Greece and Rome had been dead and buried for centuries and that suddenly it was born again, and developed during the fifteenth and sixteenth centuries. Against this false contention is the fact that Humanism was but the natural development of the learning of the Middle Ages, a flowering out of the knowledge of the preceding centuries.

Already in the time of Charlemagne we note a widespread revival of classical learning. Everyone recalls how this powerful patron of letters, notwithstanding continual wars, established schools throughout his empire, how he invited from England the celebrated Alcuin, a distinguished scholar and disciple of the Venerable Bede, under whose direction academies were established where the sons of the more wealthy were taught Latin, Greek, Hebrew, philosophy, theology and mathematics. This new impulse thus given to letters was continued by the successors of Charlemagne and stimulated anew, successively, by such scholars and apostles of learning as Dante (1265-1321), Petrarch (1304-1474), Pope Nicholas V (1397-1455). During the centuries which separated the Humanists from Charlemagne, scholarly monks had been preserving, copying, studying, teaching the writings of the ancient Roman and Greek poets, historians, and philosophers. Alongside the scientific language which the modern tongues had developed, popular poetry had come into being, the great epics had seen the light of day, the unprecedented philosophical and theological progress of the twelfth century had astounded the world, and experimental science had appeared on the scene of history with the English philosopher, Roger Bacon (1214-94). The Crusades had given a new impulse to learning, the first encyclopedias had summarized the knowledge of their times, the splendor of plastic arts had covered Europe with monuments which are the admiration no less than the despair of our age, voyages of exploration had extended the geographical knowledge of the learned, and basic inventions had made further discoveries possible to mankind.

Since the wider diffusion of classical learning in the fifteenth and sixteenth centuries is but the gradual outgrowth of the learning of the Middle Ages, how unscholarly is the gratuitous assertion of many writers that the Renaissance sprang into existence over night with the arrival in Europe of some Greek professors driven from the Orient by the advancing Turk. These professors, they claim, brought to Western Europe the knowledge and love of the literary masterpieces of antiquity. But the fact is that, when these professors appeared, the monks of the Middle Ages had for a thousand years been spending themselves to preserve and make known many of these treasures of mankind. Whatever additional writings Western Europe received at that time it had learned to appreciate by its own centuries-long literary studies.

The leading characteristic of the Renaissance was a general infatuation with the writings and the art of pagan antiquity. From the admiration of the ancient literary and artistic forms there was, with some of the Humanists, but one step to the imitation of pagan morals and manners, and but another step to the consequent contempt of Christianity and the further attempt to paganize the modern world. This extreme led some well-meaning but narrow-minded persons to the opposite, perhaps not less dangerous, extreme. Seeing that the study of pagan art, pagan literature, and ancient science led to the rejection of the Christian faith and Christian morals, these extremists contended that this study should be abandoned and

that Christians should confine themselves to the acquisition of the divine sciences. But this extreme runs counter to the ancient axiom, *Propter abusus non tollitur usus,* the abuse of a thing does not do away with its use. Again, others, the rigorists of the moral order, attributed the corruption of their time to luxury, and dreamed of forcing people back into the simple living of former times, at the expense of man's noblest prerogative, his individual liberty, as later happened in the cases of the Puritans in America, and of Calvin in the Commune of Geneva. These, too, were extremists, because Christianity does not condemn any human faculty, not even the faculty of lawful enjoyment, nor demand of civilization the surrender of any of its legitimate conquests.

What stand did the Church take at this momentous crisis in history? The Catholic Church did not follow the lead of either kind of extremists. She took the sane middle way. *In medio virtus, in medio tutissimus ibis,* safety lies in a middle course. In the midst of the great movement of the Renaissance which had well-nigh swept Europe off its feet, she remembered her perpetual mission to teach all nations, the Greek as well as the barbarian, the enlightened as well as the ignorant, the rich as well as the poor. Far from hurling anathemas at the progress of science and the opulence of arts (though she often saw them misused) she invoked heaven's blessing upon them, inspired them with Christian principles which permeated their whole mass, and thus made of them instruments to promote the glory of God and the salvation of souls. And with this true Christian broadmindedness, confident in the unfailing presence of Christ the Savior and of the Divine Paraclete, she wisely directed the unparalleled intellectual, artistic, and scientific movement, and, beaming with a new hope, took the road of the future. There was a revival; she made it truly Catholic.

In all lands there were men not less eminent for their Christian piety than for their classical learning who, though given to the passionate study of pagan antiquity, remained thoroughly Christian, who, appropriating the good there was in pagan antiquity, nevertheless remained conscious of their own Christian superiority; who made pagan art, literature, and science not mistresses but humble handmaids of Christianity.

Among these Christian humanists it will suffice to quote Rudolph Agricola (Huysmann) of Holland, who zealously promoted the study of classics in Germany; Vittorino da Feltre, who organized a school of classical learning at Mantua, Italy, and desired his pupils to receive Holy Communion every month; Aleandro Girolamo, professor and later rector of the University of Paris, and afterwards papal nuncio in Germany; Cardinal Sadoleto, who as poet, orator, theologian, and philosopher was in the foremost rank of his time; Vida, the author of the Christian epic "Christias" and of "De Arte Poetica"; Pico della Mirandola, poet and Christian apologist; Alexander Hegius of Westphalia, priest and founder of a classical school in Holland; Blessed Thomas More, knight, Lord Chancellor of England, author and martyr; Blessed Cardinal Fisher, Chancellor of the University of Cambridge, Bishop of Rochester, and martyr; Vives, the Spanish philosopher, author of a great variety of works; Cleynaerts, the Belgian priest, Orientalist, and missionary among the Mohammedans.

But it was in Rome, about all other places, that Catholic leaders guided the intellectual movement in the right direction, making the Renaissance an auxiliary of Christianity. The names of Pius II, Nicholas V, Julius II, and Leo X summarize the history of the most powerful patronage accorded to literature, art, and science in the history of our race. These pontiffs were surrounded by the most glorious phalanx of artists with the peerless Bramante, the world-renowned Michelangelo, and the divine Raphael at their head. These names recall the Dome of St. Peter's, the Sistine Chapel, the Stanze and the Loggie of the Vatican, productions unsurpassed in the history of art. The Popes of the Renaissance kept Christianity abreast of the enlightenment of their age, and placed on the brow of the Church a new tiara, a threefold crown of science, art, and poetry, whose lustre is not likely to fade.

KURTH, trans. DAY, *The Church at the Turning Points of History;* IDEM, *Les Origines de la Civilisation Moderne, Manuel d' Histoire Universelle.*

VICTOR DAY.

Rennes, ARCHDIOCESE OF (RHEDONENSIS), comprises the department of Ile-et-Vilaine in France. His Eminence Auguste-René Cardinal Dubourg, who came to this see 7 August, 1906, died 22 September, 1921. Born at Loguioy-Plougras, 1842, he was ordained in 1866, served as professor in the lower seminary of Tréguier, was appointed Bishop of Moulins, 19 January, 1893, which see he filled until his promotion to Rennes. He was created cardinal priest 4 December, 1916, being the first cardinal of Breton origin. To Cardinal Dubourg's activity is due the construction of the beautiful college of St. Vincent de Paul for secondary education and the complete restoration of the upper and lower seminaries and the episcopal residence as well as the reconstruction of the diocese from the demoralized condition caused by the separation of Church and State. The Cardinal was succeeded by his auxiliary, Rt. Rev. Alexis Charost, the present incumbent.

During the World War 600 priests from this territory and 200 seminarians were mobilized and of these 18 were decorated with the Order of the Legion of Honor, 2 became officers and 2 served as navy chaplains, 274 students preparing for the college of St. Cyr, fell on the field.

By 1921 statistics the total population of this diocese is 608,100; there are 43 parishes, 319 succursal parishes, 396 churches, 6 convents of men and 65 for women, 1100 secular priests and 50 regulars, a number of Brothers who have become secularized since the law of 1901, numbers of Sisters, secularized also, 1 lower seminary with 250 students, 4 secondary schools for boys with 120 teachers and 1600 pupils, 14 boarding schools for the secondary education of girls with 150 teachers and 1200 pupils, 140 elementary schools for boys with 260 teachers and 41,000 pupils, 266 elementary schools for girls with 800 pupils. The charitable institutions include: 5 retreats, 7 asylums, 55 clinics, sanitariums and hospitals, 2 refuge homes and 2 nurseries. All public institutions permit the ministry of priests and all the hospitals, except the military hospital at Rennes, are conducted by religious. The "Semaine Religieuse," "Nouvelliste de Bretagne," and various parish bulletins are published.

Renunciation (cf. C. E., XII—774a).—A renunciation of an ecclesiastical office to be valid must be made in writing, or orally in presence of two witnesses, personally or by proxy; if it is made to a local ordinary it must be accepted or refused by him within a month. If the renunciation has been lawfully accepted the office becomes vacant as soon as the person renouncing

is informed of the fact. A cleric is considered by the law to have renounced his office tacitly: (a) if he becomes a professed religious; benefices, however, in this case are not vacated immediately; (b) if he neglects to take up his post within the time appointed by law, or by the ordinary if the law is silent on the point; (c) if he comes into peaceful possession of a post incompatible with a former office; (d) if he apostatizes publicly; (e) if he contracts marriage even civil; (f) if without just cause he becomes a soldier voluntarily; (g) if he unjustifiably and of his own accord leaves off his clerical dress and after being warned by the ordinary does not put it on again within a month; (h) finally, if when he is bound by the law of residence he absents himself unlawfully and, when not legitimately excused, neglects to obey or to answer the ordinary within a suitable time prescribed by the latter.

Rescripts (cf. C. E., XII—783c; V—691d).—Concealment of the truth or subreption in a petition for a rescript does not necessarily render it invalid, nor does a falsehood or obreption, provided the sole reason, or at least one of those alleged, is true. The use of the clause *motu proprio* in a rescript validates what would otherwise be void through subreption, it would not, however, validate obreption except in a petition for a dispensation from a minor matrimonial impediment. A rescript granted *motu proprio* to a person who by canon law is disqualified from obtaining the favor in question, or if it is contrary to a legitimate local custom, private statute, or acquired right is ineffective, unless it expressly contains a derogating clause. The words of a rescript are to be taken in their common acceptation; in case of doubt a wide interpretation is allowed, except where the interests of third parties or of the public are involved, or in reference to lawsuits, or when the petition was made to secure a benefice. A rescript if revoked by a superior is still valid until revocation has been made known to the person who obtained it; it is not revoked by a contrary law, unless the law provides for this or unless the law has been enacted by a superior of the grantor of the rescript.

Resurrection Sisters.—This Congregation was founded in Rome in 1891 by Mother Celine Borzecka. The community has as its chief aim the education of girls, although other works fall also within the scope of its activities. Besides the mother-house in Rome and a novitiate in Austria the community has also established a novitiate at Norwood Park, Ill., U. S. A.

Retreat of the Sacred Heart, Congregation of the (cf. C. E., XII—795b).—There are twenty-three houses belonging to the institute: 16 in France, 2 in Brussels, and 5 in England. The house at Clevedon was closed in 1920, and a new house opened at Clifton with a hostel for Catholic women students, studying at the Bristol University. The Life of Victoire de St. Luc, French Revolutionary martyr, has been written by Mother St. Patrick, a religious of the institute.

Retreats for Laymen.—In January, 1909, Mr. Sidney J. Finley, of New York, called a small meeting of Catholic laymen to consider the establishment of a House of Retreats for Laymen in or near New York City, similar to those which had been founded in Belgium and in England. As a result of this meeting request was made of the provincial of the Society of Jesus that the Society undertake direction of the work. This request received the cordial assent of the provincial and the approval of Archbishop Farley of New York, and Father Terence J. Shealy, S. J., was appointed director of the movement, which in May, 1909, was tentatively organized. It was decided that, pending the actual acquisition of a suitable house for retreats, an inaugural "week-end" retreat should be held in the summer months at Fordham University, during the vacation season, and on July 9th eighteen men composing, for the most part, the organized group, made the first retreat under Father Shealy's direction. From the inception of the movement it was recognized that to meet the exigencies of modern business conditions the "week-end" retreats could not begin before Friday evening and must terminate early on Monday morning, and this has been the rule since that time.

The success of the first retreat led to the holding of three more retreats at Fordham University before the end of the vacation, and in the autumn six more "week ends" were held at Keyser Island, South Norwalk, the total attendance at the ten retreats in 1909 being 179 men. In November, 1909, a public meeting in aid of the movement was held at Cathedral College in the presence of Archbishop Farley. Early in 1910 "week ends" were resumed at Keyser Island, and once more Fordham University was used during the summer vacation, return being made to Keyser Island in the autumn, and the total results for 1910 were nineteen retreats attended by three hundred men. Active search for a suitable house was made during 1910 and many houses were inspected. None of them, however, met the combined requisition of adaptability and price—the latter being a very formidable limitation. In January, 1911, it was decided to incorporate what had up to that time been known as the "Laymen's Retreat Movement" and the "Laymen's League for Retreats and Social Studies" was founded, the name being later changed to that of the "Laymen's League for Retreats and Social Service."

In March, 1911, Father Shealy's search for a house was finally rewarded by the discovery of an estate on Staten Island known as "Fox Hill Manor." This consisted of a large double house standing in twenty acres of ground near Fort Wadsworth. The house had been built some forty years before by Mr. L. H. Meyer for the occupancy of his own family and that of a married daughter. It contained twenty-seven large rooms and was admirably suited for a Retreat House, as it stood well secluded from the public roads. The grounds had been lavishly improved by Mr. Meyer in his lifetime but on his death the property suffered considerable neglect and when discovered by Father Shealy both house and grounds were in a state of deplorable disrepair. It was purchased in April, 1911, for $50,000. At that time the funds actually at Father Shealy's disposal were less than $13,000, laboriously collected in the preceding two years. With the aid of the Emigrant Savings Bank, which lent $30,000 on the property and of two friends who advanced $7,000 more, Father Shealy paid $50,000 cash to the executors of Mr. Meyer's estate and the first House of Retreats for men in the United States was an accomplished fact.

Announcement was made of this achievement at a public meeting held in May at Carnegie Hall in the presence of Archbishop Farley and the provincial of the Society of Jesus, and again the emphatic approval of the archbishop was publicly accorded to the work. The Laymen's League was busily at work obtaining members for the League and retreatants for the week-end bands, and a committee was at work organizing the School of Social Studies. In the intervals of his work as Lecturer on Jurisprudence in the Law School of Fordham University and his work as director of the week-end retreats (which were being held at Keyser Island and later at Fordham University), Father Shealy was busied throughout the

spring and early summer with the details of making Fox Hill Manor ready for retreats. The house had to be largely refurnished and running repairs on a large scale were necessary. It was decided to rechristen it as "Mount Manresa" and to hold the first retreat therein beginning on September 8th—a most appropriate date. Some idea of the obstacles to be overcome may be gleaned from the fact that the last of the beds and the chairs arrived and were placed in position at 5 P.M. on that day. At 7 P.M. on September 8th, however, the provincial of the Society of Jesus, Father Joseph Hanselmann, S. J., presided in the dining room where some seventy men were assembled for the first retreat and at 8:30 P.M. Father Shealy gave the "Points" in the chapel.

An important feature of the retreat work of Mount Manresa has been the Extension Retreats given by Father Shealy each year at Philadelphia, Ogdensburg and other centres. These retreats have been largely attended. The movement begun so successfully in New York is spreading rapidly throughout the United States, and special houses have been opened in Albany (N. Y.), Boston, Chicago, Philadelphia, St. Louis, St. Mary's (Kan.), Syracuse (N. Y.), and Trenton (N. J.), and other cities. The Passionist houses as a rule have accommodations for retreats for laymen as well as priests. The English Jesuits have six houses of retreat: at Stamford Hill, Osterley, Roehampton, Romiley, St. Asaph (Wales), and Bothwell (Scotland); while the Irish Jesuits have one at Rathfarnham Castle, Dublin.

Rhætia, PREFECTURE APOSTOLIC OF (RÆTHORUM; cf. C. E., XIII—18b), in the Canton of Grisons, Switzerland, is bounded on the South by Lombardy, on the West by the cantons of Tessin, Uri and Glarus, on the East by the Tyrol, and is entrusted to the Capuchins. It reports (1920) a total population of 10,000 inhabitants of whom 6541 are Catholic; 3621 Zwinglians; 22 churches, with resident and 27 with non-resident priests, 22 Capuchins, 36 schools with 1116 pupils, and 1 orphanage with 12 inmates. The prefect apostolic is Rt. Rev. Giovanni Santini, O. S. F. C., b. in Rieti, 5 August, 1867, professed 8 December, 1890, missionary in Rhætia, 14 August, 1892; prefect apostolic of Rhætia, 2 January, 1905, resigned in 1912, chaplain to the Austrian prisoners of war in January, 1916, re-elected prefect apostolic of Rhætia, 13 September, 1918. He resides at Sàgens (or Thiefen Kastell).

Rhode Island, (cf. C. E., XIII—20a).—The area of the State of Rhode Island is 1248 square miles. In 1920 the population was 604,937, a gain of 11.4 per cent since 1910. Of this, 97.5 per cent was urban; 2.5 per cent was rural. The average number of inhabitants to the square mile is 566.4 as against 508.5 in 1910. The largest cities are Providence, with a population of 237,595; Pawtucket 64,248; Woonsocket 43,496. According to the Federal Census (1920) the number of foreign born in Rhode Island is as follows: born in Italy 32,241; in Canada 36,412; in England 25,782; in Ireland 22,253; in Sweden 6542; in Scotland 5692; in Portugal 8624; in Russia 8055; in Germany 3126; in Poland 8158; this classification does not distinguish the Jews, who are rapidly increasing, and who in 1918 numbered 20,512. There were besides 593,980 whites, 10,036 negroes, 110 Indians and 225 Chinese. Of the population of 10 years of age and over (483,788), there were 31,312 illiterates or 6.5 per cent. Of these the foreign born numbered 171,032 (16.5 per cent).

ECONOMIC CONDITIONS.—Manufactures.—In 1919 there were 2466 establishments (a gain of 12.6 per cent since 1914), with a total capitalization of $589,937,000; employing 155,547 workers with a payroll of $168,675,000, and an output to the value of $747,323,000. Cotton spinning and dyeing are the principal industries, also the manufacture of rubber and elastic goods. The State has deposits of graphite, lime, and building stone, the value of the stone quarried in 1917 being $518,785; of other minerals, $198,338.

Agriculture—The general trend of agriculture is revealed in the latest agricultural census (1920), which shows a decrease in the number of farms from 5292 in 1910 to 4083 in 1920. The farmland area is 331,600 acres, of which 132,855 is in improved land. The value of all farm property is $33,636,766; of the livestock, $4,840,279; of the crops, $5,340,000.

The direct foreign commerce is still small, the exports in 1919 were valued at $426,741; the imports, $5,456,800. The total assets of the banks and trust companies in June, 1919, were $356,030,000. The State bonded debt in January, 1921, was $9,200,082, with a sinking fund of $1,397,428; the assessed value of real property, $600,000,000; of personal property, $390,000,000.

In 1919 the railroads of the State comprised 209 miles of single track and 351 miles of electric railway.

RELIGION.—The federal census of 1916 gives the following statistics of religious denominations:

Body	Members	Churches
Catholics	261,312	102
Protestant Episcopalians	20,176	60
Baptist	20,180	117
Methodist Episcopalians	7,801	41
Congregationalists	10,531	43
Lutherans	2,783	9
Free Baptists	514	2

Value of property: Protestant Episcopalian $1,775,430; Congregationalist $1,263,572; Baptist $1,777,880; Unitarian $257,500; Universalist $380,500; Free Baptist $35,000. For Catholic statistics see PROVIDENCE, DIOCESE OF.

EDUCATION.—The laws governing private and parochial schools are as follows: Parochial schools must maintain approved standards and are subject to inspection. The State Board of Education may visit, inspect, and examine private schools at pleasure. The conditions for approval are: The term must be substantially equal to that required by law. (2.) The instruction must be in English. (3.) Thorough and efficient teaching must be given. (4.) A register must be kept and reports furnished to school committees and truant officers. The instruction in private schools must be in the subjects taught in public schools and in the English language. On designated holidays no session of any school in the State shall be held.

According to the U. S. Census)1920) there were 173,404 children of school age and 108,817 attended school (62.8 per cent.)

The number of pupils enrolled in the 2093 public elementary schools in 1919 was 83,300; of teachers, 2585; in the 163 high schools, 381 teachers and 8756 pupils. The total expenditure on education was $3,503,091. The number of school buildings is 509; the valuation of school property $12,439,076. The parochial school children in the State numbered 18,481; the attendance of the children in the parochial schools and academies was 20,066 in 1918. These schools cost in 1919 $3.79 per month for each pupil. Allowing ten months of the school year on the basis of that cost, the 18,481 parochial school children, in attending the public schools would have cost the State $699,610. Open-air schools were established in 1912. In 1917 the maximum school age was increased to sixteen years. In 1918 the national

Smith-Lever Act in relation to vocational education was passed, and another, granting State aid to towns which established courses in vocational education. Provisions were made the next year for State aid to crippled and injured children under the supervision of the Commissioner of Public Schools.

At the same time a division of Child Welfare was created in the State Board of Health and the cause of Americanization promoted by the establishment of free night schools for the purpose of teaching English. Bible reading is neither permitted nor excluded in the public schools. There are enrolled in Brown University 89 professors and teachers and 1349 students. The appropriation for teachers' salaries for both elementary and secondary schools in 1918 was $2,159,668; for graded and high schools, $33,000.

SUNDAY LAWS.—Sunday concerts of a serious, classical, or musical nature are allowed. Milk, fruit, confectionery, and tobacco may be sold on Sunday. Amateur athletic games can be played in the open air between the hours of noon and six o'clock in the afternoon on Sunday. In 1919 laws, were passed licensing professional athletic games, thus eliminating the trouble caused by the defunct Sunday laws.

RECENT LEGISLATION AND HISTORY.—In 1912 a Public Utilities Commission was created, also a Board of Control and Supply to take charge of the regulation and control of State institutions. An Employer's Liability Act was passed. In 1913 the hours and conditions of working women and children were regulated. On 17 April Rhode Island granted *presidential suffrage to women*, the first state in the East to do so. It was decided at the same time that a person over twenty-one years of age could not unreasonably neglect to support parents who were destitute without fault of their own. The lease of prison labor to private contractors was forbidden. The State Board of Labor was created in 1919. The Federal Suffrage Amendment was ratified on 6 January, 1920; the State refused to ratify the Federal Prohibition Amendment, June, 1919.

During the European War Rhode Island contributed 16,861 soldiers to the United States Army (.45 per cent). As in the case of all men from New England, the Rhode Island soldiers joined either the 26th or 76th Division at Camp Devens, Massachusetts. The summary of casualties of Rhode Island members of the American Expeditionary Force is as follows: deceased, 15 officers, 340 men; prisoners, 35 men; wounded, 42 officers, 1130 men. At the end of the war a bonus was granted to all veterans of the war by the legislature.

Rhodes, PREFECTURE APOSTOLIC OF (RHODIENSIS; cf. C. E., I—791c; XIII—24c), comprises the Island of Rhodes and adjacent islands, and is the seat of a titular archbishopric united to the see of Malta (q. v.). The prefecture is confided to the Franciscans. The first prefect apostolic was Rt. Rev. Andrea Felici, O.F.M., who died in 1911. He was succeeded by Rt. Rev. Ignatius Beaufais, O.F.M., and in 1920 Rt. Rev. Bonaventura Rossetti was named prefect, succeeding Beaufais. The prefecture is now vacant, Rt. Rev. Rossetti having died 12 August, 1921. Statistics for 1921 report: 2 churches, 3 convents for men, 1 for women, 4 regular priests, 2 lay brothers, 1 college for boys with 10 teachers and 200 students, 1 for girls with 7 teachers and 155 students, 1 elementary school with 5 teachers and 102 pupils, 1 commercial school with 5 teachers and 70 pupils, 1 orphanage, 1 refuge in the course of construction, and a Catholic population of 1000 souls. The island came under the Italian dominion in 1912; they erected Italian schools both elementary and technical in charge of the Christian Brothers. During the World War 2 priests and one lay brother served at the front in the Italian army.

Ribeirao Preto, DIOCESE OF (DE RIBEIRAO PRETO; cf. C. E., XIII—31a), in the state of São Paulo, Brazil, is suffragan of São Paulo. It is governed by Rt. Rev. Alberto-José Gonçalves, first bishop, b. 20 July, 1859, ordained 17 September, 1882; he served as rector of Curityba where he constructed the church now used as the Cathedral, became vicar general of the diocese, a deputy and president of the Chamber of Parana, federal senator for Parana, secretary to the Brazilian Senate from 1895-1905, prothonotary apostolic 23 August, 1897, decorated with the cross *Pro Ecclesia et Pontifice*, appointed 5 December, 1908, consecrated 2 February, 1909. There are in the diocese (1920), 45 parishes, 85 churches and chapels, 50 secular priests, 12 seminarians, 5 communities of men with 18 religious, and 10 of women with 60 nuns; 6 Catholic schools with 600 pupils; a total population of 800,000 of whom only 1000 are non-Catholic.

Richmond, DIOCESE OF (RICHMONDIENSIS), comprises an area of 34,808 square miles in the States of Virginia and West Virginia, U. S. A. Rt. Rev. Augustine Van De Vyver died 16 October, 1911, and was buried on the twenty-second anniversary of his consecration as Bishop of Richmond. He was succeeded by the present incumbent, Rt. Rev. Dennis Joseph O'Connell, a priest of this diocese who had been consecrated titular Bishop of Sebaste and auxiliary to the Bishop of San Francisco, 24 December, 1908, and who was installed as Bishop of Richmond, 19 March, 1912, in the presence of Cardinal Gibbons, several archbishops and bishops, the Governor of Virginia, the Mayor and other notables. Bishop O'Connell was born in Donoughmore, Ireland, 1849, ordained 1877, appointed a prelate of the Holy See 1887, served as rector of the American College, Rome, and later of the Catholic University at Washington which position he filled when called to the episcopacy. The diocese has made remarkable progress under the able administration of Bishop O'Connell; additional religious have been brought into this territory, many new churches have been built, parishes established and schools erected, notable among these, the Sacred Heart Cathedral School which is in keeping with the majestic cathedral itself.

Upon the entrance of this country into the World War the bishop placed every diocesan and parish organization at the disposal of the President, and before the draft was ordered the flower of Catholic youth was enlisted in the service. The priests stationed at or near the various army and navy posts, did valiant work as volunteer chaplains; particular mention should be given to the work of the Oblate Fathers, who, upon the invitation of Bishop O'Connell and financed by the Knights of Columbus, established headquarters for five chaplains who attended Jamestown naval base, St. Helena Training Station at Berkley, Virginia Beach rifle range, the Naval hospital and the Marine barracks at Portsmouth as well as various warships and transports in the Hampton Roads district. The Knights of Columbus of Virginia did splendid work both at home and abroad, and a home established by them in conjunction with the McGill Catholic Union, in Richmond, became the centre of patriotic activities for all Richmond Catholic societies. As an example of the consistently fine work done throughout the diocese we may take the records of the Catholic Club of Portsmouth which show that on New Year's day, 1919, dinners were served to 3500 uniformed men.

By 1921 statistics the diocese comprises 45 priories, 7 convents of women, 80 secular priests and 16 regulars, 65 Brothers, 305 Sisters, 30 seminarians, 1 college for boys with 100 students, 15 high schools with 60 teachers and an attendance of 275 boys and 425 girls, 24 academies with 120 teachers and 1000 boys and 1400 girls, 35 elementary schools with 170 teachers and 6000 pupils, and 3 industrial schools with 46 teachers and 380 pupils. The charitable institutions include 1 home for the aged, 3 orphan asylums, 1 hospital, 1 refuge home for boys and 1 refuge home for girls. The Richmond Clerical Fund Association and the Eucharistic League are organized, and among the laity the Knights of Columbus, Holy Name, and Junior Holy Name Societies, Hibernian and St. Vincent de Paul Societies with women's auxiliaries, Boy Scouts, Children of Mary, Angels of the Blessed Sacrament, Alumnian Association and local parish societies of men, women and children are established. The Catholic population numbers 44,000 of whom 700 are negroes; the whites comprise Americans, Irish, German, Italians, English, a few French and small numbers of Bohemians, Poles, Slovaks and Syrians.

Ridolfi, FORTUNATUS, Regular Cleric of St. Paul, b. at Zenano, in the Diocese of Brixen, on 8 November, 1777; d. 8 April, 1850; son of Joseph and Angela (Tonni) Ridolfi. In 1887 he was sent to study in the College at Monza, conducted by the suppressed Jesuits. Some years later he manifested his desire to become a religious but the revolutionary troubles of that time prevented him from carrying out his purpose. In 1799 he was compelled to join the army at the time of the establishment of the Cisalpine Republic, but he remained untouched by the corruption around him. On 30 September of that year he entered the Barnabite novitiate, after which he studied theology at Milan and took his solemn vows in 1802. He was a professor of literature at Cremona and elsewhere, but when the decrees of the French Government, which then ruled Lombardy, suppressed all religious orders, he found refuge in the house of his uncle who was an arch-priest of Brixen. In 1816, during which what was almost a famine desolated Lombardy, Ridolfi appeared like an angel of charity in aiding the distressed. As the religious orders had been re-established in Italy in 1815, he made haste to join his brethren in the college of Carrobrole, where he concerned himself chiefly in the work of inaugurating and directing oratories for the youth of both sexes. The cause of his beatification and canonization was introduced on 12 November, 1919.

Rieti, DIOCESE OF (RIETINENSIS; cf. C. E., XIII—54a), in the province of Perugia, Southern Italy, directly dependent on the Holy See. Rt. Rev. Bonaventura Quintarelli, who came to the see in 1895, died 31 October, 1915, and was succeeded 9 Dec., 1915, by Rt. Rev. Tranquillo Guarneri, b. at Castelnuovo in 1871. He resigned and was transferred to the titular see of Europus 16 June, 1916, and is now bishop of Acquapendente. He has been succeeded by Mgr. Francesco Sidoli, b. at Ceresota, Diocese of Piacenza, 2 Nov., 1874, elected 20 June, 1916, and consecrated 25 July following. According to 1920 statistics there are 160 parishes, 142,100 Catholics, served by 200 secular and 40 regular priests, 50 seminarians, 20 Brothers, 100 Sisters, 402 churches or chapels.

Riga, DIOCESE OF (RIGENSIS), in Lettonia or Latvia, depending directly on the Holy See, revived on 22 September, 1918, by separation from the Archdiocese of Mohileff. It is governed by Mgr. Antonius Springowic, b. at Rositten, Latgale in Lettgalia, in the Diocese of Riga, 31 October, 1876. He studied in the ecclesiastical seminary at Petrograd, was ordained in 1901, and was named dean of Lixna in April, 1920, in succession to Mgr. O'Rourke, who resigned. The Diocese of Riga comprises the Republics of Lettonia and Esthonia. It has: 130 parishes; 175 churches; 145 secular priests; 412,356 Catholics (330,574 Letts; 39,244 Poles; 23,036 White Russians; 16,338 Lithuanians; and 3164 of German, Esthonian and other nationalities); 1 seminary, 36 students; 1 boys' college, 5 teachers, 50 pupils; 2 elementary schools, 5 teachers, 200 pupils; 1 home for the aged; 3 orphanages. There are about 1000 state primary schools, 50 gymnasia, and 3 prisons, in all of which ministrations of the clergy are permitted. The clergy have a cooperative society for the purchase of church supplies. Among the laity there are: a Catholic Association of Lettish Farmers, a general Lettish Catholic Association, and a society for the publication of Catholic works. Catholic periodicals published are a weekly, "Latgolas Words," and a monthly, "Wairogs." Among those who died are Father Casimir Skrynda and Antonius Skrynda, a physician, who for years devoted themselves to the religious and patriotic education of the Lettish youth and the promotion of Catholic and Lettish writings. Five priests, Fathers Marcinjan, Biksis, Kerovic, Tukiss, and Petrus Osien were put to death in the religious persecution carried out by the Russian Maximalists. On 18 November, 1918, the Letts proclaimed their independence of Russia and were at once attacked by the Maximalists, whom they fought until 1920. During the European War the clergy and laity made every effort to alleviate suffering especially among the refugee poor. They raised over 2,000,000 Russian roubles for that purpose. During the war when the Letts were conscripted to fight for Russia, they quietly organized themselves into cohorts, which later formed the nucleus of the first national army. In 1920, two years after the erection of the Diocese of Riga, Mgr. Antonius Springowic was consecrated at Aglona in Lettgalia, before the miraculous image of the Blessed Virgin, in the presence of the civil authorites, 50 priests, and about 60,000 of the faithful.

Rimini, DIOCESE OF (ARIMINENSIS; cf. C. E., XIII—57d), in the province of Forli, northern Italy, suffragan of Ravenna. It is still under the administration of Mgr. Vincenzo Scozzoli, who came to the see in 1900. Statistics for 1920 credit it with 124 parishes, 125,400 Catholics, ministered to by 336 secular and 56 regular priests, 64 seminarians, 15 Brothers, 183 Sisters, 254 churches or chapels.

Rimouski, DIOCESE OF (SANCTI GERMANI DE RIMOUSKI; cf. C. E., XIII—58d), Canada, suffragan of Quebec. Mgr. André Albert Blais, who came to the see in 1891, died 23 January, 1919, and was succeeded 18 Dec., 1919, by Mgr. Joseph-Romuald Léonard, b. at St. Joseph de Carleton in 1876, ordained 1899, consecrated 25 Feb., 1920. The Catholic population of the diocese is 145,758. There are 198 secular priests, 11 regular priests, 5 religious communities of men and 10 of women. There are 105 parishes and 135 churches and chapels, 1 upper seminary with 30 seminarians, 1 lower seminary with 338 students, 12 convents and academies, 1 home for the aged and infirm, 1 orphanage, 1 hospital.

Riobamba (OR BOLIVAR), DIOCESE OF (BOLIVARENSIS; cf. C. E., XIII—61d), suffragan of Quito, Ecuador. The present bishop is Rt. Rev. Carlos-Maria Xavier de la Torre, b. at Quito, 12 November, 1873, ordained 19 December, 1896, appointed Bishop of

Laja, 30 December, 1911, consecrated 26 May, 1912, transferred to the Diocese of Riobamba 21 August, 1919, to succeed Bishop Ulpieno Perez y Quinones (b. 4 August, 1863; d. 27 December, 1918). Statistics for 1921 give: 37 parishes, 44 churches, 1 mission in Macos, 1 monastery for women, 3 convents for men, 7 convents for women, 10 Christian Brothers, 19 Sisters, 11 seminarians at the Seminary of Mayor de Quito, 3 colleges for men with 260 students, 6 for women with 40 teachers and 700 students, 1 normal school, 80 elementary schools, 2 asylums, 2 hospitals, 2 charitable centres. One Catholic periodical is published. The fiftieth anniversary of the diocese was celebrated in 1915, and the Basilica of the Immaculate Conception of Jesus was consecrated in the same year. On 11 November, 1920, the centenary of the independence of Riobamba was celebrated.

Ripatransone, Diocese of (Ripanensis; cf. C. E., XIII—62d), in the Province of Ascoli-Piceno, Central Italy, suffragan of Fermo. The present bishop is Rt. Rev. Luigi Boschi, b. 1853, appointed bishop 5 May, 1902, nominated administrator apostolic of Montalto 25 July, 1910. There are (1922) in the diocese: 15 parishes, 70 churches, 65 secular and 6 regular priests, 2 convents for men, 2 for women,20 Sisters, 1 seminary with 28 seminarians, 3 colleges for women, 1 normal school, 12 elementary schools, 1 orphanage for girls, 6 asylums for children, 6 hospitals, and a Catholic population of 43,000 souls. The Popular Union is organized among the laity.

Ritualists.—The influence of the Ritualists in Anglican church life is evident in many ways in recent years. Numerous wayside shrines or "Calvaries," instead of the bronze tablets in the vestibules, are found today in England, to commemorate the fallen soldiers, while occasionally prayers are offered for the dead. In religious communities particularly are found doctrine and practice difficult to distinguish from the true Catholic deposit: masses are said for the repose of the souls of the dead; the saints are invoked and honored and relics venerated; the Blessed Virgin is to be worshipped with hyperdulia and belief is inculcated in her Assumption and Immaculate Conception; the Sacrament is reserved in chapel for the adoration of the religious, and in 1916, 1000 ministers petitioned that reservation for adoration by the people be legalized. The growth of religious life itself is significant: since the Oxford movement about thirty-five Anglican sisterhoods have been founded in England among which are found such titles as the "Sisterhood of St. Mary the Virgin," the "Community of the Blessed Virgin Mary," that of the "Holy Name of Jesus," and in 1907 there was founded at Cowley, Oxford, an enclosed Order of the Love of God. There were about twelve orders of men founded in the same period, but with far less success. According to the "Dictionary of English Church History" there were more women in (Anglican) religious orders in England in 1912 than at the time of the suppression under Henry VIII; this work claims 1300 Sisters in 1912, and places the number at the suppression as 745; Gasquet (Henry VIII and the English Monasteries, p. 360), lists 1560 nuns at that period; naturally we must admit a notable increase of religious in the Anglican Church, but in comparing the present state to that at the time of Henry VIII we must not forget the vast difference in population at the two periods specified.

A significant event in Anglican religious circles was the submission to Rome in a body in February, 1913, of the Anglican Benedictine monks of Caldey Island, and the community of nuns at St. Bride's Milford Haven, affiliated with the former. The former were a foundation in 1898, directed by Aelred Carlyle, under the special sanction of Archbishop Temple, to revive the strict rule of St. Benedict. The community began in the Isle of Dogs, moved later to Painsthorpe, and finally to Caldey. The nuns were originally the Community of St. Mary and St. Scholastica, founded by Father Ignatius in 1868 to observe the strict rule of St. Benedict. They separated from his community later, moved in 1893 to Malling Abbey and in 1911, to St. Bride's Abbey, Milford Haven, after having in 1907 become affiliated with the Caldey Island Benedictines. The founder of the Caldey community, Dom Aelred Carlyle, O.S.B., was 10 Aug., 1914, appointed by the Holy See the first abbott of the new Catholic community.

Despite what Catholics may consider Catholic tendencies in Anglicanism there is a decidedly strong current of opposition to the Ritualistic or "Catholic" party in the English Church today. The Kikuyu incident and its outcome (see Anglicanism), and various decisions, almost uniformly against the High Church party, show this. In 1909, in the case of the Bishop of Oxford *v.* Henly, the reservation of the blessed sacrament and the service of benediction were held unlawful, and the defendant, who did not appear, was deprived. Again in the Open Letter of the Bishop of Zanzibar, regarding the Kikuyu Conference, there is cited the case of Dr. Langford James, who was "inhibited from ministering" in the diocese of St. Albans (the very diocese to which the editor of "Foundations" was attached), because "he had invoked our Lady and two other saints." Furthermore the bishop announced his "refusal both of ordination and jurisdiction to any who practice these invocations." Finally the greatest weight behind the movement to revise the Book of Common Prayer (q. v.) is probably that of those who wish so to word the Ornaments Rubric and other passages that in no way can it be held that there is any official Anglican sanction for such Catholic practices as those mentioned in this article. The conclusion seems inevitable that whatever may be the sentiments and private beliefs of many good Anglicans in the "Catholic" party today, the almost uniform trend of official decision is against them and on the side of the Low Church or "Protestant" party.

Britten, *Neglected Aspect of Anglican Continuity* in *Dublin Review*, CLIV (1914), 85; Knox, *Tendencies of Anglicanism*, loc. cit., CLXII (1918), 25; Fox, *"High Churchism" versus "Ritualism"* in *The Month*, CXXIII (1914), 255; Ollard and Crosse, *Dictionary of English Church History*, s.vv. (London, 1919), Religious; Ritual cases, etc.; Henson, *Church of England, Its Nature and Future* (London, 1919), a Low Church exposition.

Gerald Shaughnessy.

Rochester, Diocese of (Roffenensis; cf. C. E., XIII—102d), in New York, U. S. A., covers an area of 7081 sq. miles, and is suffragan to New York. It has 62 parishes, 111 churches with resident priests, 42 missions with churches, 19 chapels, 218 secular and 6 regular priests, 1 theological seminary for secular priests with 208 seminarians, 1 preparatory seminary with 107 seminarians, 2 academies, 3 high schools with 1524 students, 3 orphan asylums with 480 inmates, 1 home for the aged with 159 inmates, 4 hospitals, and a Catholic population of 185,876. The diocese is under the administration of Rt. Rev. Thomas Francis Hickey, D.D., b. at Rochester, New York, 4 February, 1861, ordained 25 March, 1884, vicar general and rector of the Cathedral of Rochester, appointed titular Bishop of Berenice and coadjutor to the Bishop of Rochester, 18 February, 1905, consecrated 24 May following, succeeded to the see 18 January, 1909, upon the death of Bishop McQuaid.

Rochet (cf. C. C., XIII, 104).—by a motu proprio of 25 April, 1920, the Holy See granted all regular bispops the right to wear the rochet, but when they are in the Eternal City they must always have a mantellette over the rochet.

Rockford, Diocese of (Rockfordiensis; cf. C. E., XIII—105c), in Illinois, U. S. A., covers an area of 6867 sq. miles, with a Catholic population of 61,043. It is suffragan to Chicago. The first and present bishop is Rt. Rev. Peter James Muldoon, D.D., b. 10 October, 1863, ordained 18 December, 1886, appointed titular Bishop of Tamassus and auxiliary Bishop of Chicago 10 June, 1901, consecrated 25 July of the same year, transferred to Rockford 28 September, 1908, proclaimed 29 April, 1909, refused transfer to Monterey and Los Angeles at the Consistory of 22 March, 1917. Statistics for 1922 report: 77 churches with resident priests, 22 missions with churches, 3 stations, 10 chapels, 214 secular priests, 21 ecclesiastical students, 1 academy for boys with 30 pupils, 1 for girls with 60 pupils, 4 high schools with 450 students, 33 parochial schools with 6473 pupils, 1 orphan asylum with 206 inmates, 2 homes for old people, and 6 hospitals. Educational and charitable institutions are in charge of the religious communities established in the diocese.

Rockhampton, Diocese of (Rockhamptoniensis; cf. C. E., XIII—105c), in Queensland, Australia, is suffragan to the Archdiocese of Brisbane. Rt. Rev. James Duhig, who came to this see in 1905, was created titular Archbishop of Amida and coadjutor with right of succession, to the Archbishop of Brisbane, 26 February, 1912. He was succeeded by the present incumbent Rt. Rev. Joseph Shiel, born in Meath, Ireland, 2 February, 1873, ordained at Maynooth, 19 June, 1898, volunteered for the Australian Missions and served in the archdiocese of Melbourne and the diocese of Rockhampton and Ballarat; consecrated Bishop of Rockhampton 26 January, 1913. In September, 1912, the golden jubilee of the diocese was celebrated and the following year on 11 May, the enthronement of Bishop Shiel took place. The apostolic delegate, Mgr. Cattaneo visited the diocese 22 June, 1918, and the following day the foundation was laid for the new St. Patrick's church which replaces the first church in Rockhampton. During the World War three priests of this diocese and a full quota of the Catholic young men served at the front. Through the death of Rev. Julien Plormel, 15 March, 1921, the diocese lost one of its pioneer priests who had served in this territory for thirty-five years. The Catholic population of the diocese numbers about 40,000, the majority of whom are of Irish origin. By 1921 statistics there are: 20 parishes, 1 convent for men (Marist Fathers), 38 secular priests, 200 sisters, 7 high schools with 14 teachers and attendance of 150 boys and 100 girls, 17 boarding schools with 250 boys and 430 girls, 35 elementary schools with 150 teachers and attendance of 5700, 1 orphanage receives one shilling day from the government for each child.

Roman Colleges. (cf. C. E., XIII—131). Under Pius X certain changes were made affecting the Seminario Romano: the philosophical and theological faculties were transferred to the Lateran and renamed Seminario maggiore; the faculty of law is in the Piazza S. Apollinare, 49; and the classical school or Seminario minore at St. Peters. The Seminario Pio has been incorporated in the Seminario maggiore at the Lateran. There are two new colleges: the Collegio Pontificio Etiopico, for the Abyssinians, which was founded on 1 October, 1919, in Piazzo S. Martin, and is under the care of the Capuchin Friars; and the Collegio Pontificio per le Missioni Estere Italiane, for the Italian foreign missions, founded on 13 March, 1914, and enlarged in 1921; which is in the via della Scrofa. The Collegio Beda, in the via Pietro Cavallini, which was founded in 1892, was separated from the English College in 1917.

Roman Congregations (cf. C. E., XIII—136a).—The congregation of the Holy Office (C. E., XII—137) is now charged with the duties of the Congregation of the Index, which was suppressed on 25 March, 1917; it alone is competent to deal with questions relating to the Eucharistic fast of priests celebrating Mass. On the other hand, what relates to the use and concession of indulgences, except dogmatic pronouncements regarding new prayers and devotions, has been transferred from the Holy Office to the Apostolic Penitentiary.

The Congregation of the Consistory (C. E., XIII—139) has now a third cardinal *ex-officio* member, namely the prefect of the Congregation of Seminaries and of Universities of Studies, and a new *ex-officio* consultor, the secretary of the last-mentioned congregation. It no longer decides questions of competency arising between the various congregations, tribunals, and offices of the Roman Curia, these being settled by a body of cardinals selected by the pope each time a dispute arises.

The Congregation of Propaganda (C. E., XII—456; XIII—143) has jurisdiction also over societies of ecclesiastics and seminaries founded exclusively for the training of missionaries for foreign missions, particularly in connection with their rules and administration and the granting of concessions regarding the ordination of the alumni. It has, no longer, any jurisdiction over Catholics of Eastern Rites, even in questions involving Latins. For them the Congregation of the Eastern Church has been established with the same power over the subjects and churches of the Eastern Rites as the other congregations have over those of Latin Rite, respecting, however, the jurisdiction of the Holy Office.

The Congregation for Extraordinary Ecclesiastical Affairs (C.E., XIII—145) is charged with the formation or division of dioceses and the filling of vacant sees, when civil governments have to be consulted on these matters; it deals, moreover, with affairs entrusted to its examination by the pope through the cardinal secretary of State, when foreign civil law or papal concordats are involved.

On 4 November, 1915, the Congregation of Seminaries and of Universities of Studies was formed to have jurisdiction over everything pertaining to seminaries, which previously had been controlled by the Congregation of the Consistory; it supervises the government and course of studies in Catholic faculties or universities, including those directed by religious; it grants permission to confer academic degrees and may itself confer them on men distinguished for their attainments. The cardinal secretary of the Consistory is an ex-officio member, and the consistorial assessor an ex-officio consultor of this congregation. During a papal vacancy the sacred congregations retain their ordinary powers; they may exercise these freely in matters of minor importance; in more serious affairs they should await the election of the new pope, but if the matter is very urgent it may be settled provisionally by the prefect and a few of the cardinals of the congregation to whom the pope would likely have entrusted it. They may not, however, deal with matters which during the lifetime of the pope they cannot decide without consulting the sovereign pontiff or in virtue of special and extraordinary faculties, which the pope is accustomed to grant the prefects or secretaries of the congregations.

Roseau (or CHARLOTTETOWN), DIOCESE OF (ROSENENSIS; cf. C. E., XIII—191b), Island of Dominica, British Antilles, is suffragan of Port-of-Spain. Rt. Rev. Philip Schelfhaut having died 22 May, 1921, the see is still (1922) vacant. There are in the diocese 17 parishes, 24 churches, 9 chapels, 19 priests, 39,600 Catholics, 4 convents for women, 3 high schools with 13 teachers and 160 pupils, 6 elementary schools with 24 teachers and 1200 pupils. There are charitable institutions but not under Catholic control. The ministry of priests is admitted in public institutions. A grant is given to some of the parochial schools, but the three convent high schools receive nothing from the Government. The "Ecclesiastical Bulletin," of Roseau (monthly), and the "Dominica Chronicle" (twice a week) are published in the diocese. Mgr. P. Sivienne after laboring for forty-nine years as secular priest, died in 1912; Gustave S. Delisle, a man remarkable for his devotedness to church and religion, died in October, 1918. On 1 April, 1917, the Danish Islands were transferred to the United States. In 1919 the Redemptorist Fathers extended their mission work outside the diocese of Roseau to St. Lucia, Guadeloupe, and as far as Haiti. There is great enthusiasm everywhere for the missions. During the World War 170 Catholic men enlisted for active service, of whom 10 fell on the battlefield. The clergy, in co-operation with the laity, endeavored to raise several thousands of dollars, which amount was sent to the British Red Cross especially, also to the French and Belgian Red Cross.

Rosenau, DIOCESE OF. See ROZNAVA.

Ross, DIOCESE OF (ROSSENSIS; cf. C. E., XIII—201d), in Ireland, includes a part of Cork and is suffragan of Cashel. Rt. Rev. Denis Kelly, consecrated 9 May, 1897, still fills the see. He resides at Skibbereen. Diocesan statistics for 1920 report a Catholic population of 31,801 (1911 census), 3026 non-Catholic. There are 11 parishes, 28 priests and curates, 22 parochial and district churches, 3 convents, 71 primary schools with 6800 pupils. The Societies of St. Vincent de Paul are organized in the diocese.

Rottenburg, DIOCESE OF (ROTTENBURGENSIS; cf. C. E., XIII—207), includes Wurtemburg and is suffragan of Frieburg im Breisgau. The diocese is divided into 715 parishes, 146 chaplaincies, 19 mission stations and 122 vicariates; there are 1158 active and 102 pensioned secular clergy, and 771,811 Catholics. After the abdication of the King in 1918, the bishop demanded the provisional government to re-admit the Franciscans at Weggental, to reinstall the Redemptorists in the former house of the Jesuits on the Schönberg, near Ellwangen and the Recollects in the old abbey of Weingarten. At a meeting of the council of the provisional government, held 23 Dec., 1918, it was unanimously voted to permit the return of the religious orders of men who had been banished since the Secularization Act in 1803. There are now in the diocese the following orders of men: Benedictines at Neresheim, 16 priests, 16 Brothers, 8 novices; and branches of the following orders who have houses outside of the diocese: Franciscans at Weggental near Rottenburg, 4 priests, 3 Brothers; Franciscans at Weingarten, 5 priests, 3 Brothers; Redemptorists at Schönenberg, near Ellwangen, 6 priests, 1 brother; Jesuits at Ulm, 1 priest; Jesuits at Stuttgart, 2 priests; Society of the Divine Savior (Salvatorians) at Wurzach, 3 priests; Oblates of the Immaculate Conception at Aufhofen, 4 priests, 2 Brothers; scholasticate of the Congregation of the Sacred Heart at Schrezheim, 1 priest, 2 Brothers; Pallotini Fathers at Gmünd; Capuchins at Laudenbach, Christian Brothers at Dietenheim. In 1921 the following orders and congregations of women had establishments in the diocese; Congregation of the Third Order of St. Francis at Bonlanden, 150 Sisters, 2 branch houses; Sisters of St. Francis from Heiligenbronn, 228 Sisters, 3 branch houses; School Sisters of Our Lady with a mother-house at Ravensburg, 50 Sisters and a house at Wurzach, 30 Sisters; Sisters of the Third Order of St. Francis from Reute, 1136 Sisters, 182 branches, and at Siessen 480 sisters, 34 branch houses; Sisters of Mercy of St. Vincent de Paul at Untermarchtal, 1680 Sisters of Charity, 215 branch houses; Congregation of the Salesians at Obermarchtal, 16 Sisters; branch-house of the Sisters of the Holy Cross from Strasburg in Donzdorf, 14 sisters; branch house of the Servants of the Most Sacred Heart of Jesus of Vienna in Kirchheim (16 Sisters), branch of the Sisters of Charity of the Holy Cross of Strasburg at Donzdorf (14 Sisters); branch of the Servants of the Most Sacred Heart of Jesus of Vienna at Kirchenheim (3 Sisters).

In 1921 the diocese had the following institutions: 208 day nurseries, 216 needlework schools, 8 cooking schools, 3 asylums, 4 asylums for children, 4 reformatories, 8 homes for girls, 3 homes for working girls, 27 hospitals, 1 home for the aged, 1 institution for the blind, 2 institutions for the deaf and dumb 3 for idiots, 3 for the insane, 1 for incurables, 2 for epileptics, 4 houses of retreat, 4 sanitoriums. For the priests the following associations have been established: Association for the support of sick priests, Marian Congregation of Priests, Unio Apostolica, Unio Cleri pro missionibus, Association for Priestly Perseverance, Association of the Eucharistic League. The laity have established the following associations: 95 boys and young Mens' Associations, 60 Marian Congregations for young women, 220 Young Womens' Sodalities, 45 Journeymen's Unions (Gesellenvereine) 7 Merchants' associations, 13 Civil employees associations 164 workingmen's associations, 56 working women's associations, 236 mothers' associations, Third Order of St. Francis with 18,600 members.

During the war 110 priests were employed in caring for the soldiers in the following capacities; 32 were active at the front, 31 were stationed at sub-headquarters and in field hospitals, 47 were employed in sanitary service. Several hundred sisters of various charitable orders were also active in sanitary service. The present incumbent of the diocese of Rottenburg is the Rt. Rev. Paul William de Keppler, b. at Gmünd, Swabia, 28 Sept., 1852, ordained, 2 Aug., 1875, professor of Exegesis and Scripture at Tübingen 1883, and of moral theology in 1889, also professor of moral theology at Freiburg in 1894, elected bishop of Rottenburg 11 Nov., 1898, consecrated 18 Jan., 1899, made a prelate asistant to the Pontifical Throne, 28 April, 1918.

Rouen, ARCHDIOCESE OF (ROTHOMAGENSIS; cf. C. E., XIII—208d), includes the Department of Seine-Inferieure, France. The archdiocese is governed by Most Rev. Andre du Bois de la Villerabel, who also bears the title of Primate of Normandy, b. 28 June, 1864, of a very old family of the diocese of St. Brieuc, ordained in 1887, director of the Semaine Religieuse from 1891-1902, vicar-general in 1906, appointed Bishop of Amiens 1 June, 1915, consecrated 29 July, promoted at the Consistory of 16 December, 1920, to the Archdiocese of Rouen, took possession 25 January, 1921, succeeding Cardinal Louis-Ernest Dubois, promoted to Paris. In March, 1921, Mgr. Villerabel took possession of the old episcopal palace of his predecessors. Statistics for 1920 report: 63 curacies, 599 succursal parishes, 53 vicariates, 30 vicariate chapels, 17 communal chapels, and 2 parish chapels. On 16 October, 1921, took place the celebration of the erection of Notre Dame

de Bon-Secours into a minor basilica, accorded by the brief of 28 March, 1919.

Routhier, ADOLPHE, Canadian lawyer, b. 1839 at St. Placide, Quebec, d. 19 June, 1920. He received the degrees of LL.D. and Lit.D. from Laval University. He was admitted to the Canadian bar 1861, became Professor of International Law at Laval University, Judge of the Superior Court of Quebec (1873–1904) and Chief Justice (1904–6), President of the Court of Admiralty for the Province of Quebec from 1904 and was knighted 1911. He was made Knight Commander of St. Gregory by Pius IX and a Grand Commander of St. Gregory by Leo XIII. He wrote a number of volumes in prose and verse under the pen name of "Jean Picquefort."

Roznava (OR ROSENAU), DIOCESE OF (ROSENAVIENSIS; cf. C. E., XIII—192b), suffragan of Eger.—The diocese suffered greatly from the ravages of the war, and moreover was called upon in 1919 to fight against the invading Bolsheviki. The schools devoted themselves to making warm clothing for the soldiers, and various associations were formed among clergy and laity for tending the needy. The creation of the new republic of Czechoslovakia divided the diocese into two parts—Hungarian and Slavonic; the episcopal see remains in Czechoslovakia and 19 parishes in Hungary fall under its administration, the Apostolic See having refused to dismember the diocese. Of special note are the following recently deceased: Bishop Louis Balas de Sipek (d. 1920), who ably governed the diocese through the crucial period of the war; Rev. Anthony Szuszai (d. 1917), pastor of Dobsina and ecclesiastical author of merit; Paul Vener and Martin Gobl, cathedral canons; Adalvert Serenyi (d. 1919), minister of agriculture and commerce during the war.

The statistics of 1910 give the total population of the diocese as 372,914, divided as follows: Catholics 204,076; Greek Uniats 10,140; Greek Orthodox 747; Lutherans 100,571; Calvinists 45,308; Jews 11,921; Unitarians 2; Baptists 38; Nazarenes 111. There are 165 secular and 22 regular priests; 99 parishes and 180 churches; 1 monastic house for men; 3 convents for men and 4 for women; 1 seminary; 151 normal schools with 202 teachers and 14,000 students; 1 asylum and 1 orphanage; 4 hospitals; 4 religious organizations among the clergy and 6 among the laity; 1 Catholic periodical. The Government supports the Catholic institutions.

Rumania; (cf. C. E., XIII—224d).—A monarchy in Southeastern Europe which has an area of 122,282 square miles and a population of about 8,631,000. The present state includes Moldavia (14,170 square miles), Grand Wallachia (29,810 square miles), Oltenia and Dobrudja (8969 square miles); the departments of Durostor and Caliacra (2969 square miles), ceded by the Treaty of Bucharest in 1913, Bessarabia (17,146 square miles), joined in March, 1918; Bukovina (4030 square miles), joined in November, 1918, and Transylvania (22,312 square miles) in December, 1918. The largest cities are Bucharest, with a population in 1917 of 308,987; Chisinau, 114,100; Cernauti, 87,128; Ismail, 85,600; Iasi (Jassy), 76,120; Galatz, 73,512; Timisivara, 72,223; Braila, 65,911. In 1918 there were 103,072 births, 297,310 deaths, 57,345 marriages, and in 1919, 865 divorces were granted.

RELIGION.—Of the total population of Rumania in 1918, 9,695,714 belonged to the Orthodox Church; 1,456,147 were Greek Catholics, 1,483,929 were Roman Catholics, 1,344,970 Protestants, 17,596 Armenians, 834,344 Jews, and 44,087 Mohammedans. The government of the Orthodox Church rests with 4 archbishops, the first being called the Primate of Rumania, the second, the Archbishop of Moldavia; the third, of Transylvania, and the fourth of Bukovina; besides these there were 10 bishops of the National Church. Transylvania has a Greek Catholic archbishop and 3 bishops. The clergy of the National Orthodox Church are paid by the State; those of other denominations, subventioned by the State. Religious liberty prevails throughout the country. The Catholic population is divided among the Archdiocese of Jassy and the dioceses of Bucharest, Csanad, Nagy-Várad, Transylvania and Szathmar.

ECONOMICS.—In 1921 extensive agrarian reforms, foundations of which were laid in 1917, were taken in hand by the government. It was ordered that all estates of 500 hectares in Rumania proper, and of over 100 hectares in Bessarabia, Bukovina, and Transylvania, should be distributed to the peasantry, who were required to pay 65% of the pre-war value, the State paying the remaining 35%; time for payment to extend over a period of 45 years. In 1920 a series of paralyzing strikes culminated in an attempt to overthrow the government. The scheme was defeated by the Premier, General Averescu, who caused the arrest of all Socialist and Syndicalist leaders who had endorsed the Third International. By his order all technical workers were called to the colors and placed under military discipline. The chief crops with their area and production for 1920 were: Wheat, 2,095,890 acres, 630,000 tons; rye, 183,675 acres, 52,000 tons; barley, 1,053,736 acres, 460,000 tons; oats, 971,102 acres, 425,000 tons; maize, 4,051,494 acres, 1,773,000 tons; tobacco, 11,250 acres, 5000 tons. In 1919 the imports were valued at £143,317,825; the exports, £4,115,647. The revenue for 1921–22 was estimated at £208,800,000, and the expenditure, £199,250,035.

EDUCATION.—Education is free and compulsory, as far as possible. In 1918–19 there were 5764 elementary schools with 11,088 teachers and 692,896 pupils. The same year educational institutions were as follows: for boys, 56 lyceums, 13 gymnasiums and 7 seminaries, with a total of 1287 teachers and 44,983 pupils; for girls, 66 (12 state and 54 private) high schools with 1051 teachers and 9584 pupils; 12 normal schools for men and 4 for women; 75 professional schools for boys and 54 for girls; 25 commercial schools, 25 agricultural schools, and 4 universities at Bucharest, Cluj in Transylvania (founded in 1919), Iasi (Jassy), and Cernauti (Czernowitz) in Bukovina, (founded in 1920). In Transylvania extreme bitterness resulted from a Government decree in 1921 requiring Magyar children to attend Rumanian schools.

DEFENCE.—Military service in Rumania is compulsory and universal, from the ages of 21 to 46. The Rumanian losses in killed and missing during the war amounted to 335,706. In January, 1921, the approximate strength of the army was 250,000 men. The public debt of Rumania amounted on April 1, 1921, to 20,311,293,312 lei (1 lei=$.193 normal exchange), of which 3,733,862,452 lei constitutes the consolidated debt, and 121,500,000 lei the floating debt. This is exclusive of the proportions of the debts of Austria-Hungary and Russia, which have been assumed by Rumania, the total of which is about 10,000,000,000 lei.

COMMUNICATIONS.—Notwithstanding the efforts of the Government, railway transportation at the end of 1920 was still almost as impossible as in 1914. The bridge at Cernavoda (over the Borea) connecting the interior of the country with Constantza, the only all-year port of Rumania, was not repaired in 1921. Motor transport has been attempted with little success. The railway mileage in 1920 was

7240, all worked by the State, which also supervises the navigation on the Danube and Black Sea.

GOVERNMENT.—In 1920 the national Cormals of Transylvania, Bukovina, and Bessarabia, were dissolved and the entire state was subdivided into departments, with prefects nominated directly from Bucharest. In the reduction of the number of deputies in the chamber from 548 to 324 the Transylvanians lost more seats in proportion than the old kingdom, and charged discrimination. The present ruler is Ferdinand I, who succeeded King Carol on 11 October, 1914.

WORLD WAR.—At the outset of the struggle Rumania preserved a strict neutrality, awaiting the outcome of the struggle before she cast her lot with either party. In April, 1916, when Teuton fortunes appeared most favorable, the Rumanian minister at Berlin signed a convention with Germany providing for free exchange of domestic products. However, on 16 August, she signed a secret treaty with the Entente, agreeing to break off all economic relations with Germany, to declare war, and to begin an offensive in 10 days; in return, the Allies promised her military support and Bukovina, Transylvania, and the Banat of Temesvar. On 27 August, 1916, war was declared on Austria-Hungary. To crush Rumania, the German commander, Field Marshal Paul von Hindenburg, collected a composite Bulgar-Turco-Teutonic army. Meanwhile, the Rumanian General Staff, counting on General Sarrail in Macedonia to engage the attention of Bulgaria (in alliance with Austria), and upon Russia's promise to inaugurate an offensive in Bukovina and thereby prevent the shifting of Austro-German troops from Poland and Galicia, threw the bulk of its available forces into Transylvania, with little regard for the possibility of counter-attacks. The Rumanians pressed heavily on the Wallachian and Moldavian fronts, and from Moldavia, they swiftly penetrated into eastern Transylvania. Passing into Wallachia, they took Orsova and marched to Mehadia. In three weeks they had delivered one-fourth of Transylvania from Magyar rule. Another Teutonic army under Field Marshal von Mackensen invaded the Dobrudja and captured Constanza on 22 October, 1916, in spite of Russia's sending one of her ablest generals, Vladimir Sakharov, with reinforcements to stiffen the line. In the west, von Falkenhayn captured Vulcan Pass on 25 October, defeated the Rumanians in a bloody battle, and on 21 November captured Craiova, thus winning one-third of Wallachia. Advancing down the slopes of the Transylvanian Alps, the Teutons marched into Rumania and on 6 December, 1916, von Mackensen entered Bucharest. By January, 1917, the Rumanians had lost all of Wallachia, all the Dobrudja, and part of southern Moldavia; their king was in Jassy, and their armed remnants, supported by the Russians, were at bay along the Sereth River from Galatz westwards. General Sarrail attempted an offensive, but was driven back. The collapse of Russia in 1917 completed Rumania's downfall and on 7 March, 1918, she signed the Treaty of Bucharest with Germany, giving up all the Dobrudja, the Petroseny coal basin, and the Carpathian passes. Subsequently the Central Empires consented to the incorporation of Bessarabia into Rumania, which had been voted by a Bessarabian Council on 27 March, 1918. After the collapse of the Austro-Hungarian monarchy in 1918 the Rumanians ousted the pro-German Marghilonian Ministry. Following a short military administration under General Coanda, parliament was dissolved and a new election held. The new Government immediately declared for the incorporation within the kingdom of the Rumania-speaking parts of Transylvania, Hungary (Banat), Bukovina and Bessarabia. On 1 December, 1918, the National Assembly of Transylvania voted to unite with Rumania on the basis of universal manhood suffrage, liberty of language, religious and civil reforms. During 1919 a continuous warfare was waged with Soviet Russia and Bolshevist Hungary. By royal decree on 28 May, 1919, all Jews of Rumania were emancipated and given every right of citizenship.

The arrangement of her Western boundary was unsatisfactory to Rumania, and, in the summer of 1919, she sent troops to the river Theiss to establish boundaries in keeping with her national aspirations. So successful was this little invasion that the troops advanced beyond the river and on 4 August, 1919, occupied Bucharest, contrary to the explicit orders of the Peace Conference, and demanded the reduction of Hungary's army and the surrender of part of her supplies; Bessarabia was annexed. Repeated warnings of the Supreme Council forced Rumania to sign the Treaty of St. Germain in December, 1919, and to withdraw her troops from Hungary in February, 1920. On 28 October, 1920, Rumania, Britain, France, Italy and Japan signed a treaty giving Bessarabia to Rumania, the permission of Russia being considered unnecessary. Rumania joined the "Little Entente," a defensive alliance entered into by Czechoslovakia and Jugoslavia, on 14 August, 1920. Each country pledged itself to support the others in case of unprovoked attack by Hungary. Rumania, however, stipulated that Adriatic questions should not concern the alliance. Under the inspiration and guidance of France, a formal "defensive" alliance against Soviet Russia was entered into by Rumania, Poland, and Hungary on 2 March, 1921.

Russia (cf. C. E., XIII—231d), Soviet republic, has an area of about 1,867,737 square miles (excluding Poland and Finland, but including the new States. A census taken throughout the territories of the Russian Soviet Republic on 20 August, 1920, showed a population of 136,000,000 of whom 47 per cent were males and 53 per cent were females. About 22 millions (16.2 per cent) were settled in cities and towns.

RELIGION.—The Soviet Government disestablished the Church and declared for freedom of worship. The prevailing religion is Greek Orthodox. In 1922 the Soviet Government decreed the confiscation of all Church property, and ordered the arrest of any Orthodox Church officials who resisted, as it was felt that the wealth of the Russian Church, hidden in monasteries and churches, was sufficient to feed thousands of starving Russian peasants. The Catholics are in a majority in the former Polish provinces, the Mohammedans are scattered throughout Eastern and Southern Russia, while the Jews are settled in the towns of the western and southwestern provinces. Before the Revolution, Russia was divided into 66 bishoprics, under 3 metropolitans, 14 archbishops, and 50 bishops, and the management of the Church was in the hands of 62 consistoria.

AGRICULTURE.—Up to 1905 the Russian peasant had no political significance, although he constituted 87 per cent of the population and his labors produced 43 per cent of the world's corn supply. The war took away many of the peasants, and brought the mobilized peasantry for the first time in contact with the industrial workers. In 1917 the peasants sided with the revolutionists almost to a man. After the inauguration of the Soviet régime, the decree went forth that "the private possession of land, of natural wealth, waters and forces of nature" was abolished, and that these were handed over to the working classes. The land properties were immediately divided up and

handed over to the peasants. The unequal division of some estates caused local committees to be established to divide an estate in mathematical proportion to the number of souls on it. So great was the distrust of the system which caused large quantities of land to be uncultivated in thinly-populated districts and intensely cultivated in thickly populated districts, that in 1920 the Government forbade any repartition of the land for twelve years and abolished the Committees. The State proclaimed also a monopoly of wheat, paying for it in worthless paper and in promises of manufactured goods and agricultural implements which it could not fulfill. The lack of initiative on the part of the peasants resulted in the decrease of 18 per cent in the total quantities of land cultivated in 1918, as compared with 1916.

Economics.—The principal industries are nationalized, and are concentrated under the various departments of the Supreme Economic Council. Organized labor in Russia is by no means overwhelmingly Bolshevik, as many of the trade unions are Social Revolutionaries and Anarchists, or belong to the Mensheviks, or minority faction of the Marxists. Owing to the enormous depreciation of the ruble, due to colossal emissions of paper money, payment is generally being made in kind. Industrial production has depreciated greatly; the production of the coal mines in 1920 being only 20 per cent. of their normal pre-war output; of cast-iron 2 per cent.; textiles 5 per cent.; paper 21 per cent; sugar 6 per cent. In the Ural the mines yielded only half of their pre-war output. The sole cause of this deplorable state of affairs is to be found in the Communist Government, which balks at every turn, the activities of labor and has brought the country to ruin. The membership of the Russian labor unions in January, 1921, aggregated 6,970,000, of whom 30 per cent. were specialists, 7 per cent. were clerical workers, and 63 per cent. manual workers. The struggle between the labor unions and the Soviets for supremacy was so grave that in March, 1921, it was announced that the purely communistic state was an impossibility and that for the sake of economic development Russia must compromise with the capitalistic *bourgeoisie*. More concessions were made at the same time to which the more radical Communists objected. These included more freedom in exchange of goods, abandonment of compulsory requisitioning of farm produce, more liberty for private initiative, and lastly greater freedom for co-operative societies. There is hardly any faith in the Soviet Government's ability to pay its financial obligations. In February, 1918, the Soviets repudiated all the debts of Russia contracted up to 1917, confiscated the banks, and maritime enterprises, and on 23 April, nationalized foreign trade. The French, who had loaned the State about 1,300,000,000 rubles, were for that reason reluctant to recognize the present Government of Russia. In 1920 French credit in Russia was about 13,540,000,000 rubles. The total indebtedness of Russia on 1 September, 1917, amounted to 32,300 million rubles, made up as follows: pre-war debt 8800 million rubles; seven internal war loans 10,500 million rubles; loans contracted abroad 8000 million rubles; short-dated loans 5000 million rubles. At the Economic Conference at Genoa there were negotiations on the part of Russia for a loan of three billion gold rubles to be used for the reconstruction of the country. In October, 1917, the railway mileage was 34,000, but at present the railroads are operating at 7 per cent of their former capacity. After three years in which there was hardly any foreign trade, due to the allied boycott of Russia, it picked up again in 1920, following the peace with Esthonia, where most of Russia's port outlets are situated. A trade agreement between the British Government and Soviet Russia was signed on 16 March, 1921.

Education.—The highest educational authority is centered in the Commissariat for Education which has jurisdiction even over the art schools, theatres, labor schools, music, and libraries. The unified labor school has been introduced by the Soviets to replace the various types of the elementary and secondary schools of the pre-revolutionary period. Education is compulsory and free; children are provided with lunches and necessary books. In 1919 there were in the Soviet republic, 63,317 schools and 4,796,284 pupils. All the schools have been secularized. New universities have been established at Jarolslav, Smolensk, Kostroma, Tambov, Astrakhan, Tashkent, Samara, Simbirsk, Orel, Ekaterinburg, Ekaterinodar, and Veliki Ustivig. The number of students, which was 117,000 in 1919, has risen to 120,000 (1920). In 1921 there were 3,758 technical schools with 298,263 students. In 1919 the education budget was 17,244, million rubles; in 1920, 100,049 million rubles.

Government.—The Russian republic is a Federal Socialist community Government under the constitution of 19 July, 1918, adopted in the fifth All-Russian Soviet Congress. All central and local authority is vested in Soviets of workers, soldiers, and peasants; all private property is abolished, all mines, factories, and means of production belong to the State. There is compulsory military service, freedom of conscience, and universal obligation to labor. The centre and source of executive power is the All-Russian Congress of Soviets, consisting of representatives from the town Soviets on the basis of one for every 25,000 electors, and from provisional congresses on the basis of one for every 125,000 inhabitants. The executive authority is entrusted to the All-Russian Central Executive Committee of not more than 200 members, elected by Congress. This is called the Council of the People's Commissioners and at present has 18 members. The government was removed on 14 March, 1918, from Petrograd to Moscow. (See Bolshevism; Soviet.)

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Sabadel, Armand (well-known as Père Pie de Langogne), theologian and canonist, b. at Langogne, France, on 16 November, 1850; d. at Rome on 4 May, 1914. He entered the Capuchin order in 1873, was ordained two years later, and, after teaching theology at Crest, was called to Rome as secretary to the definitor-general of his order. In that position he revealed himself as a theologian and canonist of high rank. His ability was recognized, and he was appointed successively by the Holy See consultor to five of the more important congregations. He was intrumental in bringing about some of the reforms in the marriage procedure included in the decree "Ne Temere." He was named titular Bishop of Corinth in 1911, and died just as Pius X was about to raise him to the cardinalate. He was a favorite director of many of the leading Catholic laity in Rome. He is the author of lives of Blessed Crispin of Viterbo (Paris, 1899) and Venerable Philomène de Sainte-Colombe (Paris, 1893); he succeeded Mgr. Chaillot as editor of the "Analecta," and published the "Diurnal de Marie," a collection of olden hymns and poems in honor of Our Lady.

Sabina, Diocese of (Sabinensis; cf. C. E., XIII—290d), a suburbicarian see in Italy, with the perpetual title of Abbot of Farfa. The chapter and clergy of St. Blaise and St. Giles at Palombara, Sabina, were given new laws by consistorial decree of 3 February, 1918. The present bishop is Cardinal Gaetano de Lai, b. 1853, ordained 1876, created cardinal deacon 1907, chose the suburbicarian see of Sabina 27 November, 1911, consecrated by Pius X at the Vatican 17 December, and enthroned 31 December following. Rt. Rev. Antonio Nicozzi, titular Bishop of Cæsarea Philippi, is auxiliary bishop of Sabina. The Catholic population of the diocese is 54,200. There are 35 parishes, 56 secular priests, 52 regular priests, 27 seminarians, 72 churches and chapels.

Sabotage, a term derived from the French word *sabot*, meaning foot-wear carved out of wooden blocks, Spanish *zapato*. This kind of foot-wear is used in some French rural districts. The root of the French word *sabot* is probably derived from the Iberian dialect. The term *sabotage* has different meanings but commonly it signifies a dishonest act committed by a workman while performing his work for the purpose of injuring the interests of his employer, in which sense the word is frequently used in French Syndicalist literature. The use of the term in its present sense may be explained by the alleged fact that at the time of the introduction of mechanical processes into industry, the workers, disappointed with the installation of machines, which decreased the number of workers employed, threw their sabots into the wheels, thus causing the stoppage of the work and the destruction of the machines. In our day, the word sabotage is widely used in official decrees of the Soviets in Russia. Its meaning implies opposition to or interference with orders issued by the Bolshevik authorities. The first public document in which the word sabotage was officially used by the Soviets dates back to 8 December 1917, when the notorious "Decree for Combating the Bourgeoisie and their Agents, as well as those who are Engaged in Sabotage of the supply of the army," was issued. On this date another decree, No. 30, was issued pertaining to the measures for "Combating the sabotage among the employes of higher rank in postal and telegraph institutions." Therein the same term is used in connection with organized opposition to the wealth-owning classes in general. The decree urges the combating of "*sabotage* of the bourgeois coalition," and it suggests to the workers that they themselves get rid of "every kind of sabotage of the people's power." Later the term sabotage has been found repeatedly in the Soviet press.

In practice the term sabotage is applied in Soviet Russia to any kind of opposition to the Soviet authorities. Thus, the stoppage of work in industrial concerns for improving the living conditions of the workers is classed as sabotage. The same term is used for describing desertions from the Red Army. The full title of the "Cheka" is "Extraordinary Committee for Combating Counter-revolution, Speculation and Sabotage." The penalty for sabotage varies from imprisonment for short terms to capital punishment. The term sabotage is frequently applied by the Bolsheviki to the passive resistance of the peasants to the Soviets, especially as regards their refusal to grow more wheat than they need for themselves; also in connection with the marked tendency of the peasants to decrease the area of land under cultivation. Thousands of Russians have been shot on the charge of sabotage, which, in many instances, is used as a synonym for the word "counter-revolution."

Boris Brasol.

Sacramentals (cf. C. E., XIII—292d) are things or actions made use of by the Church after the manner of the sacraments to obtain spiritual blessings, especially through the prayers of the Church, which alone has power to constitute, interpret, change or abolish them. The only legitimate minister of the sacramentals is a cleric authorized for that purpose; however, the term sacramental is sometimes loosely used to include holy water and the like, which may be used by the laity themselves. No one but a bishop can consecrate unless he is authorized by canon law or by an Apostolic indult. A priest can give any blessing, however, except those expressly reserved to bishops or others; if he gave a reserved blessing it would ordinarily be valid but unlawful. Deacons and lectors can give only the blessings specified in the law. If a minister neglects to employ the formula prescribed by the Church for blessings of consecrations they are invalid. Though blessings are intended specially for Catholics, they may be given to catechumens, and, if the Church has not forbidden it, to non-Catholics also, in order that they may obtain the light of faith or even health along with faith. A cleric under personal interdict may not administer the sacramentals, nor, as a rule, may he if excommunicated, though sometimes this is allowed if he is requested by the faithful when no other priest is available. Finally the sacramentals may not be used by excommunicates *vitandi* or tolerated excommunicates after condemnatory or declaratory sentence.

Sacramento, Diocese of (Sacramentensis; cf. C. E., XIII—294a), comprises territory in the States of California and Nevada, suffragan of San Francisco. The Catholic population of the diocese includes: 22,000 Americans, 15,000 Italians, 5000 Portuguese, 4000 Germans, 3000 Slavs, 3000 Irish, 1000 Mexicans, 500 Syrians and Armenians, 500 Spaniards, and 2500 others. During the World War 2500 young men joined the colors, and two priests were chaplains. The Catholic societies took active part in the Liberty Bond drives, Red Cross work, etc. The late bishop, Rt. Rev. Thomas Grace, celebrated his episcopal silver jubilee 16 June, 1921. He died 27 December, 1921, and at present the diocese is in care of the auxiliary Bishop, Rt. Rev. Patrick J. Keane, who was elected vicar capitular by the diocesan council. Bishop Keane was born 6 January, 1872, in Co. Kerry, Ireland, educated in St. Patrick's College, Carlow, Ireland, and the Catholic University, Washington, D. C., where he was ordained priest 20 June, 1895. He was consecrated auxiliary Bishop of Sacramento 14 December, 1920.

Statistics for the diocese for 1922 give: 50 parishes, 107 churches, 57 missions, 43 stations, 73 secular priests, 4 regular priests, 9 lay brothers, 254 Sisters, 1 college for men with 9 teachers and 210 students, 1 high school with an attendance of 200 boys, 7 academies with an attendance of 650 girls, 11 elementary schools with an attendance of 1600, 1 home, 1 asylum, 4 hospitals, and 1 day nursery. Rev. J. Cunha is pastor of the church for Indians at Mason, Nevada. All county hospitals admit the ministry of priests. Organizations among the clergy are the Priests' Eucharistic League and the Diocesan Aid Society; among the laity, the Knights of Columbus, Young Men's Institute, and National Catholic Councils for Men and Women. The "Catholic Herald," published in Sacramento, is the official organ of the diocese.

Sacred Heart, Brothers of the (cf. C. E., XIII—305b).—In 1912, the Province of Canada had acquired such an extension, that the General Council of the Congregation deemed advisable to divide it into two provinces: the Province of Arthabaska, P.Q., and that of Montreal. The former has its postulate, novitiate, and scholasticate at Arthabaska, and the latter at St. Hyacinth, P.Q. To the Province of Montreal are attached four houses established in French-Canadian parishes of New England. The constitutions of the congregation were approved by the Holy See in 1914. A general chapter held in 1919, at Renteria, Spain, re-elected Brother Alberic as superior general for a third term of six years. In 1921 the Brothers celebrated the centenary of the foundation of their order. The congregation numbers at present (1921) 1260 Brothers and 350 postulants and novices, 137 colleges and schools, of which 68 are in Europe and 69 in America, with a total of 30,000 pupils from 40 dioceses; in the United States and Canada there are 18,000 pupils under the instruction of 650 Brothers. The congregation is divided into 7 provinces, with the mother-house at Renteria (Guipuzcoa), Spain. Like all religious orders in France, the Brothers furnished their contingent in defense of their country during the World War. Of the 121 religious mobilized, 22 were killed, 12 wounded, and 33 cited. The congregation has a total of 800 deceased members.

Sacred Heart, College of the, Manhattanville, New York City, was established by provisional charter on 1 March, 1917, and given the right to issue the usual academic degrees. Their charter was made absolute on 29 May, 1919. The college is under the direction of the Religious of the Sacred Heart who established the Academy of Manhattanville in 1847, which they still conduct in connection with the college. The college buildings include a well-equipped museum, gymnasium, laboratories and library. The college is governed by 11 trustees and a faculty of 18.

Sacred Heart, Mission Helpers of the (cf. C. E., VIII—55a).—The mother-house of this institute is in Baltimore, Md., and there are branch houses in Irvington, Md.; Trenton, N. J.; New York, N. Y., and Pittsburg, Pa. There are 92 Sisters, 13 novices, and 13 postulants.

Sacred Heart, Sons of the (Institute of Verona), an institute founded in 1867 at Verona by Mgr. Daniel Comboni as a society of secular priests for the African missions. In 1885 the society became a religious congregation, and its members were named Sons of the Sacred Heart. They were under the direction of the Jesuit Fathers until 1900, when a member of the new congregation was elected superior general. The congregation has been finally approved by the Holy See. At present this institute, besides small residences in Italy, has the mother-house at Verona for students of theology and philosophy, the novitiate at Venegono near Milan, and an apostolic school at Brescia. A novitiate for German speaking members is at Brixen (Tyrol) and a house at Gratz (Austria). The field for the mission work of the institute is the whole of the Anglo-Egyptian Sudan and the northern part of the Uganda Protectorate. At present there are two vicariates apostolic, the Vicariate Apostolic of Khartoum and the Vicariate Apostolic of Bahr-el-Ghazel and Uganda, with more than 20 residences of missionaries. Priests of this congregation are also at Cairo, Helouan, and Assuan in Egypt.

Sacred Heart of Jesus, Missionary Sisters of the (cf. C. E., XIII–305d).—This congregation, with mother-house at Rome, received the decree of praise from the Holy See, 17 July, 1921. The Sisters conduct homes for the aged and the sick, orphanages, industrial schools, academies, sewing classes; they visit hospitals and prisons and give religious instruction in their convents, which are open to women desirous of making retreats. The present superior general is Mother Antoinette Della Casa, who succeeded Mother Frances Xavier Cabrini (d. 22 Dec., 1917). The Sisters came to America in 1889, and have convents in the archdioceses of New York, New Orleans, Chicago, and Philadelphia, and the dioceses of Brooklyn, Denver, Los Angeles, Newark, Scranton, Seattle, and Nicaragua. Among new foundations are: the Sacred Heart School at Dobbs Ferry, N. Y., overlooking the Hudson; a home for young girls, with accommodations for private boarding pupils; an orphanage in Philadelphia; "Mother Cabrini Memorial," one of the best educational institutions in Denver; "Mother Cabrini Proventorium" at Burbank, Los Angeles, Cal.; Columbus Sanitarium, Seattle, Wash.; Columbus Hospital Extension, Chicago, Ill.; Columbus Hospital Extension, New York, formerly the St. Lawrence Hospital at West 163d Street. At the present time the Sisters have in the United States alone, 500 sisters, 8 orphanages, many parochial schools in various States, day nurseries, 5 hospitals with training schools for nurses, and a dispensary.

Sacred Heart of Jesus, Priests of the (Betharramites).—Betharram, situated in the Diocese of Bayonne, only twelve miles from Lourdes, is a very old pilgrimage, the history of the origin of which is partly legendary. Before the apparition of Our Lady in the famous grotto, Betharram was by far

the best known and most frequented of the miraculous shrines of the Pyrenees. Some regular priests were for centuries the chaplains of the church. This church and the monastery were closed and partly destroyed during the French Revolution. Fr. Garicoits, born in the Basque country, 15 April, 1797, was sent to Betharram as professor in the school which had been opened in the old monastery in 1812. The school was closed in 1832 and Fr. Garicoits remained at Betharram as chaplain. It was in this year that he associated himself with some priests and began to preach to the surrounding populations which, during these stormy times, had grown up in total ignorance of religion. The number of these priests soon increased and they became the first members of the new congregation. The religious teaching of youth was as urgent as the missions to the old, and a first college was opened near the shrine. Fr. Garicoits thus became the founder of a preaching and teaching congregation. Many colleges were built by them or passed into their hands, and some of the priests went to the Argentine, where there was a great Basque population. Fr. Garicoits died 14 May, 1863, renowned for his sanctity. Since his death his tomb has been venerated and many miracles induced the Bishop of Bayonne to investigate these facts and begin the process of canonization. The cause was introduced at Rome, 15 May, 1899, and the heroicity of his virtues was declared 28 Nov., 1916. The Congregation received the decree of praise, 30 July, 1875, and final approbation 5 Sept., 1877. The constitutions were approved provisionally 28 April, 1890, and definitively 6 Sept., 1901. The congregation has increased in members and extended the works of preaching and teaching. The persecution of late years has obliged them to close many of the colleges in France, but others have been opened in South America: in Buenos Aires, Rosario, La Plata, Montevideo, Asuncion. The missions of the Yun-nan have been lately transferred to the Priests of the Sacred Heart. They have in Spain a house of studies for the young members, another at Bethlehem (Palestine), where they were called in 1877 as chaplains to the Carmelite nuns, and another at Nazareth.

Sacred Heart of Jesus, PRIESTS OF THE (OF ST. QUENTIN), a congregation of priests founded in 1877 at St. Quentin (France) by Canon Leo Dehon, their first and present superior general. They received the decree of praise 25 February, 1885, and definitive approbation 4 July, 1906. There are now over 500 members, with 4 novitiates for various nationalities. The special object of the congregation is to offer to the Sacred Heart a worship of love and atonement, by lives of zeal and piety. The works of zeal are: the education of youth, preaching, missions, and the evangelization of native populations of Africa and America.

The congregation has 4 provinces (French Belgian, German, Dutch and Italian), and numbers about 18 large and 20 small establishments in the European countries. There are 304 priests, 155 seminarians, 124 lay brothers and 73 novices. At present the priests have seven missions: two in Africa, at Stanley Falls (Congo) and Adamaua (Kamerun); three in America, in the north and south of Brazil and in Canada; one in London; and one in Finland. New mission work will be taken up very soon in the Dutch colony of Celebes, Asia, and in the near future also in the United States. The Vicariate Apostolic of Stanley Falls was erected in 1908, having been established as a mission by the Priests of the Sacred Heart in 1897, and erected into a prefecture apostolic in 1904. The congregation has eleven mission posts within the vicariate: St. Gabriel Falls, two at Stanleyville, Ponthierville, Lokandu, Beni, Bafwalaka, Avakubi, Banalya, Basoko, Yanonge. The Prefecture Apostolic of Adamaua, erected 28 April, 1914, had been confided as a mission to the Priests of the Sacred Heart in 1912, was interrupted in 1915 and taken up again in 1920. There are 4 mission stations in the prefecture, with the usual works attached. More than 20 members of the congregation labor in the Diocese of Santa Caterina in the southern part of Brazil; 4 priests are in the dioceses of Olinda and Recife Maccio in northern Brazil; while 7 other priests conduct the diocesan seminary in Taubate (São Paulo). In Canada they have 7 priests in the Archdiocese of Edmonton with 5 mission stations established: Chauvin, Wainwright, Viking, Tofield, and Elm-Cark, the residence of the superior of the mission. The congregation has 5 priests with the care of four parishes in Sweden. For four years the priests labored among the native Catholics, Poles and Germans, scattered through schismatic Finland, until in 1911, under the intolerant government of the Czar, and for the usual pretexts they were obliged to leave Russian territory. They now have 4 priests in Helsingfors, Finland.

More than 500 students attend the five flourishing apostolic schools which each year give a certain number of subjects to the novitiate. The congregation has also four houses of philosophy and theology with an annual number of twenty priests. But many more are needed for the vast work of the missions. In the houses of studies at Rome, Bologna, Louvain, Luxemburg, and Breda are received young men who have concluded their studies at one of the apostolic schools or at other private and public schools, have finished their novitiate, and wish to continue their philosophical and theological studies. There they perfect themselves in the life to which they are called. Many of the European houses propagate the devotion to the Sacred Heart by preaching and by numerous publications.

Sacred Hearts of Jesus and Mary, CONGREGATION OF THE (cf. C. E., XIII—308c).—The founder of the Congregation, Fr. Mary Joseph Coudrin, died 27 March, 1837, and was succeeded as superior general by Mgr. Bonamie who was previously Archbishop of Tyre and Chalcedon. He was followed in 1853 by Fr. Euthyme Rouchouze, who was superior general until 1869, when Fr. Marcellin Bousquet undertook the government of the congregation. This was just before the outbreak of the Commune in Paris, during which Fr. Bousquet's four assistants were martyred. They were: Fr. Ladislas Radique, prior of the mother-house, b. at St. Patrice-du-desert, Orne, 8 May, 1823; Fr. Polycarp Tuffier, procurator of the mother-house, b. at Malzieu, Lozère, 14 March, 1807; Fr. Marcellin Rouchouze, secretary, b. at St. Julien-en-Jarrets, Lozère, 14 Dec., 1810; Fr. Frézal Tardieu, councillor, b. at Chasserades, Lozère, 18 Nov., 1814. All four were massacred by the communists, 26 May, 1871, after having been imprisoned since 12 April, 1871. Fr. Bousquet was ordered to dissolve his congregation throughout French territory, and immediately evacuate the mother-house. This he refused to do, and for twenty-six months he and six companions remained, in spite of many privations. On 19 June, 1905, he was dragged from his retreat and forced to seek refuge in Belgium. All the houses in France were confiscated, and the communities dispersed. Fr. Bousquet died in exile at Braine-le-Comte, Hainaut, Belgium, 10 Sept., 1911, and was succeeded, 14 Jan., 1912, by the present superior general, Fr. Flavian Prat. Another distinguished member of the congregation was Fr. Damien de Veuster, who went as a missionary to Hawaii in 1864, and in 1873 began his sixteen years of labor among the lepers of Molokai, dying a victim to the disease.

England erected a monument to him on Molokai, the place of his sacrifice, and Belgium erected a statue of him at Louvain.

Until 1909 the congregation admitted a novice to perpetual vows after eighteen months. Since then the novitiate lasts only one year, after which temporal vows are made for three years, and then perpetual vows are taken. The Belgian province formerly comprised all the houses of the order in Belgium, Holland, and Germany. On 15 August, 1920, a German province was formed and a Dutch province is to be erected in Holland. A novitiate for the French province was opened at Montgeron, 11 Sept., 1920, and the same province took over a school at Saturce, Spain, and a parish at Gibara, Cuba, in October, 1918. New foundations of the Belgian province are: a house at Ginneken (Holland), founded in 1916 as the national centre for the work of the Enthronement in Holland, and a novitiate and scholasticate for Dutch students opened at Valkenburg (Holland) in September, 1920. New foundations of the German province are: novitiate and scholasticate (philosphy) at Arnstein (1919); apostolic school (upper classes) at Niederlahustein (1920); apostolic school (lower divisions), at Waldernbach (1920); residence and general secretariate for the Enthronement in Germany, at Aachen (1916); boarding school at Herzogenrath; mission at Christiania, Norway (1920). A college and novitiate for the South American province was opened at Vina del Mar, Chile, and blessed 4 Nov., 1920. The apostolic school of Grave, Holland, which was destroyed by fire in 1920, will be reopened at Saint Oederode in North Brabant, Holland. The congregation has a total of 661 professed religious, of whom 6 are bishops, 387 priests, 144 students, 2 choir brothers, and 123 lay brothers. The present number of foundations is 34. There are 15 almonries or chaplainships with the Sisters of the Sacred Heart; 6 apostolic schools, with 345 students; 6 colleges, with 1908 students; and 1 boarding school with an attendance of 25.

Sahara, Vicariate Apostolic of. See Bamako; Waghadugu

Saint Agnes, Sisters of.—The Congregation of the Sisters of Saint Agnes of Rome, whose mother-house is at Fond du Lac, Wisconsin, was founded at Barton, Wisconsin, in 1846, by the pioneer missionary priest, Rev. Caspar Rehrl, who conceived the idea of founding a community of Sisters for the education of children. The location first selected, proving undesirable, the community was transferred, with ecclesiastical approval, to its present location at Fond du Lac, Wisconsin, the first home being a small frame dwelling. Here are now located the mother-house, the novitiate and postulate, the training schools for the young members of the community; St. Mary's Springs Academy, a boarding-school for young girls; St. Agnes Hospital, connected with which is a training school for nurses; the Henry Boyle Catholic Home for the Aged. The young community was guided through many hardships and difficulties by its superior general, Mother Mary Agnes Hazotte. Their spiritual guide and adviser was Francis Haas, O. M. Cap., one of the founders of the Capuchin Order in the United States. On 7 Dec., 1875, the Sacred Congregation of the Propaganda issued to the community a decree of praise and on 16 August, 1880, the institute and its constitutions were approved by Pope Leo XIII. The congregation is governed by a superioress general and a council of four members, elected every six years. There is no distinction of dress or rank among members of the community, each being employed according to her fitness and aptitude. The time of probation consists of a juniorate for young girls and a postulate of not over one year, after which, if accepted by the council, the candidate is clothed with the religious habit and begins her novitiate year. Vows are made for three years, at the expiration of which time, the religious is admitted to perpetual profession, according to the rules and constitutions of the Sisters of St. Agnes. From the small colony in 1870, the congregation has grown to a flourishing community of 611 professed members, 22 novices, 35 postulants, and has under its direction 42 schools, 1 academy, 2 hospitals, 1 training school for nurses, 2 orphanages, 1 home for the aged, and 1 house for emigrants. These establishments are distributed throughout the States of Wisconsin, Michigan, Illinois, Indiana, Ohio, Pennsylvania, New York and Kansas, in eleven archdioceses and dioceses.

Saint Albert, Diocese of. See Edmonton, Archdiocese of

Saint Alexander Orosci. See Miridite

Saint Andrews and Edinburgh, Archdiocese of (S. Andreæ et Edinburgensis; cf. C. E., XIII—330c), in Scotland. The present bishop is the Most Rev. James Augustine Smith, who has administered the diocese since 1900. According to the statistics of 1922 the archdiocese contains: 99 churches, chapels and stations, 59 missions, 22 convents, 92 secular priests including 5 retired, 14 regulars (5 Oblates, 9 Jesuits), 49 congregational day schools. The Catholic population in 1920 numbered, 77,804.

Saint Augustine, Diocese of (Sancti Augustine; cf. C. E., VI—118c), in Florida, suffragan of Baltimore. The area of the diocese is 46,959 square miles and the Catholic population is 51,014, including about 10,000 Italians, 20,000 to 25,000 Cubans and Spaniards, and about 2500 colored. On 15 December, 1910, Maurice P. Foley, rector of the cathedral, was consecrated bishop of the newly-erected Diocese of Tuguegarao, P. I. At the death of Bishop Kenny of St. Augustine on 23 October, 1913, the diocese was administered by Very Rev. John O'Brien, V. G., who died 8 July, 1917. On 30 June, 1914, Michael J. Curley was consecrated bishop to succeed the late Bishop Kenny. In 1915 the first Catholic hospital was opened by the Sisters of Charity. Bishop Curley was appointed Archbishop of Baltimore 26 July, 1921. During his seven years as bishop much progress was made in every feature of the Church, a number of churches and chapels were built and several new parochial schools erected, the total value of buildings under construction being over half a million. Florida become noted for its bigotry during the administration of Governor Catts (1916-20), who was elected on an anti-Catholic platform. The present Bishop of St. Augustine is Rt. Rev. Patrick Barry, appointed 22 February, 1922. In January, 1920, occurred the death of Rev. Stephen Langlade, a pioneer priest, who for over forty years labored among the Catholics in Moccasin Branch and Bakerville, building churches and doing most of the work himself. Over 700 Catholic young men were in active service during the World War and 21 died for their country. Rev. John F. Conoley and Rev. A. C. Baczyk served as chaplains. The laity were active in all war works.

Statistics for the diocese for 1922 give: 28 parishes; 75 churches; 45 missions; 150 stations, 1 abbey for men; 29 secular priests; 28 regular priests; 18 lay brothers (16 Benedictine and 2 Jesuit); 16 convents for women with 189 Sisters (Sisters of St. Joseph, Sisters of the Holy Names, and Benedictines); 1 Benedictine seminary with 10 seminarians; 2 colleges for men with 19 teachers and 195 students; 13 academies; an attendance of 4318 pupils in academies and

parochial schools; 1 orphan home for girls in Jacksonville, with 75 orphans; 1 hospital (St. Vincent's) in Jacksonville. The priests have missions which they attend regularly. The Priests' Eucharistic League is established among the clergy, and among the laity are organized the Knights of Columbus, Catholic Daughters of America, Holy Name Society, and Knights of St. John among the colored.

Saint Bonaventure, College of (cf. C. E., XIII—339a), at Quaracchi, near Florence, Italy, has long been famous as the center of literary activity in the Order of Friars Minor. Of late the staff of editors has been increased and now consists of 12 Fathers, 5 for the theological and 5 for the historical section, and two managers. The theological section has brought out a second volume of "Quæstiones Disputatæ," by Cardinal Matthew of Aquasparta (1914), and a new critical edition of "Libri IV Sententiarum" by Peter the Lombard, in two volumes (1916). Olivis "Quæstiones in II Sententiarum," edited by B. Jansen, S. J., is in print and will comprise three volumes of the "Bibliotheca Franciscana Scholastica." The first part of the long announced new edition of the "Summa Theologica" of Alexander of Hales is almost ready for print. The historical section has published two more volumes of "Analecta Franciscana": vol. V (second part of "Bartholomew of Pisa") in 1912 and vol. VI (Necrologia) in 1917; whilst vols. VII (Franciscan documents of Bologna) and VIII (Process of Canonization of St. Louis of Toulouse) will shortly appear. Volume XIX of the continuation of the "Annals Minorum" by Wadding was reprinted in 1914. The most important work of the historical section in recent years, however, is the publication of the "Archivum Franciscanum Historicum," an international quarterly review for original research in the field of Franciscan history. The contributions to this paper are published either in Latin or in English, French, German, Italian, or Spanish. Since 1908 fourteen large volumes have been published. Many minor publications have been made both by members of the college and outsiders. In 1920 the new Breviary was printed at Quaracchi on behalf of the Franciscan Order.

Saint Boniface, Archdiocese of (Sancti Bonifacii; cf. C. E., XIII—339), Manitoba, Canada, is governed by Mgr. Arthur Beliveau, who succeeded Mgr. Langevin, O. M. I., who died on 15 June, 1915. Mgr. Beliveau was born at Mt. Carmel, in the diocese of Three Rivers, on 2 March, 1870, studied at St. Boniface and later at Rome, where he graduated doctor of theology, was ordained on 24 September, 1883; appointed auxiliary and titular Bishop of Dumitiopolis on 24 March, 1913; consecrated at St. Boniface 25 July following; promoted at the Consistory of 9 December, 1915, receiving the pallium on 7 June, 1916. On 4 December, 1915, the erection of the new Archdiocese of Winnipeg necessitated changes in the limits of that of St. Boniface, which is now bounded on the east by 91 degrees long., on the south by the international boundary, on the west by the meridian dividing ranges 12 and 13 west of the principal meridian, by the line separating townships 9 and 10, and by the Red River and Lake Winnipeg, and on the north by the line dividing townships 44 and 45, protracted eastward to its intersection with the 91 degrees long. The Catholic population within the present area, excluding the Ruthenian Catholics, who have been under the jurisdiction of a bishop of their own Rite since 1912, is 35,000; French 21,525, English 2372; Poles 2079; Flemish 1699; Indians, 689; German, 257; Hungarian, 119; other nationalities, 321. There are 105 priests, 53 secular and 52 religious. The religious orders are: Oblates of Mary Immaculate, 24 priests; Jesuits, 7; Trappists, 10; Canons Regular of the Immaculate Conception, 2; Sons of Mary Immaculate, 3; Redemptorists, 4; Clerics of St. Viator, 2. There are 77 religious teaching or lay brothers, belonging to the orders just mentioned; and 16 American Marist Brothers and 10 Brothers of Our Lady of Mercy. The institutes of women are: Grey Nuns, 189; Sisters of the Holy Names of Jesus and Mary, 55; Sisters of Notre Dame des Missions, 13; Daughters of the Cross, 20; Sisters of Mercy, 9; Sisters of the Five Wounds of Our Savior, 42; Sisters of Providence, 9; Carmelite Sisters, 12; Adorers of the Precious Blood, 12; Sisters of St. Joseph, 7; Presentation Sisters, 8; Belgian Ursulines, 8; Sisters of the Holy Family, 20; Oblate Sisters of the Sacred Heart and Mary Immaculate, founded in 1904 by Mgr. Langevin, 53; total 456 Sisters. The institutions of the archdiocese are: 1 Jesuit College, 400 students; 1 minor seminary (founded 1909), 60 pupils; 1 Oblate juniorate, 50 students; 21 convents; 2 general hospitals, and 1 for contagious diseases; 2 orphan asylums, 1 home for the aged; 1 agricultural college, 3 Indian boarding schools. The State-supported Catholic schools or separate schools in the Catholic homogeneous parishes continue to be conducted along Catholic lines as far as possible. The same condition obtains in two large schools in the City of St. Boniface, the Marist Brothers Boys' school, and the Holy Name of Jesus and Mary girls' school. Being legally public schools inspected by the civil authorities, they are administered by trustees elected by the parents and are sustained by the ordinary school taxes and the money grant of the provisional Government. In the mixed centres this system cannot work, and in such places these are parochial schools, which involves double taxes. Among the persons deceased in recent years may be mentioned in addition to the late Archbishop Langevin, Mr. Louis Arthur Prud'homme, historian, and for thirty years judge of County Court; his son who has been recently consecrated Bishop of Prince Albert and Saskatoon, is the first bishop born in Western Canada.

Saint-Brieuc and Tréguier, Diocese of (Briocensis et Trecorensis; cf. C. E., XIII—340b), comprises the department of Côtes-du-Nord (Brittany), France, and is suffragan of Rennes. The present bishop is Mgr. Jules-Laurent-Benjamin Morelle, b. at Plessier-Rozainvillers, Diocese of Amiens, 16 May, 1849, ordained 1873, elected 13 July, 1906, to succeed Mgr. Fallières, deceased. On 9 August, 1919, Bishop Morelle was made a commander of the Order of Leopold II, by the King of the Belgians. About 600 priests were mobilized during the war, 50 priests and 39 seminarians died in the army, 5 were decorated with the Legion of Honor, 14 with the *médaille militaire*, 125 priests, 44 seminarians with the *croix de guerre*, and 15 with the *médaille des épidemies*. The Catholic population numbered (1919) 605,523. There are 48 deaneries, 404 parishes, 977 secular priests (1921) and 150 seminarians.

Saint Casimir, Lithuanian Sisters of, founded by Rev. Anthony Staniukynas, with the help of Bishop Shanahan of Harrisburg, Pennsylvania. The first three members were under the care of the Sisters of the Holy Cross in Ingenbohl, Switzerland when it was decided that they come to America and be trained for religious teachers. Mother M. Cyril, then Superior of the Sisters of the Immaculate Heart of Mary, at Mount Saint Mary's, Scranton, Pa., undertook their training and the Lithuanian postulants arrived at Mt. St. Mary's, 2 Nov., 1905. Rather than form a branch of a well organized community, they

were desirous of establishing a Lithuanian Sisterhood for the needs of the Lithuanian people. Permission for this was given by Pius X, 19 April, 1907. The first three postulants received the religious habit 30 August, 1907, at Mount Saint Mary's Seminary Chapel. They were Sister Maria (Casimira Kaupas), Sister M. Immaculata (Judith Dvaranauskas) and Sister M. Concepta (Antoinette Unguraitis). Their habit was designed by Casimira Kaupas (later Mother Maria). On 7 Oct., 1907, the first house of the Sisters of St. Casimir was opened at Mount Carmel in the Diocese of Harrisburg, Pa. In 1909 Bishop Quigley of Chicago took the small congregation into his archdiocese, and the mother-house was transferred from Harrisburg to Chicago in 1911. Rev. A. Staniukynas took charge of the community until his death, 15 December, 1918, when Rev. Francis Bucys became their chaplain and spiritual director. On 5 Oct., 1920, four Sisters of St. Casimir opened a novitiate in Pazaislis, Lithuania. The special work of the congregation is teaching and taking care of orphans. At present the Sisters conduct Saint Casimir Academy at the mother-house, and Lithuanian parochial schools in the archdioceses of Chicago, Philadelphia, and Baltimore, and the dioceses of Harrisburg and Scranton. There are 170 members in the community.

Saint Charles Borromeo, MISSIONARIES OF (cf. C. E., X—368a). In the general chapter of August, 1919, held in Rome, Most Rev. Pacifico Chenuil, formerly superior provincial of the western province of the United States, was elected superior general. The western and eastern provinces of the United States were united into one province, with headquarters at Buffalo, N. Y. Since 1911, five new missions have been established in the United States and in some the church has already been erected; 4 new kindergartens and 6 new parochial schools have been built. The present number of foundations in the United States is: 26 parishes, 5 chapels, 12 parochial schools, 8 kindergartens, 2 St. Raphael societies. These are under the care of 62 priests and 2 lay brothers.

Saint Clara College, in Sinsinawa, Wisconsin, was founded as St. Clara Academy in 1852 by the very Rev. Samuel Charles Mazzuchelli, O.P. The institution was entrusted to the Sisters of St. Dominic for the higher education of Catholic women and in 1901 it was empowered by the State to confer degrees. In connection with the college is a high school known as St. Clara Academy. St. Clara College has had a steady growth since its foundation and now (1920–21) has a student enrollment of 336; college 149; training school 20; Sister students 70; academy 97. The St. Thomas Aquinas Library contains some 10,000 volumes and the college faculty numbers 31. Plans are made to transfer the college department in the fall of 1922 from Sinsinawa to River Forest, Illinois a suburb of Chicago, and the institution will then be known as Rosary College.

Saint-Claude, DIOCESE OF (SANCTI CLAUDII; cf. C. E., XIII—341b), in France, suffragan of Lyons. The present bishop is the Rt. Rev. François-Alexandre Maillet, b. at Bourges, 12 Jan., 1854, elected 24 March, 1898. took possession of the see, 18 June, consecrated 29 June, following, made assistant to the pontifical throne, 16 April, 1921. In 1920 there were in the diocese 252,713 Catholics, 34 parishes, 356 succursal parishes, 23 vicarages formerly supported by the state.

Saint Cloud, DIOCESE OF (SANCTI CLODOALDI; cf. C. E., XIII—342d), suffragan of St. Paul, Minnesota. On account of his age and failing strength the venerable and saintly Bishop Trobec on 15 April, 1914, transmitted his resignation to Rome, and was named titular Bishop of Lycopolis. His successor was Rt. Rev. Joseph F. Busch, second Bishop of Lead, South Dakota. During the tenure of that see Bishop Busch had upheld the observance of Sunday as a day of rest despite much adverse criticism and the greed of a powerful corporation. The decree of his translation to the See of St. Cloud was dated 19 January, 1915, and on 18 March of the same year he took solemn possession, being installed by the late Archbishop John Ireland. From the beginning he directed his attention to systematizing the business of the diocese, and took up the thorough organization of his people to carry on charitable and welfare work as the needs of the times demanded. To knit his people more closely together he began in June, 1916, the holding of an annual Diocesan Convention. The delegates composing this convention were the pastors, trustees of the various parishes, and representatives of the different parish societies. Parish Committees organized on the same principle were ordered to be formed in every parish with a view of taking care of all situations that might arise, and of cooperating with the central Executive Committee in all diocesan problems. In all this he was years ahead of the rest of the country and his position and action have since been splendidly vindicated by the program of action adopted and urged by the united hierarchy of the country. Hence, when the National Councils of Catholic Men and Women were called into being by the National Catholic Welfare Council, the Diocese of St. Cloud proved a well prepared field for immediate action. Under his direction the Holy Name Society was established in every parish and mission.

Under the administration of Bishop Busch the diocese has been registering a steady growth. The Catholic population is now nearly 65,000 and the number of parishes and missions has increased to 135. There are 105 secular priests and 56 regular priests, 2 monasteries for men and 3 convents for women numbering 28 lay brothers and 350 Sisters. To the jurisdiction of the Benedictine Abbey of St. John the Baptist belong 113 Fathers and 25 Brothers. Under the authority of St. Joseph's Convent of the diocesan Benedictine Sisters stand 800 Sisters. The diocesan Franciscan Sisters number 49. The educational system, always good, has been much improved. It counts at present 1 university and college for men with 465 students, 1 college for women, 2 academies for girls with an attendance of 270, 1 normal school with about 60 pupils, 1 seminary with 46 students, 4 high schools and 37 elementary schools in which 258 nuns teach 6669 children. Other institutions in the diocese are as follows: 4 hospitals, 1 orphan asylum, 1 infants' home, 3 homes for the aged. Three State institutions admit the ministrations of the priest. The Clerical Benefit Association largely assumes the care of infirm and aged priests. For the laity there are the Central Verein, the Knights of Columbus, the Catholic Order of Foresters, the A. O. H., the L. C. B. A., the Holy Name Society, the Holy Childhood, the Woman's Missionary Association, the different Women's Guilds for social welfare and charitable work, and notably the National Councils of Catholic Men and Women.

During a period of little more than a year, death has claimed six personages who contributed in a notable degree to the upbuilding of the works of the diocese. The first of these was the Rev. Dr. Leo Gans, who died 26 November, 1920. Born in St. Cloud, he received his elementary education in the cathedral school. His college course was made

under the Capuchins of Mt. Calvary, Wisconsin, and his seminary training was completed at the American College in Rome, where he received the degree of J. C. D. Upon his return to his native country he taught for several years at the Seminary of St. Paul and was then recalled to his diocese as pastor of the Pro-Cathedral of the Holy Angels in St. Cloud. His chief pastoral care was the work of the schools. He built and brought to the highest point of efficiency the Cathedral High School, which has been affiliated with the State University.

To Rev. Cornelius Wittmann, O. S. B., the diocese owes the establishment of its first elementary school; in fact he is the founder of the first school of any kind that existed within the territory now comprised in the St. Cloud jurisdiction. In his honor a commemorative bronze tablet has been erected in the new St. Cloud High School of Mechanics and Arts. Born in Bavaria on 11 October, 1828, he came to St. Vincent's Abbey in Pennsylvania at the age of twenty-four. Two years later he came to Minnesota at the request of Bishop Cretin of St. Paul, by whom he was ordained priest. In 1850 he established the first school in Stearns County and in October of the same year he erected a building, in what is now the city of St. Cloud, that was to serve the twofold purpose of church and school. In 1857 he became one of the incorporators and the first professors of St. John's Seminary, which has since developed into St. John's University at Collegeville. He was actively engaged in parochial and educational work until failing eyesight compelled him to return in 1904 from Washington, whither he had gone as a volunteer to help establish the new Benedictine Abbey at Lacey. He continued to reside at St. John's Abbey, Collegeville, until his death on 22 September, 1921.

The cause of charity suffered a great loss when Mother Mary Rose, O. S. F., died at the hospital in Breckenridge, in 1921. She was born in Canada in the little village of Assumption, near Montreal, 8 April, 1857. Her parents were French Canadians and her name in the world was Rose de Lima Ethier. She was eighteen years old when she entered a convent of Franciscans. At the end of her time of religious probation she labored for several years in the negro missions of Georgia, and then, with a little band of courageous Franciscan Nuns, came to the Diocese of St. Cloud, where they founded the diocesan Franciscan Congregation. For many years Mother Rose directed the destinies of the little community, whose mother-house and novitiate she established at Little Falls, Minn. The Sisters are now in charge of 5 hospitals, 2 homes for the aged, an orphan asylum, and an infants' home.

On 27 November, 1921, occurred the death of Right Rev. Peter Engel, O. S. B., fourth Abbot of the Abbey of St. John the Baptist, at Collegeville, Minn. Born 3 February, 1856, at St. Nicholas, Wisconsin, he received his early education in the parochial schools of that locality. Taking up his collegiate course in St. John's University as an aspirant for the order, he made his religious profession 19 July, 1875, and was ordained priest, 15 December, 1878. After the demise of Abbot Bernard Locnikar, he was elected abbot 28 November, 1894, and solemnly blessed 11 July, 1895. Under his able and paternal administration the work and influence of his monastery were very widely extended, and from St. John's sprang the monastery of Lacey, Washington, and the Abbey Nullius of St. Peter, Saskatchewan, Canada. Himself a ripe scholar, he bent every effort to raise the standard of studies at St. John's University, and in this he succeeded wonderfully. Many of his young Fathers were sent to the different universities at home and abroad, and returned amply equipped to take up the many different departments newly created to extend the usefulness of the educational establishment under his direction, so that from a small college St. John's has taken on the dimensions of a university. So widely known and fully appreciated did his personality become among the other Benedictines in the United States that for twelve years Abbot Engel was the President of the American Cassinese Congregation.

The death of Bishop Trobe occurred 15 December, 1921. The venerable prelate was born in Billiggratz, Carinthia, 16 July, 1838. He received his elementary education in the schools of his home village, and his college course in the gymnasium at Laibach. Upon the completion of his collegiate studies he entered the Seminary of Laibach. While there he met the saintly Bishop Baraga of Northern Michigan, to whose eloquent appeal for workers in the American mission field he gave eager and generous response. He arrived in New York 4 April, 1864, whence he proceeded to St. Vincent's Seminary at Beatty, Pa. Having completed his studies, he came to St. Paul, where Bishop Thomas L. Grace ordained him to the priesthood 8 September, 1865. The first pastoral charge assigned to him was at Belle Prairie, Minn., the earliest parish within the limits of the present Diocese of St. Cloud. In 1866 he was sent to Wabasha, to which a large number of missions were attached. Many parishes in Southern Minnesota owe their existence to his untiring zeal. In 1887 he was called to St. Paul, where he founded and developed St. Agnes' parish. After the death of Bishop Marty he was consecrated third Bishop of St. Cloud by the Most Rev. John Ireland, 26 September, 1897. During seventeen years he administered the affairs of the diocese with the same holy zeal and quiet ability that he had so constantly shown in his pastoral work.

Monsignor Bernard Richter of Melrose died 18 December, 1921. Born in Westphalia in 1853, his first clerical studies were made at the seminary of Münster, in his native province. These studies were completed at St. Francis Seminary, Milwaukee, whither he came in 1874. He was ordained in 1877. His first field of priestly labor was at White Lake, South Dakota. He was then made pastor of the cathedral of St. Cloud by the first bishop, Zardetti, upon whose resignation Fr. Richter was appointed to Melrose. There he spent twenty-seven years of his pastoral activities. He was appointed a Domestic Prelate of His Holiness in 1912.

In common with their brethren throughout the United States, the Catholics of the Diocese of St. Cloud bore their fair proportion of the burden imposed by the country's participation in the World War. Six of the priests saw service with the army. Four were overseas and the other two were employed in camps in the United States. The graduate nurses of all the hospitals were prompt in offering their services to the Government; one hospital having the distinction of one hundred per cent. of its graduates accepted for war work at home and abroad. Catholic young men enlisted in both branches of the service, and priests and people in their respective localities were active in every kind of war and welfare work. In this they followed the example of their bishop, who has the proud distinction of having been publicly eulogized in the United States Senate Chamber by the senior Senator from Minnesota, the Honorable Knute Nelson.

Saint-Denis (or RÉUNION), DIOCESE OF (SANCTI DIONYSII; cf. C. E., XIII—344b), includes the island of Réunion in the Indian Ocean, 350 miles east of Madagascar. The diocese was formerly a

suffragan of Bordeaux, but is now directly dependent on the Holy See. The present bishop is Mgr. Georges-Marie de la Bonniére de Beaumont, C. S. Sp., b. at Idron, diocese of Bayonne, 12 December, 1872, studied at the French Seminary in Rome, ordained there 1897, volunteer chaplain, 65th Division, Infantry, 1914, then chaplain-in-chief, 16th Army Corps until August, 1917, elected titular Bishop of Paphos and coadjutor of Saint Denis 22 March, 1917, consecrated at Pau 14 October, and sailed for Réunion. He succeeded Mgr. Fabre, 26 December, 1919. Mgr. de Beaumont was cited in the orders of the Army in 1916 for "courage and abnegation under intense fire" and was awarded the *croix de guerre avec étoile d'argent*. His predecessor, Mgr. Jacques-Paul Antonin Fabre, was born in Nîmes (Gard) 16 October, 1837, ordained 1863, chaplain in the war of 1870, named Bishop of St. Denis 1892, arrived there June, 1893, left for France May, 1915, and died 26 December, 1919, at Pessac (Gironde). Mgr. Fabre was a Doctor in Letters, and published many books and numerous articles. Influenza caused great trouble at Saint Denis in 1919, as many as 250 persons dying in one day in the episcopal city of 20,000 inhabitants. All the priests called to the front during the war returned to the diocese decorated with the *croix de guerre*. A very large proportion of young men of the island were killed, a great number decorated for bravery. The bishop is occupied in creating a native clergy and he has established a presbyterial school at Cilaos. The diocese contains 49 parishes, 66 churches, 2 convents of men and 39 of women, 35 secular and 14 regular priests, 14 lay Brothers, 190 Sisters, 1 seminary, 15 seminarians, 1 high school with 14 professors and 180 girls, 41 elementary schools, 134 instructors and 3788 pupils, 2 refuges, 11 asylums, 3 hospitals, 7 organizations among the laity. Two papers are published. The government aids four of the institutions. The Catholic population numbers 171,979, all French.

Saint-Dié, Diocese of (Sancti Deodati; cf. C. E., XIII—344d), comprises the department of the Vosges, France, and is suffragan of Besançon. The episcopal city was occupied August-September, 1914, by German troops and part of the diocese was laid waste and occupied (1914–18), by the invaders. The present bishop is Mgr. Alphonse Gabriel Foucault, b. at Senoches (Eure-et-Loire), 24 March, 1843, named Bishop of Saint-Dié 3 January, 1893, consecrated at Chartres, 20 March, and made solemn entry into Saint-Dié, 6 April. Mgr. Foucault was made a chevalier of the Legion of Honor 27 July, 1919, was presented with the silver medal of *souvenir français*, celebrated his sacerdotal (fifty years) and episcopal jubilee, upon which occasion he received the personal privilege of the pallium.

During the war 240 of the 525 priests of the diocese were mobilized, 44 of the 48 seminarians in the upper seminary in 1914 and 17 of the 25 there from 1915 to 1918. Of this number 10 priests were killed on the battlefield, 5 died in the army, 3 were shot by the enemy, 1 was killed by bombardment, 8 seminarians were killed and 2 died; 11 were severely wounded; 28 were decorated (7 with the Legion of Honor, 8 with the *médaille militaire*, 1 with the Order of St. George (English), 1 with the Order of St. George (Russian), 1 with the Cross of Rumania, 1 with the *croix de guerre* belge, 6 with the *médaille des epidemies*, 2 with the *Médaille argent du souvenir français*, more than 50 with the *croix de guerre*. There were 129 citations. Thirty-four priests were taken as hostages. There are two minor basilicas in the diocese, that of St. Peter Fourier at Mattaincourt and that of St. Joan of Arc at Domrémy. St. Joan of Arc,whose birthplace was Domrémy, was canonized 13 May, 1920, in St. Peter's at Rome. The diocese comprises 388 parishes, 465 churches, 1 monastery and 5 convents of women, 481 secular priests, 2 seminaries, 152 seminarians, 1 free college for boys and 7 for girls, 10 free elementary schools for boys and 30 for girls, 1 mission institute with 4 secular priests, 3 orphanages, 8 hospitals. Priests are admitted to minister in a prison, a lyceum and 4 colleges. Two journals are printed, besides numerous parish bulletins and "*va semaine religeuse*." The Catholic population numbers about 400,000 of the 429,800 inhabitants.

Saint Elizabeth, College of, at Convent Station, New Jersey, in 1921 had a faculty of 34, classified as follows: diocesan clergy, 1; religious, 26; lay, 7. The registration of students was 170, of whom 22 were graduated. Sister Mary Pauline Kelligherk, LL.D., is president of the college.

Saint-Flour, Diocese of (Sancti Flori, cf. C. E., XIII—347d), comprises the department of Cantal, France and is suffragan of Bourges. The present bishop is Mgr. Paul-Augustin Lecœur, b. at Rouen, 13 March, 1848, served in the ambulance corps in 1870, ordained 1872, elected Bishop of Saint-Flour 13 July, 1906, consecrated at Rouen 3 August, enthroned 24 August. The diocese contains many shrines to which thousands of Catholics make pilgrimages each year. In 1920 the coronation of Our Lady of Quezec took place in the presence of 8 bishops, 150 priests and 15,000 faithful. About 40,000 pilgrims visit this shrine each year. In 1921 the Church of Notre Dame des Miracles in Mauriac was erected into a minor basilica. In the diocese there are 314 parishes; 8 monasteries of women (2 Carmelites, 2 Visitation, 1 Infant Jesus, 1 Notre Dame, 1 St. Joseph, 1 Holy Family), and 48 convents with a total of 600 Sisters; 486 secular priests, 50 Brothers, 1 upper seminary with 45 seminarians, 1 lower with 60; 2 colleges for boys with 550 students and 4 for girls with 600, 1 normal school, 70 elementary schools, 6 asylums, 23 hospitals, 1 refuge, 2 crèches, association of Catholic youth, 3 papers published in Saint-Flour, 4 in Aurillac and 1 in Mauriac. The population of the diocese is 223,000, nearly all Catholic.

Saint Francis Xavier, Brothers of. See Xaverian Brothers.

Saint Gabriel, Brothers of (cf. C. E., VI—330c). —This institute has continued to spread in spite of persecution and war, and the resultant lack of recruits. The houses of religious training after this enforced retarding of progress are now beginning to prosper. During the World War (1914–18) 200 members of the institute gave proof of their patriotism on many battlefields, and 25 of them sacrificed their lives for their country. The government awarded well-merited decorations to many and officially acknowledged that all the religious had nobly fulfilled their duty. During this trying period, as well as during the difficulties of the persecution of 1903, the institute was wisely governed by the present superior general, Rev. Brother Martial, b. at Tauves, Puy de Dôme, 11 June, 1850, entered the congregation, 6 Oct., 1864, was successively professor in the boarding-school at the mother-house, master of novices, assistant general, elected superior at the chapter of 1898, and since re-elected. His generous activity has encouraged the spirit of holiness, learning, and zeal among the Brothers, spread the work of the institute throughout many pagan countries, and saved it from destruction during the persecutions of 1903. On 19 February, 1910, the constitutions of the order were temporarily approved by the Holy See. Having

been revised to conform to the *normae*, no notable change in the constitutions was necessary in accordance with the new Code of Canon Law. The institute is governed by a superior general elected for twelve years and eligible for re-election indefinitely. He has four assistants, a secretary general, and a general economist. The institute is divided into provinces, each governed by a provincial assisted by a council of four members. Since 1914 many members have died, due especially to the war. Among the notable deceased are: Brother Fortune, assistant general, d 18 May, 1914, at the age of seventy-five years, having passed twenty-five years in the administration of the congregation; Brother Pothin, procurator general, died suddenly, 24 April, 1921.

At present (1921) there are 1100 members of the congregation and 117 foundations. Besides 20,000 children educated in their schools, the Brothers instruct 498 orphans, 495 deaf mutes, and 119 blind. The institute has 13 mission posts with 58 missionary Brothers, 6 institutions for deaf mutes, 3 institutions for the blind, 6 novitiates, and 5 juvenates. The following foundations have been made since 1909: Canet de Mar, Spain, novitiate (1909); Saluzzo, Italy, novitiate (1909); Bangalore, India (1909); Convitto Silvio Pellico, Saluzzo, Italy (1910); Chantabon, Siam (1910); Tetraultville, Canada (1910); Nuritter, Holland, novitiate (1911); St. Bruno, Canada (1911; Rotheun, Liège (1912); Rome, Italy (1912); Liedekerke, Brabant, Belgium (1913); Tindivanam, India, school (1913); Caracas, Venezuela, (1914); Tindivanam, India, normal school (1919); Ste. Anne des Plaines, Montreal, Canada (1919); Samsen, Bangkok, Siam (1920); Petriou, Siam (1920); St. Romuald, Quebec, Canada (1920); Ste. Madeleine, Outremont, Montreal (1920); Barcelona, Spain (1920); and a number of foundations in France.

Saint Gall, DIOCESE OF (SANGALLENSIS; cf. C. E., XIII—349b), includes the canton of St. Gall and two half-cantons of Appenzell in Switzerland. The diocese is directly dependent on the Holy See. The present bishop is Mgr. Robert Burkler, born at Rorschach 5 March, 1863, ordained 1888, proposed by the chapter 29 October and elected 16 December, 1913, consecrated at St. Gall 1 February, 1914, to succeed Mgr. Ruegg, deceased. St. Gall has (1919) a Catholic population of 204,000 from a total of 375,000 inhabitants, 120 parishes, 8 missions, 4 monasteries of Capuchins, 2 of women, 13 convents of women, 261 secular and 30 regular priests, 55 Brothers, 700 Sisters, 1 seminary, 10 seminarians, 1 college for boys and 210 churches or chapels.

Saint George's, DIOCESE OF (SANCTI GEORGII; cf. C. E., XIII—351a), Newfoundland, extends along the sea coast from Fortune Bay on the southwest to Flowers Cove on the extreme northwest of the island. The people for the most part depend for livelihood on the fisheries and as a consequence the parishes, which now number 12, are all on the seaboard. Rt. Rev. M. F. Power, late bishop, died in Sydney, N. S., 6 March, 1920, at the age of forty-three years, after nine years in the episcopate. He was succeeded by Rt. Rev. Henri Thomas Renouf, formerly parish priest of St. Patrick's in the city of St. Johns, who was consecrated 8 December, 1920, and took possession of his see 15 January, 1921. During the episcopate of Bishop Power many developments took place. A new wing was added to the Convent of Mercy at St. George's and in this way a large number of young girls of the diocese are enabled to secure a first class education, and an ample number of competent teachers are provided for the different parish schools. The Sisters of Mercy were introduced into the growing town of Bay of Islands and conduct a day school there. Four new parishes were established, among them, the new parish of Bay d'Espoir, including the Mic-mac Indian settlement at Conne River. With very few exceptions the population is native-born of French, Scotch, Irish and English ancestry. All speak the English language, though French and Gaelic may still be heard in the homes. The growth of the population is altogether due to natural increase. According to latest statistics the Catholic population numbers 13,000; there are 14 priests engaged in the work of the mission. The diocese has 40 churches, about 30 stations, and 80 schools with an average attendance of 2000 pupils. The government gives an annual *per capita* grant to the Catholic school boards, of which the local priest is chairman. There are two convents of the Sisters of Mercy and one of the Presentation Order, with a total of 15 Sisters. Three seminarians are at present preparing abroad for work in the diocese. Among the laity the Holy Name Society and the League of the Sacred Heart are in a flourishing condition.

Saint Hyacinthe, DIOCESE OF (SANCTI HYACINTHI; cf. C. E., XIII—351c), in the Province of Quebec, suffragan of Montreal. The present bishop is Rt. Rev. Alexis-Xyste Bernard, b. 1847, ordained 1871, elected 1905, consecrated 1906. A normal school was founded at St. Hyacinthe, in 1912. The diocese has: 76 parishes, 77 churches, 1 mission, 1 monastery for men, 1 monastery for women, 220 secular priests, 19 regular priests, 277 Brothers, 1347 Sisters, 1 seminary with 477 seminarians, 4 colleges for boys with 42 teachers and 700 students, 26 colleges for girls with 429 teachers and 5481 students, 44 academies and schools under religious orders with 266 teachers and 7050 pupils (2700 boys, 4350 girls), 1 normal school with 26 professors and 211 students, 1 house of retreat, 10 asylums and hospitals, and 1 refuge. Organizations among the clergy are: La Caisse Ecclésiastique, L'Union Apostolique, Les Prêtres Adorateurs; and among the laity: Syndicats Ouvriers Nationals Catholiques, Association Catholique de la Jeunesse, Association Catholique des Voyogeurs, and Association des Zouaves. There are 120,852 Catholics and 11,721 Protestants in the diocese.

Saint-Jean-de-Maurienne, DIOCESE OF (MAURIANNENSIS; cf. C. E., XIII—353d), includes part of the department of Savoy, France, and is suffragan of Chambéry. The present bishop is Mgr. Adrien Alexis Fodéré, born at Bessans, in the diocese, student at the French Seminary in Rome, ordained there in 1866, consecrated at St. Peter's by Pius X 25 February, 1906, to succeed Mgr. Rosset, deceased. The bishop of the see has the title of Prince of Aiguebelle. During the war 55 priests and 23 seminarians were mobilized, 8 died in the war, 1 was decorated with the *médaille militaire* and 17 with the *croix de guerre*. The diocese has 87 parishes and 69,000 Catholics.

Saint Joan of Arc, SISTERS OF, a community founded in 1914 at Worcester, Mass., U. S., by Fr. Clement Staub. After three years of organization the motherhouse was transferred to Quebec, 29 September, 1917, and definitely fixed at Bergerville, near Quebec, 6 September, 1918. The institute received diocesan approbation from Cardinal Begin, 2 March, 1917, and was canonically erected as a religious congregation by Benedict XV, 31 May, 1920. The object of the community is the spiritual and temporal service of priests, through love of the Sacred Heart, in a spirit of expiation, under the patronage of St. Joan of Arc, model of sacrifice. The Sisters render spiritual service in offering up for the priesthood their interior

life. They give temporal service in taking care of presbyteries, apostolic schools, ecclesiastical colleges and seminaries, and homes for aged and retired priests. They have charge of the presbyteries of the Church of St. Roch and the Basilica of Quebec, and the Apostolic School of Notre Dame at Quebec. In Worcester, Mass., they have a postulate, and the care of three presbyteries in Nashua, N. H. In all, they have 5 houses in Canada and 6 in the United States, and number 35 religious, of whom 17 are professed.

Saint John, Diocese of (Sancti Joannis; cf. C. E., XIII—355a), in the Province of New Brunswick. Canada. The present administrator is the Rt. Rev. Edward Alfred Le Blanc, b. at St. Bernard, Halifax, 15 Oct., 1870, ordained 23 Dec., 1893, elected 2 Aug., 1912, published 2 Dec., consecrated 10 Dec., following. He succeeded the Rt. Rev. Timothy Casey, who was transferred to the Archdiocese of Vancouver, 31 July, 1912. According to the statistics of 1922 the diocese contains: 45 churches with resident priests, 51 missions with churches, 57 secular priests, 23 regulars, 20 seminarians who are being educated in seminaries of other dioceses. Educational and charitable institutions are: 1 college conducted by the Fathers of the Holy Cross, 4 academies, 3 orphan asylums, 1 asylum for old people, 1 hospital. The Catholic population numbers 65,000.

Saint John's, Archdiocese of (Sancti Joannis Terræ Novæ; cf. C. E., XIII—356b), in Newfoundland. Most Rev. M. F. Howley, first archbishop, died 16 October, 1914. He was succeeded by Most Rev. Edward Patrick Roche, who was born in Placentia, Newfoundland, in 1874, received his early education at St. Bonaventure's College, St. John's, and his ecclesiastical training at All Hallow's College, Dublin, Ireland. Ordained priest in 1897, after some years of parochial work, he occupied successively the posts of chancellor, administrator of the cathedral parish, and vicar general, and on the death of Archbishop Howley became administrator apostolic of the archdiocese. In 1915 he succeeded to the episcopacy, being consecrated 29 June, and receiving the pallium on 12 December of that year. Already during the present episcopate a considerable addition has been made to St. Bride's College for young ladies, the Convent of the Presentation Sisters has been enlarged by a new building, and the Presentation Schools of St. Patrick's, St. John's, have been replaced by new and modern ones. A Memorial School, the Academy of Our Lady of Mercy for the higher education of Catholic girls, honoring those Knights of Columbus who gave their lives during the Great War, is equipped with all the latest educational requirements. Besides giving his attention to the completion and embellishing of St. Patrick's Church, St. John's, the present archbishop has undertaken also the important work of the restoration of the cathedral. The communities of the Sisters of Mercy, as also those of the Presentation Nuns, formerly independent houses, have been amalgamated into provinces with a superior-general for each order. A new Catholic hospital, St. Clare's, has been opened under the management of the Sisters of Mercy. Two new convents have been established, many new schools built, the orphanages have been improved and enlarged, whilst the archdiocese has benefitted much spiritually by the erection of fourteen new churches and several new parishes. The episcopal palace of St. John's, the residence of the archbishop, was destroyed by fire in February, 1921. A new building has been erected to replace the venerable edifice built in the year 1854.

The Catholic population of the archdiocese is 50,000, all English-speaking. There are: 28 parishes, 27 churches, 35 missions, 1 monastery for men with 25 Christian Brothers, 9 convents of Presentation Nuns with 121 Sisters, 8 convents of Sisters of Mercy with 88 Sisters, 25 seminarians, 1 college for men (St. Bonaventure's) with 12 teachers and 460 students, 1 college for women (St. Bride's) with 14 teachers and 141 students, 39 high schools, 1 Academy of Our Lady of Mercy with 23 teachers and 450 girls, 2 training schools forming departments of St. Bonaventure's (16 students) and St. Bride's colleges (35 students), 146 elementary schools with 420 teachers and 11,065 pupils, 1 industrial school with 152 pupils under the instruction of 6 Brothers assisted by lay teachers, 1 hospital (St. Clare's) under the Sisters of Mercy, Belvedere Orphanage with 153 girls under the care of the Sisters of Mercy, Mount Cashel Orphanage with 152 boys under the care of the Christian Brothers. All institutions are assisted by government grants. The general hospital, poor asylum, lunatic asylum, and sanitorium admit the ministry of priests. Organizations among the laity are the Benevolent Irish Society, Total Abstinence Society, Star of the Sea Association, Holy Name Society, Knights of Columbus, and other pious sodalities.

Saint John's University, of Toledo, Ohio, was opened in September, 1898, and incorporated as "St. John's College" on 22 May, 1900. On 29 August, 1903, the charter was amended and the institution became "St. John's University." In September, 1908, the Law Department was opened and the university now consists of the High School Department, College of Arts and Sciences, including a pre-medical department, and the Law School, which is a night school. The university is conducted by the Jesuit Fathers and their usual course of training is followed. During the summer a course of studies is given for members of other religious orders wishing to attend, and during the winter an extension course of studies is given in the evenings. A library of 5500 volumes is at the disposal of the students, and a Law Library of 1000 volumes. A bi-weekly paper, "The Gleaner," is published by the students. In 1921 the High School Department registered 250 students under a faculty of 16; the College of Arts and Sciences, 39 students, faculty 15; Law School, 44 students, faculty 24. Rev. Francis X. Busch, S.J., is president of the university.

Saint Joseph, Diocese of (Sancti Josephi; cf. C. E., XIII—356d), in Missouri. The City of St. Joseph has at present: 8 parishes with 13 resident pastors, each parish having a parochial school, attended by over 2000 pupils; a Catholic high school for boys conducted by the Brothers of the Christian Schools; a Catholic high school for girls, conducted by the Religious of the Sacred Heart; and an academy and junior college for young ladies, conducted by the Religious of the Sacred Heart; one hospital conducted by the Daughters of Charity of St. Vincent de Paul. The City of St. Joseph has a Catholic population of about 15,000. Outside of the city may be mentioned the Benedictine Abbey of Conception, established in 1874. The Benedictine Fathers conduct a seminary for their own students, and a classical college. For the present several parishes and missions in the diocese are attended by the Benedictines from Conception Abbey. The mother-house and academy of the Benedictine Sisters of Perpetual Adoration is at Clyde; and at Maryville is the mother-house of the Franciscan Sisters, who conduct hospitals at Maryville, Hannibal, and Moberly. An academy at Chillicothe is conducted by the Sisters of St. Joseph, and one at Moberly is conducted by the Sisters of Loretto.

By a decree of the Sacred Congregation of the Consistory, dated Rome, 16 June, 1911, the territory contained in the counties of Adair, Clark, Knox, Lewis,

Macon, Marion, Monroe, Ralls, Randolph, Shelby, Schuyler, Scotland, and that part of Chariton County east of the Chariton River was detached from the Archdiocese of St. Louis and attached to the Diocese of St. Joseph. By reason of this extension the Diocese of St. Joseph now comprises the whole northern part of the State of Missouri extending from the Missouri to the Mississippi River and is bounded on the south by the counties of Howard, Boone, Audrain, and Pike. The diocese has 32 parochial schools with an attendance of 1985 boys and 1980 girls, or a total of 3905. The Catholic population is about 42,000. On account of the advanced age and continued infirmity of Bishop M. F. Burke, by virtue of a decree of the Sacred Congregation of the Consistory, dated 18 April, 1921, Rt. Rev. James P. Brady was named apostolic administrator of the Diocese of St. Joseph, with all the rights and privileges annexed by law to that office. The Rt. Rev. James P. Brady took official possession of the administration according to the terms of the decree 25 April, 1921.

Saint Joseph, MISSIONARIES OF, OF MEXICO (JOSEPHITES).—This congregation was founded in the City of Mexico in 1872, during the time of President Juarez, when anti-religious laws had been promulgated and all the religious congregations driven from Mexican soil. A member of the Congregation of the Mission, expelled from his convent, conceived the idea of founding a congregation with a native character, to help efface the evil caused by the dispersion of the religious who had existed there. This priest was Fr. José M. Vilaseca, born in Igualda, Spain, 19 January, 1831. Fr. Vilaseca's idea was to found an order similar to the institutes of St. Vincent de Paul, with organizations like the Lazarists and Sisters of Charity. The two institutes were placed under the protection of St. Joseph and were called Missionaries of St. Joseph (Josefines) and Sisters of St. Joseph (Josefinas). Their object was to preach the gospel to the people, especially to the poor and the numerous Indians in Mexico, still living in savagery and idolatry. The Sisters were to instruct the young and nurse the sick in hospitals. In the beginning the circumstances of the persecution of congregations caused the two institutes to lead a concealed life. The men mingled with the students of a seminary called the Clerical College, which gave to the dioceses of Mexico two hundred priests in those troubled years. The Sisters passed as Daughters of Mary. However, in a short time, the founder and some of his religious managed to elude the authorities, and give missions in the country and small centers.

During the presidency of General Porfirio Diaz the persecution was very much abated and some expelled congregations returned to Mexico, but not the Sisters of Charity. The Josephite Institutes took advantage of this truce to consolidate and increase their numbers. The missionaries separated from the Clerical College and started their own seminary in spite of great difficulty, through lack of vocations. In Mexico there is a great scarcity of religious vocations among men. The dioceses of the central section of the country, like Guadalajara, Michoacan, and Zamora, produce a large number of secular priests each year but very few religious. The other dioceses even lack secular priests. The Congregation of St. Joseph did not have many subjects, and of the few foundations made several disappeared for various reasons. In 1892 the first missionaries succeeded in penetrating the country of the savage Indian tribes. The Trahumares in the State of Chihuahua and the Yaquis in Sonora were evangelized but these missions were not permanent, as the priests were no more than explorers of the land. Later the Fathers penetrated the mountains called Nayarit which lie in the States of Zacatecas, Durango, and Jalisco. There they established themselves and for ten years evangelized the Indians until the destructive revolution of 1914 and the following years expelled the missionaries and destroyed their works.

In 1895 the congregation opened a house in Rome, established there their procurator general, and ordered its students to follow the scholastic courses of the Roman University. In 1898 the Decretum Laudis was obtained from the Holy See. In 1902 the Sacred College approved the constitutions of the congregation conditionally for seven years, and on 14 September, 1911, granted final approbation. Fr. Vilaseca had died 3 April, 1910, and was succeeded by Fr. José M. Troncoso, now head of the institute. The religious persecution which ravaged Mexico through the instrumentality of President Carranza was as fierce and terrible as that of President Juarez fifty years before, and caused great harm to the Josephites. All their houses were occupied by soldiers and their religious dispersed, among them their superior general, who emigrated to the United States, while others went to Central America. The revolutionary trouble has now passed and the religious can return to their houses and take up their missions. At present the number of missionaries is 100 with 12 houses, all in Mexico, and a procurator general in Rome.

Saint Joseph, SISTERS OF.—CONGREGATION OF THE SISTERS OF ST. JOSEPH (cf. C. E., VIII—511a), founded at Le Puy, France, in 1650 by Fr. Jean-Paul Médaille, S.J., and dispersed during the French Revolution. Among the religious who survived the reign of terror was Mother St. John Fontbonne, who, anxious to reassemble her community, established a novitiate at Saint Etienne in 1807 at the expressed wish of Cardinal Fisch for the reconstruction of the congregation. This foundation was a few years later removed to Lyons which then became the mother-house for that archdiocese, the congregation at that time being diocesan. The community now at Le Puy has a mother-house on the site of the original foundation of 1650. It has suffered much under recent legislation. The mother-house at Lyons is still in existence and had numerous schools and institutions previous to 1905. From it foundations have been made in Armenia, Egypt, Corsica, the Indies, Mexico, and the United States. The Sisters were introduced into the United States through correspondence between Bishop Rosati of St. Louis and Fr. Charles Cholleton, Spiritual Father of the Sisters in the Diocese of Lyons and also foreign vicar of St. Louis. They settled first in Carondelet, in the Diocese of St. Louis, in 1836, and later Bishop Rosati sent three religious to Cahokia. The foundation in Canada was made by Sister Delphine, one of the original band of six who came to Carondelet from Lyons.

Boston (cf. C. E., VIII—512d).—In 1873 Sisters of St. Joseph from the Brooklyn foundation opened a parochial school in connection with St. Thomas Church, Jamaica Plain, at the request of Fr. Thomas Magennis, pastor there. They were soon asked to take charge of similar schools in South Boston, Stoughton, Amesbury. In 1876 a novitiate was opened and Boston became an independent establishment of the Sisters under Archbishop Williams, with Mother Mary Regis as superior. The novitiate was transferred to Cambridge in 1885 and Mt. St. Joseph Academy was opened there, but this property was sold for Metropolitan Park purposes in 1891 and a novitiate and academy were built at Brighton. In 1902 a normal school was opened at Canton, and the novitiate transferred there. In 1921 these were

removed to Framingham to the magnificent estate given the Sisters by the late Thomas Fitzpatrick of Boston. The mother-house is still at Brighton. The Sisters are now teaching throughout the archdiocese, and (1922) number 603 in charge of 1 academy, 27 parish schools, including 5 high schools, a school for the deaf, and an industrial school for girls. They have in their schools 14,745 boys and girls. The present superior, Mother Mary Borgia, was re-elected in July, 1920, for her sixth term of office. Since 1910 the Sisters have made 26 new foundations, the present number being 38. In addition to their schools they conduct homes for working girls, homes for aged women, and rest houses for women. Their foundress, Mother Mary Regis, died in 1917, at Brighton, where she had retired due to failing health. She had entered the community at Brooklyn in 1863, was made superior of the Boston foundation in 1873, and governed it as an independent establishment from 1876 to 1890. Subsequently she was appointed local superior of Saint Joseph's, Amesbury, and again superior of St. Thomas Convent, Jamaica Plain.

Brooklyn (cf. C. E., VIII—512d).—In 1856, Bishop Loughlin of Brooklyn applied to the mother-house of Philadelphia for Sisters of Saint Joseph who, in the rapidly widening field of education in Long Island, were to form the nucleus of a new community. The three Sisters named for the foundation arrived 25 August, 1856, and 8 September opened Saint Mary's Academy in Williamsburg. Two years later a parochial school was inaugurated in a neighboring parish. In 1860 the mother-house, novitiate, and boarding school were removed to Flushing, L. I., whence the varied activities of the Sisters were extended over the diocese. Several years later, the mother-house and novitiate were transferred to Brentwood, where an academy for young ladies was opened 8 September, 1903. Saint Joseph's alumnæ includes Flushing and Brentwood graduates, whose loyalty has been substantially proved, especially in reference to their Alma Mater. The former students' patronage is noticeable, in their representatives at the Brentwood Academy, even to the second and third generation. The Congregation of the Sisters of Saint Joseph in the Diocese of Brooklyn, now (1921) numbering 800 members, must be filially recognized in 5 branch communities: Ebensburg, Pa.; Rutland, Vt.; Boston, Chicopee Falls, and Springfield, Mass. In the Diocese of Brooklyn the Sisters preside over 6 academies, 50 parochial schools, 4 orphanages, and 2 hospitals. In accordance with the requirements of Canon Law, several changes have been recently made among the local superiors. During the past decade 15 missions were opened, including an academy, 2 commercial schools, a summer resort for the Sisters, 10 parochial schools, and Saint Joseph's Day College for Women.

In June, 1920, the first college graduates, twelve in number, received from the State University the degree B. A. At present, several of this pioneer class, holding important positions as teachers, are extending the work of Catholic education. As the college is patronized chiefly by Brooklyn high schools, the academies in charge of the Sisters of Saint Joseph are well represented. The college building was formerly known as the Pratt Mansion. On 8 August, 1921, the college sustained a great loss in the death of its venerated founder and president, Bishop McDonnell, who, five years before, had named the present Bishop Molloy head of the faculty, and is now succeeded by him.

Buffalo (cf. C. E., VIII—512d).—Four Sisters of St. Joseph from Carondelet introduced the congregation into the Diocese of Buffalo in 1854, the community becoming autonomous there in 1861. The general superiors have been Mother M. of the Sacred Heart, Mother M. Scholastica, and the present superior, Mother M. Austin Teresa. The term of superior has been changed from three to six years, and the novitiate has been reduced from five to three years, according to the revised Code of Canon Law. Since 1910 the Sisters have opened 5 new schools and a finely equipped hospital. At present they have 40 institutions under their charge, including 1 deaf mute asylum, 3 orphan asylums, 1 infant asylum, 1 hospital, 1 home for women and working girls and 3 schools, of which one is a boarding academy. The community numbers 360, and they have under instruction 9000 children.

Burlington (cf. C. E., VIII—513a).—In the Diocese of Burlington 65 professed Sisters, 31 novices, and 4 postulants are in charge of 1 home and 7 schools with 2000 pupils.

Chicago (cf. C. E., VIII—513a).—In the Archdiocese of Chicago 60 professed Sisters, 29 novices, and 5 postulants teach 1540 pupils in 7 parochial schools and 2 academies. The mother-house is at La Grange, Ill.

Cleveland (cf. C. E., VIII—513a).—In the Diocese of Cleveland 140 professed Sisters, 19 novices, and 2 postulants conduct an academy and 12 parochial schools with 5200 pupils. The mother-house is at West Park, Ohio.

Concordia (cf. C. E., VIII—513b).—Established by four Sisters from Rochester in 1883, the Sisters of St. Joseph of Concordia now number 380 and have under their care 37 institutions. Since 1910 they have opened a boarding school for girls at Cawker City, Kansas, and a parochial school in connection with it; a diocesan orphanage at Abilene, Kansas; and an old people's home also at Abilene, with 20 inmates.

Detroit (cf. C. E., VIII—513b).—In the Diocese of Detroit 253 professed Sisters, 24 novices, and 16 postulants have charge of 3810 pupils and 425 orphans. The mother-house is Nazareth Convent, Nazareth, Mich.

Erie (cf. C. E., VIII—513b).—The present superior of this community, founded from Carondelet in 1860, is Mother M. Helena, elected in July, 1918, and re-elected in 1921. She had been appointed by Bishop Fitzmaurice to fill the unexpired term of office of Mother M. Eugenia, fourth general superior, who died 23 December, 1917, Mother M. Ambrosia, second general superior, died 9 October, 1916. Due to the revised Code of Canon Law, the novitiate is shortened from seven to five years; local superiors are changed every three years, and superiors of major institutions every six years. At present the community numbers 227 Sisters and 6 postulants. They have 19 institutions under their care, all in Pennsylvania. These are: Villa Maria Academy, motherhouse and young ladies' boarding school, Erie; St. Vincent's Hospital, Erie; Spencer Hospital, Meadville; St. Joseph's Orphanage, Erie; Catholic Boys' Home, Harbour Creek; St. Mary's Home for the Aged, Erie; Cathedral, St. Patrick's, St. Joseph's, St. Michael's, St. Ann's, St. John's, and Sacred Heart parochial schools, Erie; St. Bernard's parochial and high school, Bradford; St. Francis's parochial and high school, Clearfield; St. Agatha's parochial and high school, Meadville; St. Bridget's parochial school, Meadville; St. Mary's parochial and high school, Reynoldsville; St. Leo's parochial and high school, Ridgeway. The Sisters care for 6800 patients, 320 orphans, 50 aged, and 4800 pupils annually.

Fall River (cf. C. E., VIII—513c).—In the Diocese of Fall River 43 Sisters teach 1781 pupils in 5 parochial schools.

Fort Wayne (cf. C. E., VIII–513c).—In the Diocese of Fort Wayne 65 professed Sisters, 12 novices,

and 7 postulants teach 1000 pupils. The mother-house is at Tipton, Ind.

Ogdensburg (cf. C. E., VIII—513c).—There are 80 Sisters in the Diocese of Ogdensburg, with mother-house at Watertown, N. Y.

Philadelphia (cf. C. E., VIII—513c).—This community, with mother-house at Chestnut Hill, Philadelphia, conducts establishments in the arch-dioceses of Baltimore and Philadelphia, and in the dioceses of Harrisburg, Newark, and Trenton. There are 712 professed Sisters, 350 juniors and novices, and 41 postulants. Statistics for 1921 are as follows: 5 academies, 655 pupils; 1 deaf-mute institute, 53 boarders, 225 Sunday School deaf-mute pupils; 3 high schools; 4 parish high schools; 17 commercial schools; 63 elementary schools; 36,840 pupils; 3 asylums, 970 inmates; 3 day nurseries, 125 children; 1 settlement house.

Pittsburgh (cf. C. E., VIII—513d).—This community has its mother-house at Baden, Beaver Co., Penn., and conducts establishments in the Dioceses of Altoona and Pittsburgh. There are 266 professed Sisters, 45 novices, 11 postulants, and 9000 pupils.

Rochester (cf. C. E., VIII—514a).—In the dioceses of Rochester and Syracuse there are 441 professed Sisters, 115 novices, and 12 postulants. They have under their care 2 orphan asylums with 357 orphans 1 home for the aged with 85 inmates, teach and 14,152 pupils.

Sacramento.—On 22 June, 1912, in response to the late Bishop Grace's urgent call for Sisters, Mother Bernard Gosselin, then assistant Superior at La Grange, Ill., with nine companions, established a novitiate in Eureka, Cal., under the direction of Mgr. L. Kennedy, V.G. Shortly after their arrival a large academy and parochial school were built. In 1916 St. Bernard's Institute for boys was opened at Ferndale, Cal. The Sisters also conduct schools in Brawley, Imperial Valley, Santa Ana, and Ontario, in the Diocese of Monterey and Los Angeles. On 1 Nov., 1920, the Sisters opened to the public one of the most modern and fully equipped hospitals on the coast. The following year marked the opening of St. Mary's Chinese Mission, conducted by the Paulist Fathers, San Francisco, where the Sisters of St. Joseph teach 600 Chinese pupils daily. On the feast of the Conversion of St. Paul, six months after the birth of this new mission, over 75 converts were baptized, four priests performing the impressive ceremony at the same time. The Sisters of St. Joseph of Eureka follow the rules of their original foundation of Lyons, and in addition to educational and hospital work, undertake all missionary works and works of mercy. Though only ten years established the community already numbers nearly 100 members.

St. Augustine (cf. C. E., VIII—514a).—In the Diocese of St. Augustine 113 professed Sisters, 7 novices, and 2 postulants conduct 8 mission houses, 1 orphanage with 70 orphans, 3 academies, 15 schools, attended by 2434 children.

St. Louis (cf. C. E., VIII—514b).—The six Sisters of St. Joseph who came from Lyons in 1836 to Saint Louis were: Sisters Félicité Bouté, Febronie Chapellon, Philomène Vilaine, Saint Protais Deboille, Febronie and Delphine Fontbonne. They were joined in 1837 by two more Sisters from Lyons, Sisters Celestine Pommerel and Saint John Fournier. Sister Delphine Fontbonne, niece of Mother Saint John Fontbonne, superior general of the Lyons congregation, was appointed superior in Carondelet, then a small French village of several hundred inhabitants. The Sisters were given charge of the village school in 1837, and in the following year began the instruction of deaf-mutes. Bishop Rosati obtained an appropriation for this deaf-mute school from the Missouri Legislature in 1839. Mother Celestine Pommerel (1839–57) succeeded Mother Delphine and governed the congregation for eighteen years. She organized St. Joseph's Academy, chartered in 1853, and in 1845 sent Sister teachers to the oldest parochial school in St. Louis, St. Vincent's, now (1921) celebrating its 76th anniversary and to a school for Catholic colored children of the city. This was maintained until obstacles were placed by the civil authorities in the way of its continuance. During her term of office, houses of the congregation were established in the dioceses of Philadelphia, St. Paul (Minn.), Toronto (Canada), Wheeling (Va.), Buffalo (N. Y.), and Natchez (Miss.). Her successor, Mother St. John Facemaz (1857–72), on the advice of Archbishop Kendrick of St. Louis, and with his cooperation, formed a generalate comprising the houses in Missouri, Minnesota, Mississippi, and Illinois, with mother-house at St. Louis, and obtained for it the approbation of Pius IX. Mother Agatha Guthrie (1872–1904), a native of St. Louis, was an indefatigable worker in the cause of charity, and extended the activities of the congregation to the Creole children of the South and to the Western Indian tribes. At her death in 1904, the congregation counted numerous institutions in 17 dioceses of the United States. Mother Agnes Gonzaga Ryan (1905–17) was succeded by the present) mother general, Mother Mary Agnes Rossiter (1917—).

The congregation numbers (1921) 2300 professed members, with a large novitiate in each of the four provinces, the average number of novices being 150. At the last enumeration in 1920, novices and postulants numbered 173. The community maintains 2 instituutes for deaf-mutes; 1 Creole and 4 Indian schools. among the latter that of San Xavier del Bac in Arizona, one of the largest day schools for Indians in the United States; 17 academies; 1 conservatory of music and art, with over 1000 pupils; 3 colleges, two juniors and one senior. The last, a member of the American Association of Colleges, was opened under the auspices of Archbishop Ireland, in St. Paul, where his sister, Mother Seraphine, was provincial superior for many years. The sisters are teaching in 34 high schools and 163 parochial schools, with a total enrollment of 56,791 pupils. They also have charge of 1 day nursery; 1 infant asylum; 1 home for the friendless; 7 orphanages and 10 hospitals which cared for 16,605 patients during 1920. These educational and benevolent institutions are spread throughout 23 archdioceses and dioceses.

Savannah (cf. C. E., VII—515a).—In the Diocese of Savannah there are 58 Sisters, with 750 pupils under instruction. The mother-house is at Augusta, Ga.

Springfield (cf. C. E., VIII—515a).—In the Diocese of Springfield 400 professed Sisters and 30 novices teach 4600 pupils in 23 parochial schools.

Superior.—This community was founded in 1907 by three Sisters of St. Joseph from Cincinnati, Ohio, at the request of Bishop Schinner of Superior and through the kindness of Rev. Albert Dierckes, S.J., president of St. Xavier College, Cincinnati, and Rev. F. X. O'Neil, S.J. Mother Evangela, accompanied by Sisters M. Xavier and M. Joseph, first took charge of a school then in course of erection in Superior. The first mother-house was in Billings Park, in St. Patrick's parish. In 1909 the Jesuits from Cincinnati took charge of this parish in Superior and began the organization of the Cloude Allouez College. Fr. Dierckes died in 1914, and being short of men the Jesuits were withdrawn from Superior, and the Sisters of St. Joseph took over the Cloude Allouez College, establishing a girls' high school there. In March, 1909, the Sisters undertook the work of a government day school for Indian children

at Reserve, Wis. They also had charge of a parochial school at Hayward, Wis., until all work there closed down. Billings Park is now the Good Samaritan Hospital, conducted by the Sisters, and the mother-house has been transferred to Central Park. a beautiful location on the Bay of Superior, facing Lake Superior. The community numbers (1921) 17 Sisters, 6 novices, and 3 postulants.

Wheeling (cf. C. E., VIII—515b).—In the Diocese of Wheeling there are 119 professed Sisters, 22 novices, and 3 postulants.

Wichita (cf. C. E., XIV—515b).—The Sisters of St. Joseph were established with the mother-house in this diocese, at the re-division of the Kansas dioceses in 1897, the first foundation having been made at Abilene, Kansas, in 1887, by Sisters from Concordia. The first general superior was Mother M. Bernard Sheridan (1887–1908). She was succeeded by Mother M. Aloysia Kelleher, who served an extra year beyond her two terms in order to complete the new mother-house, St. Mary's Convent. This was solemnly dedicated by Bishop Hennessy of Wichita, 11 February, 1915. Mother M. Colette Kipp was elected general superior, 4 July, 1915, and was succeeded by the present superior, Mother M. Aloysia Kelleher, 15 August, 1921. The work of the community is the education of children and the care of the sick in hospitals. At the present time (1921) the Sisters number 270, and have 1 academy, 2 high schools, 20 parochial schools, 6 hospitals, and 5 nurses' training schools.

Canada.—Hamilton (cf. C. E., VIII—515c).—This community with mother-house at Hamilton, Ont., numbers 183 professed Sisters, 33 novices, and 9 postulants. The Sisters conduct 10 schools in the city of Hamilton, and have foundations at Paris (1858), Brantford (1859), Guelph (1861), Arthur (1870), Dundas (1879), and Mt. Forest (1908).

London (cf. C. E., VIII—515c).—The community of Sisters of St. Joseph at London, Ontario now (1922) number 234, in charge of 15 mission houses, 2 hospitals, 19 schools, an orphan asylum and a house of refuge for the aged. They also teach the separate schools of the city. About 3000 children are under their care. In 1914 a larger mother-house became necessary so the Convent of the Sacred Heart was purchased from the Religious of the Sacred Heart who left for other fields of labor.

Peterborough (cf. C. E., VIII—515d).—In 1890 several Sisters from the mother-house at Toronto established a house at Petersborough which became in turn the nucleus of a new congregation. The community now (1921) numbers 292 professed Sisters, 73 novices, and 6 postulants. The Sisters have charge of 2 academies, 3 hospitals, 2 orphanages, a home for the aged, and 29 separate schools in the diocese of Peterborough, Sault Ste. Marie, Ottawa, and Alexandria. In 1910 a foundation was made at Douglas in the Diocese of Pembroke. Other foundations in the same diocese were Killaloe (1914) and Mount St. Patrick (1916). In 1921 the Diocese of Pembroke was granted its own mother-house at Pembroke, with a community of 27 members from the Peterborough community. Other recent foundations were Almonte in the Archdiocese of Ottawa in 1914 and St. Andrews West in the Diocese of Alexandria in 1917. Among recent deaths was that of Mother Annunciation, in May, 1920. She was one of the pioneers of the Peterborough community, Superior of St. Joseph's Academy, Lindsay, for many years, and translator of "The Life of Mother Sacred Heart." In 1918 Mother Clotilde, who had been Superior General for sixteen years, resigned her office and was succeeded by the present Superior, Mother Aldegonde.

Toronto (cf. C. E., VIII—515d).—In 1914 the constitutions of the institute were revised according to the requirements of Canon Law. General government was established and the system of election by delegation introduced. The houses of the Diocese of Toronto and the missions of Western Canada elected a superior general and general council to administer the affairs of the institute. In 1916 application was made to the Holy See for pontifical approval of the congregation and its constitutions. In July, 1920, the initial step in the process was taken by the Sacred Congregation of Regulars, and the decree of praise was granted, the institute thereby ceasing to be diocesan and taking rank among the approved congregations of the Church. In 1921 the constitutions were further revised to meet the ruling of the new Code of Canon Law, and application was made to the pope for final approbation.

Since 1910 the following new foundations have been made: St. Joseph's College, Toronto, was affiliated with St. Michaels, the Catholic college of the University of Toronto, in 1911, and college courses were begun in October of that year; St. Joseph's had carried on the work of secondary education for nearly fifty years; the graduates of the four or five years' college course now receive their degree from the University of Toronto upon passing the regular annual examinations there; an alumnæ association was formed in 1911 and in the same year appeared the initial number of the college quarterly "St. Joseph's Lilies." St. Joseph's Hospital at Comox, Vancouver Island, B. C., the first mission of the Sisters in Western Canada, was opened in July, 1913; primarily for the benefit of the men in the logging and mining camps of the district, the hospital is however open to all, and the great work accomplished in relieving physical suffering and ministering to the care of souls has removed the barrier of anti-Catholic prejudice which at first seemed insurmountable; 9 Sisters are now engaged in the institution, and the number of patients registered during 1921 was 420. St. Joseph's Convent, Prince Rupert, B. C., was opened 15 August, 1916, at the urgent request of Rt. Rev. E. I. Bunoz; 4 sisters took charge of the parochial school and in 1917 St. Joseph's boarding and day school were opened; the community now numbers 9 Sisters, and the number of pupils registered during 1921 was 80 in the boarding and day school and 130 in the parochial school. St. Joseph's Convent, Ladysmith, Vancouver Island, B. C., was founded in September, 1917; there are 5 Sisters in charge of a parochial school with 125 pupils. St. Joseph's Convent, Penetanguishene, Ont., has 6 sisters in the mission opened there in September, 1918, and 4 sisters with 7 lay teachers in charge of the public school, with 465 pupils. St. Joseph's Convent, Winnipeg, Manitoba, was founded in March, 1919, at the request of Archbishop Sinnot, the Sisters taking charge of the parochial school in St. Joseph's parish; there are 9 Sisters in the mission, and 5 Sisters in the school, with 300 pupils; in January, 1921, two Sisters were sent to teach in St. Alphonsus School in the Archdiocese of St. Boniface, Manitoba, with 110 pupils registered there. St. Anne's Convent, St. James (Winnipeg), Manitoba, was established in September, 1921, when a community house was opened in St. Anne's parish; there are 4 Sisters in the mission, and 3 Sisters teach in the parochial school, with 143 pupils. St. Joseph's Hospital, Toronto, was opened in October, 1921, at Sunnyside to relieve the needs of the western section of the city; the hospital at present accomodates 25 patients.

The following distinguished members of the congregation are recently deceased: Mother M. M. de Pazzi Kennedy (d. 1915), superior general of the congregation for eighteen years, being twice elected

to the office (1887-99, 1902-8); memorials of her zeal are the beautiful chapel in the mother-house, St. Michael's Hospital, Toronto, and St. Joseph's Hospital, Port Arthur, erected during her administration, and the founding of many libraries for the spread of Catholic literature in poor localities. Sister M. Emerentia Lonergan, esteemed and revered as teacher, literary devotee, and religious, for sixteen years secretary general of the congregation, also editor of "St. Joseph's Lilies." Sister M. Austin McKay-Warnock, prominent educationalist and at the time of her death head of the faculty of St. Joseph's University College, having made a brilliant course of studies there, winning the Edward Blake Scholarship, the George Brown Scholarship, and the Italian prize granted by the minister of foreign affairs for Italy.

At present (1921) there are 18 foundations of the institute: 13 in the Diocese of Toronto and 5 in Western Canada. The Sisters number 400. They conduct a university college, 4 academies, 1 high school, and 30 separate schools with a total attendance of 8903 pupils. They are also in charge of 3 hospitals which have an annual registration of 5891 patients, a House of Providence for the poor and the aged with 420 inmates, and an orphanage for 225 children. The present superior general is Mother M. Victoria, elected in 1920.

Sisters of St. Joseph of Annecy (cf. C. E., VIII—515d).—The mother-house of the Sisters of St. Joseph of the English province is at Annecy, Savoy. At present the congregation has 19 houses in France, and 6 in Switzerland. The Sisters in the Province of Annecy are engaged in teaching 10 schools for poor children, and 3 boarding schools, each of which latter has a finishing course for training girls in housekeeping. The Sisters have charge of 8 hospitals and hostels, 3 houses where nursing Sisters reside who go to nurse the sick in their homes, and from 12 of the existing houses the Sisters visit and tend the sick. They also have 1 orphanage, and in 5 of the houses there are work-rooms and organizations for the protection of girls and for procuring them employment. The Sisters of St. Joseph of Annecy, in England, are entirely devoted to the teaching profession. There are 6 houses of the congregation in England: Newport (the provincial house and novitiate), Devizes, Malmesbury, Bristol, Clifton, Taunton. The last was founded in 1920 and the Sisters took charge there of the elementary schools, at the desire of the Bishop of Clifton. The total number of pupils taught by the Sisters in the elementary schools in England is about 2500. The Sisters have charge of 10 schools. They also have 2 boarding schools to which are attached large day schools, with a total of about 500 pupils. At Blairs College, Aberdeen, Scotland, there are 13 Sisters in charge of the domestic arrangements and housework of the college. At Newport and in all the other houses of the congregation in England, the Sisters devote their evenings to instructing and preparing non-Catholic women for reception into the Catholic Church. They also visit the sick and poor in their homes as well as in the hospitals, and help many to die well. The Sisters in England (1921) number in all 89 members. In the Province of Vizagapatam, India, the Sisters of St. Joseph are in charge of 8 schools, 5 for Europeans and 3 for natives; 2 boarding schools; 4 orphanages; 4 dispensaries; 1 work depot; 3 hospitals. The number taught and cared for by the Sisters is about 5000 children and 270 orphans. They nurse in the hospitals and at their homes, about 8200 sick persons every year. In their missionary journeys they baptize, on an average, 6000 children in *articulo mortis*.

Sisters of St. Joseph of Bourg (cf. C. E., VIII—516a).—These Sisters, with mother-house at Bourg, have a novitiate at New Orleans, La., in the United States, where they conduct establishments in the archdioceses of Cincinnati, Dubuque, New Orleans, and St. Paul and in the dioceses of Duluth, Natchez, and Superior. There are in the United States 175 Sisters in charge of 25 schools, 1 orphan hospital, 1 industrial school, 1 asylum, and 1 home for working girls, with 2500 pupils under their instruction.

Sisters of St. Joseph of Chambéry (cf. C. E., VIII—516b).—Mother Leonide continued to govern the congregation until 1919. Her generalate was a troubled one, having witnessed the closing of so many of the houses in France; as assistant, in 1903, she took up the tangled threads of the government at an inauspicious time. It was a great care for her to provide for the needs of so many of her Sisters who were scattered far and wide. In August, 1912, the congregation celebrated the hundredth anniversary of the foundation of the mother-house at Chambéry. In the early stages of the war the Sisters had to flee from Odessa, and before the war was over, the Russian province was practically annihilated. While Russia was with the Allies, three of the Hospital Sisters of Petrograd followed the army as nurses, and were captured by the Germans. They were liberated some time later, through the influence of the Danish government, and returned to Petrograd. Under the Soviet Government, several Sisters were imprisoned, some for months, but God ever watched over them. Finally, the Sisters, not being able to render service to their neighbor, and being constantly in danger of imprisonment, decided to leave Russia, with the exception of a few who were Russian subjects, and therefore could not obtain passports. During the occupation of Blegium, the Sisters kept their schools open and, in spite of great privations, lived to witness the return of the King. In the war countries and in the adjacent neutral countries, the Sisters distinguished themselves by the help they gave to the wounded or the passing regiments. Several governments awarded medals and crosses to members of the congregation for the services rendered. A gold medal was awarded to the congregation in token of gratitude by the French government; 55 medals were given to individual Sisters, of which three were from the King of Greece, and six from Queen Elizabeth of Belgium. During the war the Sisters opened an ambulance hospital near the mother-house at Chambéry, another at Courbevoie, Seine. The two hospitals of Aix-les-Bains (Savoie) and one at Rumilly (Savoie) were converted into ambulances. In all of these, the Sisters devoted themselves to the care of the wounded and the dying. At the age of eighty-two, after a life devoted to the interests of her congregation, Mother Leonide died at Chambéry, 17 January, 1919.

At the General Chapter held in August, 1919, Mother Mary Sacred Heart was elected superior general. Some months after the Sisters of Tarnopol (Galicia) had to flee before the advancing army of the Bolsheviki and abandon their convent and school. Within the last few years, several houses have been reopened in France, new foundations made and the novitiate has been repeopled. Soon after her election, the superior general undertook a journey to some of the provinces, Rome, Norway, Sweden, Denmark, and Brazil.

The following new foundations have been made: in Italy; a school, kindergarten, and sewing class (1912) in Tuscany; in Denmark, four schools and one academy; in Brazil, one academy and two hospitals; in the United States: five schools, of which one academy is in Stamford, Conn., one parochial school in West Haven, Conn., a school for boys in Deep River, Conn., two schools in St. Mary's County, Md. At present 150 houses belong to the congre-

gation, 105 of which are outside of France. There are about 1830 Sisters in the institute. Their work is educational and charitable. The institute has hospitals, schools, homes for the aged, orphan asylums and one refuge for lepers. The schools are parochial, high schools, academies for young ladies, training schools for nurses. In France, since the persecutions, a large number of sewing-classes have been opened for young girls, also sanitariums for the prevention of tuberculosis, for war-orphans, or otherwise afflicted persons. In the American province alone, there are about 11,703 patients cared for yearly. There are about 3345 pupils attending the parochial schools; about 1700 in the Sunday-school classes.

As the rule has been revised at Rome to meet the requirements of a generalate in 1874 and to obtain papal approbation, few changes had to be made to meet the requirements of the new Canon Law. The term of office for local superiors, however, has been limited to three years and, exceptionally, to six years.

Sisters of St. Joseph of St. Vallier (cf. C. E., VIII—516d).—This congregation, with mother-house at St. Vallier, France, has a provincial house, novitiate, and boarding school in Quebec, and 7 other foundations in Canada, all of which are model and elementary schools and 3 of which are boarding schools as well.

Little Daughters of St. Joseph (cf. C. E., VIII—517a).—The community now has two houses in Montreal, the original foundation at 45 rue Notre Dame de Lourdes and the new mother-house at 989 rue Sherbrooke Ouest, erected in 1911. There are 109 professed Sisters, 13 novices, and 4 postulants. The superior general is Sister Marie-Philomène.

Polish Franciscan Sisters of St. Joseph (cf. C. E., VIII—517b).—This community, with mother-house and novitiate at St. Joseph's Convent, Stevens Point, Wisconsin, numbers 381 professed Sisters, 70 novices, and 33 postulants. They are in charge of 39 schools with 21,468 pupils.

Sisters of St. Joseph of Peace (cf. C. E., VIII—517c).—In 1909 there was an election of a general superior at the mother-house, in Nottingham, England, and Mother Teresa was elected for a second term of six years. At the expiration of this time, in 1915, a general chapter could not be convened owing to difficulty in travelling during war time. Dispensation was therefore obtained each year until 1919, when the chapter assembled at Englewood, N. J., and elected Mother Agatha superior general for six years. In May, 1910, the constitutions, which had been previously submitted to the Sacred Congregation of Religious for approval, were returned with directions to have them altered to conform to the requirements of the Revised Code of Canon Law.

The Sisters have charge of the following homes for working girls: St. Joseph's, Jersey City, opened in 1885; a large summer home at Englewood, N. J., erected in 1888; the Hotel Washington, Jersey City, purchased in 1902, and accommodating 100; Loretto Hall, at Newark, N. J., opened in 1915 and enlarged in 1918, with accommodations for 100, and extensive adjoining grounds for outdoor exercise, and purchased in 1921; Villa Lourdes, Englewood, erected in 1916 as a summer vacation house for St. Mary's and Loretto Hall; St. Teresa's at Seattle, Wash., accommodating only 50 girls, bought in 1909, and the work transferred in 1921 to the Terry Hotel, accommodating 170, and purchased through the zeal of Bishop O'Dea; Rosary Hall, Vancouver, B.C., opened in 1914 and enlarged to double its capacity in 1919. The following hospitals are under their care: St. Joseph's, Bellingham, Wash., established in 1890, removed to a more suitable location and enlarged in 1900, and enlarged to double its capacity in 1909; M. M. Hospital, Rossland, B.C., established in 1896 and enlarged for the jubilee in 1921; St. Anthony's Wenatchee, Wash., established in 1916, and a new building accommodating 60 patients erected in 1921. The hospitals in Greenwood, B.C., and in Seward, Alaska (founded 1915), were closed in 1918 owing to war conditions. The Domestic Science School Jersey City, was closed as the site was needed for building for another purpose. The school for the Blind at Jersey City, purchased in 1909, was added to in 1915, and now has accommodations for 200. At Englewood in 1912 accommodation was provided for orphan boys who were removed from York St., Jersey City; the orphan girls remained at York St. An office was erected for the "Orphan's Messenger" in 1912, where boys are taught printing and girls office work. In 1916 Mrs. Barbara Givernaud donated her estate at Homestead, N. J., to be used as an orphanage for boys and girls between the ages of two and seven years; the Givernaud Orphanage accommodates 115. In 1917 Mr. and Mrs. T. J. Maloney donated their estate at Waldwick, N. J., to the Sisters; the farm at St. Joseph's Villa is cultivated for the benefit of the orphans and in 1920 a school was opened on the estate. But later on St. Luke's parochial school was opened on church grounds with an attendance of 138. In the same year St. Joseph's High School at Nelson, B. C., was erected. In 1921 a school was opened in Vancouver, B. C. A new convent in Nottingham, England, was purchased in 1910, and a club house for working girls was erected in Nottingham in 1912. A new convent was purchased in London, England, in 1921.

The total number of members in the community is 222, and there are 21 foundations. There are 4 homes for working girls, accommodating 420; 1 home for the blind, accommodating 200; 4 orphanages with capacity for 450 children; 6 parochial schools with an attendance of 1170; 4 middle class schools with an attendance of 350; 3 hospitals with 1530 patients treated annually; 3400 visits to the sick poor annually; 280,000 publication memberships of the "Orphan's Messenger" with an annual correspondence of 110,000. Sodalities and Sunday schools are connected with most of the institutions.

Sisters of St. Joseph of St. Hyacinthe (cf. C. E., VIII—518b).—This congregation, with mother-house at St. Hyacinthe, Canada, has 3 elementary and model schools in St. Hyacinthe, 22 outside the city and within the diocesan limits, 2 in the Diocese of St. Boniface, and 1 in the Diocese of Regina. There are 265 professed Sisters, 23 novices, 12 postulants, and 46 juvenists.

Sisters of St. Joseph of the Apparition (cf. C. E., VIII—518b), a congregation founded in 1830 at Gaillac (Tarn), France, by Mlle. Emilie de Vialar, who placed it under the patronage of St. Joseph. The institute has for its principal object to honor the mystery of the Incarnation revealed to St. Joseph, thus the title of "The Apparition." The Sisters devote themselves to the education of children, rich and poor, and the care of the sick of all classes; and in the missions all kinds of charitable works are undertaken. They have numerous establishments in different parts of the world; there are 31 in the English colonies. In addition to many hospitals, homes, orphanages, and dispensaries, there are 120 houses mostly for education. The number of pupils in 1920 was about 18,200; orphans 1100; 113,537 people were attended in the dispensaries; 5845 were admitted into the hospitals for a long period and 285,998 for a short time only. The Manchester home for aged, infirm, and sick ladies of every creed will have to be enlarged to accomodate its many patrons. There are 1200 members of the congregation, many of whom have received dis-

tinctions such as the Legion of Honor, Academic Palms, Gold and Silver Medal decorations, etc. The mother-house is at Marseilles. The institute is governed by a mother general and four assistants, and is divided into provinces with a mother provincial for each. The constitutions of the order are adapted to the Rule of St. Augustine and were modified according to the new Code of Canon Law when they were finally approved in January, 1910. The present superior general is Mother Celine J. Le Bouffo, unanimously re-elected for the fourth time.

Sisters of St. Joseph of the Most Sacred Heart of Jesus (cf. C. E., VIII—518c).—The rules and constitutions of this community were approved by Pope Pius IX in 1874, Sister Mary (Mackillop) having gone to Rome in the preceding year to obtain papal approbation. In 1881 Pope Leo XIII sent a rescript authorizing the establishment of the mother-house in Sydney and in 1888 he raised the institute to a congregation. Final approbation of the constitutions of the congregation was granted by Pope Benedict XV, 18 January, 1920. The first mother general was Mother Mary of the Cross (Mackillop), who was succeeded by Mother Bernard and re-elected upon the latter's death in 1898. Mother Mary had not completed her second term as superior when she died in 1909, and was succeeded by Mother M. Baptista (d. 1918). The present mother general is Mother M. Laurence, elected 1918. The congregation is spread thoughout Australia and New Zealand, and numbers: 1219 Sisters, 183 houses, 11 charitable institutions with 2409 inmates, 209 schools with 26,401 pupils.

Saint Joseph, Sons of (cf. C. E., VIII—519c).—The centenary of the foundation of the institute was celebrated privately because of the war, on 1 May, 1917. The term of the present superior general, Fr. Felix de Vlièghe, expires in 1922. The rules of the congregation, revised to conform with the Code of Canon Law, have been submitted to the Holy See for approval. The Fathers have as their special work the education of boys of the high and middle classes in boarding and day schools. They have four institutions as follows: Grammont, with an attendance of 450 boys; Melle, with 330 boys; Louvain, with 600 boys; Weybridge, with 150 boys; making a total of 1530 boys under their instruction. The Belgian houses suffered much during the World War, but they are still maintained and in repair. The congregation numbers 100 members, of whom 54 are priests.

Saint Joseph's Society for Colored Missions (cf. C. E., VIII—521c), commonly called the Josephite Fathers, had its origin in the foundation of St. Joseph's Foreign Missionary Society, established at Mill Hill, England, 1866, by Herbert Cardinal Vaughan. In 1871 the first band of missionaries to set out from Mill Hill came to Baltimore and was assigned to St. Francis Xavier's church. Afterwards missions were established in Louisville, Charleston, Norfolk, Richmond, Washington, and other places in the South. Some years later, the bishops who assembled in the Third Plenary Council of Baltimore, expressed the necessity of providing for an organization of priests who should labor exclusively for the conversion of the colored people of the United States. Accordingly, in 1892, through a Memorial addressed by Cardinal Gibbons to Cardinal Vaughan, the Society in the United States was made independent of Mill Hill and, under the title of St. Joseph's Society of the Sacred Heart for Colored Missions, established its mother-house in Baltimore. St. Joseph's Society is a congregation of secular priests depending in a direct way upon the Holy See and engaged exclusively in laboring for the conversion of the negro race. The Society is governed by a superior general who is elected for a period of six years by a general chapter, and is assisted by a council of four consultors. The present superior general, the Very Rev. Louis B. Pastorelli, was elected in June, 1918.

Since the American foundation in 1892, the Society, then few in numbers, has developed steadily in membership and in influence in the work for which it was established. At present there is a membership of 73 priests, in charge of 47 parishes and 24 attached missions. These are scattered throughout 15 dioceses, situated for the most part in the South. There are 6 missions in Alabama, 1 in Arkansas, 2 in Delaware, 1 in the District of Columbia, 2 in Florida, 11 in Louisiana, 4 in Maryland, 4 in Mississippi, 2 in North Carolina, 1 in New York, at Buffalo, 3 in Tennessee, 7 in Texas, and 3 in Virginia. Their missionary activities extend to all Southern States with the exception of Georgia and South Carolina. Efforts are made to build up an educational system in both urban and rural communities. Besides conducting 51 parochial grammar schools, there has been a recent development of high school departments of which at present there are four. At this date there is an enrollment of 8606 colored pupils. In addition to activities in the mission field itself, St. Joseph's Society conducts St. Joseph's Seminary, the mother-house, in Baltimore, where aspirants are trained for the colored missions; Epiphany Apostolic College, Walbrook, Baltimore, a preparatory college for St. Joseph's Seminary; St. Joseph's Industrial School, Clayton, Delaware; an agricultural and trade school for colored boys; and St. Joseph's Orphanage, Wilmington, Delaware, for colored boys. The "Colored Harvest," bi-monthly, is the official organ of the Josephite Fathers, published in Baltimore. "St. Anthony's Guide" is the monthly organ of St. Joseph's Industrial School, Clayton, Del.

Louis B. Pastorelli.

Saint Joseph's Society for Foreign Missions. See Foreign Missions, Saint Joseph's Society for.

Saint Louis, Archdiocese of (Sancti Ludovici; cf. C. E., XIII—357c), in Missouri. Among the Catholics in the Archdiocese of St. Louis there are many and various nationalities; aside from the descendants of the early Irish and German people we find those of Polish extraction and Polish immigration, many of French extraction, and a decided number of Italians, Slovaks, Lithuanians, Bohemians, and some few from Spain, Mexico, Austria, and Servia. During the past few years many notable clergymen and laymen have departed this life. Among the clergy were: Rt. Rev. P. W. Tallon, president of the Kenrick Seminary Board and pastor of the Visitation Church, St. Louis, Mo.; Rev. David S. Phelan, editor of the "Western Watchman," a man as brave as he was learned, and one who accomplished much for Catholic journalism during his days. Among the laymen were: Wm. J. Kinsella, the vice-president of the Calvary Cemetery board; Edward Devoy, the president of the St. Vincent de Paul Society; and Theophile Papin, Jr., a member of the Cathedral Association. Many events of importance have transpired since 1912; among them were the visits of Their Excellencies, Cardinal Vannutelli and Cardinal Mercier. There have been many impressive and memorable celebrations, one of which was the celebration held at the Old Cathedral on Sunday, 6 January, 1918, commemorating the Centennial of the coming to St. Louis of the Rt. Rev. Bishop DuBourg. Pontifical High Mass was celebrated at the Old Cathedral Church with the Most Rev. Jeremiah Harty, Archbishop of Omaha, as

the celebrant. His Grace, the Archbishop of St. Louis, preached the sermon. An appropriate souvenir containing a brief historical sketch of St. Louis 100 years ago was published by the Catholic Historical Society of St. Louis, An afternoon service was held at the St. Louis New Cathedral, at which a number of old French canticles were sung by a select choir, and an address made by the Rt. Rev. Mgr. P. W. Tallon, on the early French Catholic days in Missouri. The two celebrations, however, that stand out most prominently, were the dedication of the new Kenrick Seminary, and the blessing and formal opening of the New Cathedral on Lindell Boulevard.

On 21 April, 1913, on a choice tract of land outside the city limits, called Glennon Park, the Most Rev. John J. Glennon turned the first spade of earth for the foundation of the new Kenrick Seminary. The laying of the corner stone of this institution took place on Thanksgiving day, 27 November, 1913. On 12 September, 1915, visitors' day, a crowd rated close to 25,000, was admitted to inspect the completed buildings just before the opening of the scholastic year. The opening of the new seminary for class work took place on 15 September; the solemn dedication of the institution on 27 April, 1916. Archbishop Glennon blessed the new buildings and the stately chapel. Pontifical Mass was celebrated by His Excellency, the Most Rev. John Bonzano, D.D., Apostolic Delegate. The sermon was preached by His Grace, the Most Rev. Archbishop Edward J. Hanna, D.D., of San Francisco, California. Twenty-two members of the hierarchy and more than 350 prelates and priests from every part of the United States assisted at the function.

The dedication of the New St. Louis Cathedral took place on 18 October, 1914. The ceremony was the simple blessing of the new church as found in the Roman ritual. Archbishop John J. Glennon officiated in this ceremony. After the blessing Pontifical Mass was celebrated by the Rt Rev. Bishop John J. Hennessy, D.D., of Wichita, Kansas. He was assisted by the Rt. Rev. Mgr. Joseph A. Connolly, V.G., P.R., as assistant priest. The Revs. J. J. Tannrath, chancellor of the archdiocese, and James T. Coffey, pastor of St. Leo's Church, St. Louis, were deacons of honor; the Rev. F. J. Jones, deacon of the Mass, and the Rev. E. J. Lembes, sub-deacon. Archbishop Glennon, who preached the sermon, was attended by the Very Rev. M. S. Ryan, C. M., president of the Kenrick Seminary, and the Rev. P. W. Tallon, rector of the Visitation Church, as deacons of honor. The Rev. Martin S. Brennan was master of ceremonies, assisted by the Rev. John P. Spencer, S. T. L. Though the function was very simple,the Rt. Rev. Bishops Thos. F. Lillis of Kansas City, John Ward of Leavenworth, John Cunningham of Concordia, Morris Francis Burke of St. Joseph, Richard Scannell of Omaha, honored the occasion with their presence. At the time there was no permanent altar in the cathedral and the Mass was celebrated at a temporary altar brought from the abandoned cathedral chapel. The cathedral itself was in an unfinished state throughout and the only relief from bare brick was afforded by the Lady Chapel which was finished in Italian mosaics. About 30 priests were present and a full choir of 200 seminarians from the Kenrick Seminary, assisted by a male choir of 40 under the direction of Prof. Camille Becker, chanted the Gregorian Mass of the dedication. Over 7000 people were present. About 5000 of these were within the building and the other 2000 were grouped in the vestibule and at the Lindell Boulevard front along the Newstead Avenue side of the edifice. The seating capacity of the cathedral is 2500, with the galleries about 3500, its ultimate capacity being 5000 to 6000 persons. Its greatest length is 365 feet, its greatest width 204 feet. The area of the clear or open auditorium is 13,500 square feet. The height of the main dome is 227 feet. The exterior is close textured gray granite from Concord, N. H. Interiorly the cathedral is brick set in cement, which later is to be overlaid with mosaic and marble. The estimated cost of the cathedral was $3,000,000.

Statistics for the archdiocese are: 425,692 Catholics, 300 parishes, 379 churches, 79 missions, 79 stations, 4 monasteries for men, 20 convents for men, 360 secular priests, 242 regular priests, 12 seminaries, 1 university, 4 colleges for men, 17 academies for young girls, 10 high schools with an attendance of 1766, 3 training schools, 120 elementary schools with an attendance of 38,000, 6 industrial schools with an attendance of 1000, 6 missionary works, 9 homes, 6 asylums, 10 hospitals, 4 refuges, 5 settlement houses, 4 day nurseries.

Saint Martin de Pannonia. See MARTINSBERG.

St. Mary, SISTERS OF (Beaverton, Ore.), founded in 1886 by Archbishop Gross of Oregon City. The number of Catholics in the archdiocese at that time was small, and they were scattered over a large territory. The archbishop, recognizing from the first the value of Catholic education as a potent factor in spreading and preserving the faith, was anxious to establish parochial schools throughout the archdiocese, and to accomplish this great work more successfullly founded the Congregation of the Sisters of St. Mary, at Sublimity, Oregon. On the feast of the Assumption, 1886, five young women consecrated their lives to the service of the Divine Master. An old, abandoned school building which, together with a tract of land, had been donated to the archbishop for educational purposes, served as the first mother-house of the little community. They made their novitiate under the direction of the Benedictines, and during that time laid the foundation of their spiritual life. The object of the congregation is to labor incessantly for the salvation and instruction of youth in academies and parochial schools. Archbishop Gross, as the founder of the community, took an active interest in its spiritual and temporal progress. He confided the spiritual direction of the community to Father Wernher, O. S. B., who, after three years of zealous labors, died 1 January, 1889, and was succeeded by the Rev. Joseph Fessler. After a growth of six years the community spread to other fields of labor. In January, 1891, the first mission-house was opened at Verboort, Ore. Two months later the Sisters assumed charge of the diocesan orphanage at St. Mary's near Beaverton. Vocations steadily increased. The erection of a larger building with suitable accommodations became an imperative need. Sublimity had no railroad facilities, and it was decided to seek another situation for a new mother-house. A tract of land beautifully situated at St. Mary's, within easy reach of Portland, was donated by a generous benefactor for this purpose. On 15 August, 1893, the corner-stone was laid, and in the following January the archbishop solemnly dedicated the convent to Our Lady of Perpetual Help. With this approval, the novitiate was transferred from Sublimity to St. Mary's. The community was now established on a solid basis and a code of rules approved by the archbishop was adopted. On 2 Nov., 1898, the founder of the community died. Six months later he was succeeded in the archepiscopal see by the Rt. Rev. Alexander Christie, formerly Bishop of Victoria, B. C. Under his supervision the Sisters of St. Mary progressed, and their rules were revised and perfected by the Jesuit Fathers. At present (1922) the Sisters conduct two academies for girls and

young ladies, a boarding-school for small boys, and the diocesan home for orphan boys; they are also in charge of the parochial schools in St. Stephen's, St. Agatha's, St. Andrew's, and Holy Cross parishes, in Portland, and parochial schools in Milwaukee, Sublimity, Verboort, St. Louis, Gervais, Tillamook, Roy, Beaverton, and Hillsboro, all in the Archdiocese of Oregon City. There are 113 professed Sisters, 5 novices, and 2 postulants, with 1440 pupils.

Saint Mary, Sisters of (Namur, Belgium).—This institute, whose sole purpose is the education of young girls, was founded in 1819, in the old city of Namur, Belgium, where the mother-house of the order is located and it was canonically approved by the Holy See. Early in 1861 the renowned missionary Rev. P. J. DeSmet, S. J., while making a short sojourn in his native land visited Namur, and during an interview with Rev. Mother Claire removed all doubts as to the advisability of complying wth his request to send Sisters to America. Bishop Timon of Buffalo, had long desired to procure a community of foreign nuns to conduct schools in his diocese. Accordingly upon the bishop's initiative negotiations were entered into and in August, 1863, five Sisters set sail for America. Fr. Smarius, S. J., acted as their guide and protector. These religious were Sister Emelie, superior and later first provincial of the American missions, Sisters Mary Claver, Mary of Saint Joseph, Augustine, and Paula. Of that little band one still survives. This aged religious has enjoyed the unusual experience of having welcomed to Saint Joseph's Academy six successive bishops of Buffalo. Lockport, N. Y., the first American mission naturally became the provincial mother-house. Bishop Timon having been one of the first missionary priests of Texas, was not unmindful of the needs of the South, and in response to an appeal made by Bishop Dubois of Galveston, he asked Mother Emelie to send a community to that diocese. The missions in the South spread rapidly. In 1921 Texas became a separate province. Meanwhile the tree planted in 1863 was spreading out other branches. At present the institute comprises three provinces in America besides those in Europe, namely: the North, with the provincial house at Lockport, N. Y.; Canada, with provincial house at Ottawa; and Texas, with provincial house at Fort Worth. Belgium and England constitute the provinces of Europe. The novices in each province are assigned to duties within that province. Special facilities for the training of teachers are afforded. Saint Mary's House of Studies enjoys the honor of being the first permanent building of the Sisters College of the Catholic University of America, Washington, D. C. This enables the American Sisters to pursue university courses of study and to obtain degrees as the European Sisters do at Oxford and Louvain. Saint Joseph's Academy, Lockport, is chartered under the Albany Board of Regents. In 1921 the Sisters in America numbered 282, with 13 novices, 14 postulants, and 6538 pupils.

Saint Mary, Sisters of (St. Louis, Mo.), a congregation of nursing Sisters founded in St. Louis, Mo., in 1872, by five members of the Servants of the Divine Heart of Jesus, who migrated from Elberfield, Germany, during the persecutions of the Kulturkampf. The original order was founded in Paris in 1866 with the consent of Archbishop Darboy for the nursing of orphans. Two of its members being German were compelled to leave France during the Franco-Prussian War and established a temporary home at Elberfield, where they devoted themselves to the nursing of wounded soldiers. These were Sisters Ottilia and Magdalena, who in 1872, with Sisters Elizabeth, Francisca, and Marianna, accepted the invitation of Mgr. Muehlsiepen, Vicar General of St. Louis, to settle in that archdiocese. The Sisters rented three rooms opposite St. Mary's Church, and the pastor of this church, Fr. Faerber (d. 1905), became their spiritual adviser and lifelong friend. Soon after their arrival a smallpox epidemic gave them opportunity for active service; this was followed in 1873 by cholera, and in 1878 by yellow fever. In the latter year the community numbered 38 members, of whom eight went to Memphis, Tenn., and five to Canton, Miss., to nurse the yellow fever victims; these thirteen Sisters contracted the disease and five of them died. A building had been erected for the community in 1873, and became their first mother-house. They were incorporated under the laws of the State of Missouri in 1874 as Sisters of St. Mary of St. Louis, Mo. On 4 October, 1880, Mother Ottilia and sixteen other Sisters made their first vows in the presence of Mgr. Muehlsiepen in accordance with the Rules of the Third Order Regular of St. Francis and the particular constitutions of the Sisters of St. Mary. A few days after this event (17 Oct.) Mother Ottilia died and was succeeded as superior by Mother Seraphia (d. 1912) who remained in office till 1910, when Mother Aloysia was elected superior. She was succeeded in 1921 by Mother Concordia, formerly mistress of novices. The present mother-house and novitiate is St. Mary's Infirmary (St. Louis), opened for occupancy in 1889. Rt. Rev. O. S. J. Hoog, Vicar General of St. Louis, is the spiritual adviser of the community, which now numbers 307 Sisters and 30 novices. Fr. Henry Henry Jaegering (d. 1919) was the faithful chaplain of St. Mary's Infirmary for thirty-seven years.

From 1895 till 1905 the Sisters assumed charge of the German Hospital (now Research Hospital), Kansas City, Mo., at the invitation of the hospital directors. In 1904 they decided to build a hospital of their own in that city, and the new St. Mary's Hospital was completed in 1909. Connected with it is a training school for nurses organized in 1916, with a present attendance of 50 students. The number of patients cared for at this hospital in 1920 was 4705, of whom 565 were free patients, 1214 Catholics, and 3491 non-Catholics. Since its completion (1909) the hospital has received 38,255 patients, of whom 6488 were free patients. It has a capacity of 175 beds. In addition to this and St. Mary's Infirmary, with a capacity of 150 beds, the Sisters have 5 other hospitals: Mt. St. Rose Sanatorium, for diseases of the throat and chest, opened at St. Louis, Mo., in 1902, with a capacity of 150 beds; St. Joseph's Hospital, St. Charles Mo., founded 1885, capacity, 35 beds; St. Mary's Hospital, Jefferson City, Mo., opened in 1905 with a capacity of 45 beds; St. Francis Hospital, Blue Island, Ill., first building opened for patients 1905, new hospital opened 1916, capacity 100 beds; St. Mary's Hospital, Madison, Wis., opened in 1913, capacity, 75 beds.

Saint Mary's College, at Prairie du Chien, in the State of Wisconsin, U. S. A., is an outgrowth of St. Mary's Institute and was established in 1872. The college occupies the site of Fort Crawford, which was built in 1829 by Colonel, afterwards President, Zachary Taylor, and served as a bulwark against the Indians. Government troops were withdrawn from it in 1859, and it was purchased in the sixties by Mr. John Lawlor, who, with the assistance of Mgr. P. M. Abbelen and Mother Caroline, foundress of the Order of School Sisters of Notre Dame, in America, established the Institute for the furtherance of Catholic education. In 1897 its name was legally changed to St. Mary's Academy, made famous in 1910 by the erection on its extensive grounds of a splendid monument to Father Marquette. In 1913

college courses were opened and since then the progress of the college has been rapid. It comprises a good laboratory, gymnasium, and a library of 5000 volumes. A monthly paper, the "News-Letter," published here, will be developed into a quarterly magazine in June, 1922, in commemoration of the golden jubilee of the foundation. Student organizations comprise the League of the Sacred Heart, Sodality of the Immaculate Conception, The Crusaders, Missionary Sewing Circle, *Les Deux Pleiades*, Dramatic Club, and Musical Societies. Eight religious and 1 lay teacher, all university graduates, compose the faculty. The present registration (1922) numbers 235 students.

Saint Mary's Seminary, Baltimore, was founded almost simultaneously with the establishment of the American hierarchy, as it was formally opened under the patronage of the first American bishop, the Rt. Rev. John Carroll, on 3 October, 1791. The Seminary was in charge of the Sulpician Fathers under the Rev. Francis Nagot, with three priests and five seminarians. In 1804 the rank and privilege of a State University were granted to the Seminary by the Maryland Assembly and in 1822 Pope Pius VII solemnly conferred upon it the title, rights, and privileges of a Catholic University. A complete faculty of able professors was maintained during the administrations of Frs. Nagot (1791-1810), John M. Tessier (1810-29), and Louis R. Deluol (1829-49), and although the students were very few they included some of the most zealous missionaries and prominent churchmen of the time. An era of growth and prosperity for the Seminary was ushered in, however, with the establishment of St. Charles College, Ellicott City, Md., in 1848, and under the administration of Frs. Francis Lhomme (1848-60), Alphonse Magnien (1878-1902), and R. Dyer (1902-) the institution has made marked progress. Since 1853 St. Mary's Seminary has been exclusively a theological seminary with philosophy and theology courses. In the year 1920-21 there were 21 members in the faculty and a registration of 320 students, of whom 56 were ordained priests. The number of degrees conferred was as follows: B.A., 20; M.A., 15; Bachelor of Theology, 6; Doctor of Canon Law, 1; Doctor of Letters, 1.

Saint Maurice en Valais, Abbey Nullius of. See Agaunum

Saint Paul, Archdiocese of (Sancti Pauli; cf. C. E., XIII—366d), in Minnesota. On 25 September, 1918, occurred the death of Archbishop John Ireland (q. v.). He was succeeded by Most Rev. Austin Dowling, who was ordained 24 June, 1891, appointed Bishop of Des Moines, Iowa, 31 January, 1912, consecrated 25 April following, nominated Archbishop of St. Paul, 1 February, 1919. The campaign for educational works of the archdiocese in October and November, 1920, secured $5,700,000 in pledged subscriptions. The Catholic population of the archdiocese is about 265,000 of various nationalities, the French and German elements predominating. A Catholic newspaper called the "Catholic Bulletin" is published at St. Paul. Bureaus of Catholic Charities are established in St. Paul and Minneapolis. There are in the archdiocese: 200 parishes, 262 churches, 62 missions, 3 convents for men, 295 secular priests, 51 regular priests, 1380 Sisters, 2 seminaries with 170 seminarians, 1 college for men with 48 professors and 850 students, 22 high schools with 143 teachers and 3171 pupils, 1 normal school with an attendance of 56, 105 elementary schools with 600 teachers and 23,692 pupils, 4 homes, 3 asylums, 3 hospitals, 1 refuge, 2 settlement houses. The Priests' Eucharistic League and the Apostolic Union are established among the clergy.

Saint Paul of Hungary, Hermits of (cf. C. E., XI—587c).—In 1864 the Pauline Order had in Russian Poland 19 convents, but in the same year these foundations were annihilated by the Russian government. Only one, Jasna Gora (Czestochowa), in the Diocese of Wladislaw, remained. In Austrian Poland, after the edict of the Emperor Joseph II all the Pauline convents were closed, except that at Skalka, in the Diocese of Cracow. The German government was always opposed to Polish orders, hence there were never any Pauline convents in Prussian Poland. Immediately after the end of the war (1919) the order recovered one of its ancient foundations at Lesna, near Brest Litovsk, in the Diocese of Podlachia. . In 1920 these three Pauline convents, at Jasna Gora, Skalka, and Lesna, elected as general superior Fr. Peter Markiewicz. He was born at Kalisz in 1877, made his ecclesiastical studies at Wladislaw and higher theological studies at Rome, and was ordained in 1906. The last general superior had died in 1871, since which time the Russian government had forbidden the election of a successor. The Pauline Order is now beginning to extend its work, endeavoring to recover its ancient foundations, and has a rule conformed to the new Code of Canon Law. There are 46 members of the order. An ecclesiastical school or juvenate for boys who feel inclined to enter the religious life, has been established. The order also directs some religious and pious congregations in Czestochowa. In Lesna the members have parochial duties as well as the spiritual care and direction of the teachers' seminary there. The novitiate and house of studies are in Cracow. In 1915 occurred the death of Fr. Justin Welonski, who had been prior since 1910, previously rector of the ecclesiastical seminary at Plock, and had entered the order as a rector.

Saint Paul-without-the-Walls (San Paolo fuori le Mura; cf. C. E., XIII—369b), a Benedictine abbey nullius of the Cassinese Congregation, and one of the patriarchal churches of Rome, dependent directly on the Holy See. On 13 March, 1918, occurred the death of the Abbot Nullius Dom Giovanni del Papa, O.S.B., b. 1850, professed 1871, ordained 1876, elected 23 September, 1904, blessed 13 November following. He was succeeded by Dom Ildefonso Schuster, O.S.B., b. 1880, professed 1899, ordained 1904, elected 6 April, 1918, blessed 13 April following. The abbey nullius has 3 parishes, 13 churches, 4 secular priests, 25 regular priests, 15 lay brothers, 11 seminarians, and the care of 5000 Catholics. Dependent on it are 1 monastery of nuns and 3 convents of Sisters. Three day nurseries are established. There are 10 confraternities and many associations among the young men and women. A monthly diocesan bulletin is published.

Saint Peter, Abbey of. See Muenster, Abbey Nullius

Saint-Pierre and Miquelon, Prefecture Apostolic of (Insularum S. Petri et Miquelonensis; cf. C. E., XIII—376a), comprises a small group of islands south of Newfoundland, belonging to France. The prefect Apostolic is Mgr. Joseph Oster, b. at Berstheim, in diocese of Strasburg, France, 19 April, 1846, entered the Congregation of Holy Ghost, 1862, provincial in United States, pro-prefect in 1912, prefect 16 January, 1916, with residence at Saint Pierre. On the islands there are 3 parishes, 3 churches, 2 convents of women, 6 regular priests, 1 lay brother, 28 Sisters, 1 college for boys, with 3 instructors and 58 students and 1 for girls with 15

instructors and 150 students, 1 academy with 60 boys and 80 girls, 1 elementary school with 40 pupils, a commercial school for boys with 120 students and for girls with 90, 3 associations among the laity, who number 4000 and are mostly French. During the war 350 laymen and 1 priest were mobilized, 99 of whom were victims.

Saint Teresa of Jesus, Society of, founded by Enrique de Osso, on the feast of the Sacred Heart of Jesus 23 June, 1876, at Taragona, Spain, and approved by Pope Pius X, 18 December, 1908. Fr. de Osso's desire was to stem the torrent of impiety which threatened to engulf vast numbers of young souls. The object of the institute is the Christian education of young people, to extend the knowledge and love of God by means of the apostleship of prayer, teaching and sacrifice. The mother-house is in Barcelona, Spain, where the mother general and her council reside. The four provinces with a total of 51 houses in Spain, Africa, Mexico, South America, Cuba and the United States. The academies have courses of study from the kindergarten to the grammar and academic grades, and in some places normal courses are conducted. There are three novitiates: one in Tortosa, Spain; one in Montevideo, Uruguay, South America; and one in San Antonio, Texas. The members of the Society make the three simple vows of poverty, chastity and obedience, and must be imbued with the spirit of their holy patron, the seraphic doctress, St. Teresa of Jesus. There are teaching and lay religious. The society is governed by its own constitutions and rules, which follow the rule of St. Ignatius.

The province of St. Teresa of Jesus, with provincial house and novitiate at Jesus de Tortosa, Spain, has academies and schools in Spain at Barcelona (3), Valencia, Taragona, Saragossa, Tortosa, Villanueva, Vinebre, San Celoni, Almunia, Maella and Enguers; in Africa, at Oran, Algeria. The province of the Sacred Heart of Jesus has academies and schools in Spain at Madrid (2), Ciudad Rodrigo, Valladolid, Pamplona, Oviedo, Bilbao, Calahorra, Huelva, Duenas and Mora de Toledo. The province of St. Francis de Sales, with provincial house at Mixcoac, Mexico, and novitiate at San Antonio, Texas, has academies and schools in Mexico at Mixcoac, Mexico City, Puebla, Morelia, Zacatacas, Guadalajara and Merida; in Cuba at Havana, Camaguey, Santa Clara, Ciego de Avila and Guantanamo; in the United States at San Antonio, Tex., Uvalde, Tex. (parochial school), New Orleans, La. (parochial school). The province of St. Joseph with provincial house and novitiate at Montevideo, Uruguay, South America, has academies and schools at: Montevideo, Uruguay (2); Buenos Aires, Argentina; Santiago de Chile, Chile; Rio de Janeiro, Brazil; Santa Ana, Brazil; Itaqui, Brazil; Asuncion, Paraguay; Rocha, Uruguay, and Dolores, Uruguay.

Saint Thomas, Diocese of (Sancti Thomæ in insula; cf. C. E., XIII—381c), in the Gulf of Guinea, suffragan of Lisbon. The last bishop died in 1847. The see then remained vacant. Since 1865 it has been ruled as a vicariate. In 1920 the Catholics numbered about 21,000.

Saint Thomas of Guiana, Diocese of (de Guayana; cf. C. E., XIII—382c), in Venezuela, suffragan of Caracas. The present bishop is the Rt. Rev. Xiste Sosa, b. at Tinaco, 20 Oct., 1876, elected titular bishop of Claudiopolis 14 June, 1915, consecrated 28 Oct., published 9 Dec. following, and made administrator apostolic of Guiana, transferred 5 Dec., 1918, published 10 March, 1919. He succeeded the Rt. Rev. Antonio Maria Duran, who died 18 July, 1917. According to the statistics of 1920 the diocese contained 400,500 Catholics, 43 parishes, 20 filial churches, 53 chapels and 26 priests.

Saint Thomas of Mylapur, Diocese of (Sancti Thomæ de Meliapor; cf. C. E., XIII—382d), suffragan of Goa, India. The Catholic population of the diocese is 80,000, including Indians, Anglo-Indians, and Europeans. The All-India Eucharistic Congress was held in 1912. In 1921 the Marian Congress was held at Madras and the Episcopal Conference at Mylapore. During the World War several units from the diocese served in different departments. Rev. A. A. Teixeira was chaplain to the British forces in Mesopotamia and Rev. Faustino Barreto was chaplain to the native Indian forces. The present bishop is Rt. Rev. Teotonio Manuel Ribeiro Vieira de Castro, b. 1859, elected 1899. There are in the diocese: 51 parishes, 60 churches, 5 vicariates forane, 178 stations and chapels, 1 monastery for men, 3 convents with 37 European Sisters, 9 convents with 93 Indian Sisters, 76 secular priests, 7 regular priests (Salesians), 5 lay brothers, 2 seminaries with 28 seminarians, 6 high schools with 60 teachers and an attendance of 1239 boys and 150 girls, 81 elementary schools with 324 teachers and an attendance of 4865 boys and girls, 2 industrial schools with 15 teachers and 226 pupils, 2 homes for men and women, 3 orphanages for boys with 350 inmates, 6 orphanages for girls with 230 inmates, 4 dispensaries, 1 day nursery. Most of the institutions are aided by the British Government. The Mylapore Diocese Educational Society is established among the clergy, and the Catholic South Indian Association among the laity. A Catholic periodical is published, called "The Catholic Register of Mylapore."

Saint Viator, Clerics of (cf. C. E., XV—399d).—In 1912 the Holy See erected into provinces, with the canonical advantages and obligations such erection brings, the four obediences of the institute. viz. Vourles, Rodez, Montreal, and Chicago. In the same year the superior general, Fr. P. D. Lajoie, celebrated the sixtieth anniversary of his sacerdotal ordination. In 1914 the general chapter of the order was to be held at Jette-St.-Pierre, and the delegates were en route, some having already reached the mother-house, when the war broke out. This forced the superior general to postpone the chapter indefinitely During the German occupation of Belgium all communication with the mother-house was cut off. The personnel of the juvenate of Westmalle succeeded in crossing the frontier and took refuge in Holland, where they were given generous hospitality by the Benedictines of St. Paul Abbey, Osterhout; they numbered 70 and remained at Osterhout for fifty months. Four years of physical and mental suffering were patiently borne by the superior and his assistants. One of these, Brother Buchon, died, during the war, from privation. Another, Fr. Coutu, after tedious parleys with the German authorities and humilating formalities, succeeded in getting out of Belgium on the mission of making the canonical visit of the provinces. He went to America (1916) to visit the American and Canadian provinces and in 1917 returned to France, where he died the following year from disease caused by the conditions of life while in Belgium. Fr. F. M. Robergfe, from the Canadian province, was appointed assistant general to succeed Fr. Coutu, and joined his post in December, 1918, a few weeks after the armistice was signed. The superior general, Very Rev. P. D. Lajoie, died at Jette-St.-Pierre, 25 Feb.,

1919, in his ninety-third year. Born in Canada in 1826, he had joined the institute at Joliette in 1847, was ordained priest in 1852, afterwards professor and director at Joliette College and pastor of Joliette, provincial of Canada in 1870, vicar of the institute in 1880, and elected superior general in 1890. He governed the institute for twenty-nine years, safely guiding it through the agitated period of spoliation, persecution and dispersion in France, and the disastrous years of the World War. He transferred the general direction of the institute from Vourles to Paris in 1896, and after the French edict against religious congregations in 1903 transferred it again to Belgium, first at Aerschot and then in 1908 at Jette-St-Pierre. He was succeeded as superior general by Very Rev. Pierre Robert, elected by the general chapter convened at Jette-St-Pierre, 22 May, 1919. Fr. Robert was born in France in 1862, joined the congregation in 1876, was ordained in 1886, director of St. Michel secondary school at Paris in 1890, provincial at Vourles 1900, vicar of the institute 1909, elected superior general 1919, author of a life of the founder of the institute and history of the congregation up to 1860: "Vie du Père Louis Querbes" (Brussels, 1922). Very Rev. François-Michel Roberge was elected vicar of the institute and two new assistants were also appointed: Brothers Joseph-Bruno Gareau and Jules Chomienne. The chapter also revised the statutes according to the new Code of Canon Law, but this effected no important change in the form of government or in the rules. It chiefly consisted in introducing into the text of the statutes the rights, privileges, or obligations resulting from the rescripts or indults obtained from the Holy See since the primitive text of the statutes was confirmed by Pope Gregory XVI in 1839.

Among recent transfers and foundations of institutions of the order were the establishment at Outremont, near Montreal, in 1915, of the scholasticate of the Canadian province, and the transfer in 1921 of the novitiate of the French province of Rodez from Zarauz, Spain, to Escoriaza, Spain. In 1921, Columbus College, Chamberlain, S. D., officially closed its career as an educational institution, owing to the opening in September of the same year, of a new diocesan Catholic college at Sioux Falls, S. D. The authorities of the institute transferred to Chamberlain, in the buildings of Columbus College, the novitiate of the American province heretofore located in Chicago; and in this place they opened a scholasticate for theological studies. The Institute of the Clerics of St. Viator at present (1922) controls 104 educational institutions of different kinds and degeees: primary and secondary schools, classical and commercial colleges. It also has the care of 9 parishes in the United States and Canada. The Montreal Catholic Institution for Deaf Mutes (male) is under its direction. The deaf and dumb pupils cared for number 170. The following table supplies statistics of the institute:

	Professed Priests	Professed Brothers	Scholasticates	Novices	Juvenists	Institutions	Students Taught
Gen. Direction.	2	3					
Provinces							
Vourles.....	6	97	3	8	75	23	2100
Rodez.....	5	140	2	9	75	34	2200
Montreal....	49	330	34	40	92	37	7860
Chicago.....	37	32	10	5	20	9	340
Totals....	99	602	49	62	262	104	12,500

Saint Vincent de Paul, Brothers of, a congregation of priests and brothers living in community and consecrating their lives to the service of the poor and workmen and the care of the needy in general. The institute was founded in Paris in 1845 by Fr. Jean-Léon Le Prevost, one of the first collaborators of Frederic Ozanam. It received the decree of praise, 10 May, 1869, and papal approbation, 6 June, 1874; the constitutions were provisionally approved 13 February, 1906. The mother-house is in Tournay, Belgium, and the present superior general is Fr. Fernand Desrousseaux, elected 1914, and re-elected 25 August, 1920. The institute is established in France, Belgium, and Canada. The principal Canadian foundation is at Quebec where there are a novitiate and juvenate, a school with 350 students, two societies for young people, an association for students, and a *maison de famille* where 50 orphans are taught trades. The procurator general resides at Rome, where there is a scholasticate.

Saints Cyril and Methodius, Daughters of, a congregation of religious women for the instruction of Slovak children, founded by Rev. M. Jankola and several other Slovak priests, who saw the great necessity the Slovak people in America had of Catholic schools. The first three members were sent to Mt. St. Mary's, Scranton, Pa., where they remained for several years under the kind direction of the Sisters of the Immaculate Heart of Mary. In the year 1909 their rule was approved by Pope Pius X, and on 11 September, 1909, the first three members pronounced the vows. As their numbers increased they were obliged to leave these Sisters, and assume the government of the institute themselves. Accordingly, they opened a mother-house in Middletown, and two years later it was moved to Danville, Pa., to which is also attached a novitiate. In Middletown they have an orphanage. The congregation now numbers (1921) 83 professed Sisters, 22 novices, and 15 postulants. The Sisters have seven houses in the Scranton Diocese; 5 houses in the Harrisburg Diocese; and houses at Bridgeport, Conn.; Gary, Ind.; Chicago, Ill.; Vandergrift and Buffalo, N. Y.

Saints Vincent and Anastasius, Abbey Nullius of (Sanctorum Vincentii et Anastasii ad Aquas Salvias; cf. C. E., XIII—380d), near Rome. The diocese of the abbey nullius, under the Reformed Cistercians, is at Orbetello, comprising several village and two small islands, divided into 8 parishes, administered by 50 priests. The abbey nullius maintains an elementary school, with 105 children taught by 5 Sisters, and a residence for the workmen connected with the monastery, who number 32 families and 48 unmarried. There is a religious association established among these workmen. Upon the death of Cardinal Oreglia (3 December, 1913), the Holy Father appointed Rt. Rev. Andrea Caron, titular Bishop of Chalcedon, apostolic administrator of the spiritual needs of the diocese, 1 January, 1916. Rt. Rev. Leo Ehrhard, prior of the abbey, was elected abbot in November, 1919, and blessed 22 January, 1920.

Salamanca, Diocese of (Salamantinensis; cf. C. E., XIII—391b), suffragan of Valladolid, Spain. The present bishop is Mgr. Julio de Diego y Garcia Alcolea, born in the Diocese of Sigüenza at Hontanares 16 February, 1859, ordained 1881, elected bishop of Astorga 14 November, 1904, consecrated at Valladolid 5 February, 1905, transferred to Salamanca 18 July, 1913, to succeed Mgr. Valdes y Noriega, deceased. A Eucharistic Congress was held in Salamanca, with representatives from every parish (20,000 in all), attending the notable discourses, ser-

mons and social conferences. The Catholic population is 350,000. The diocese includes 286 parishes, 539 churches, 1 convent of men, 27 of women, 462 secular and 80 regular priests, 56 lay brothers, 791 Sisters, 1 seminary, 337 seminarians, 1 university, 5 asylums, 4 hospitals, 2 refuges and 1 day nursery. There are 2 organizations among the clergy and several among the laity. A Catholic daily and 2 reviews are published.

Sale, Diocese of (Saliensis; cf. C. E., XIII—395d), in Victoria, Australia. The present diocese was part of the Archdiocese of Melbourne until 1887, when the late James Francis Corbett, then parish priest of St. Kilda, Melbourne, was consecrated first Bishop of Sale. The diocese covers the civil province of Gippsland, an area of 16,700 square miles, extending due east from 50 miles from Melbourne to the border of the State of New South Wales, and on the south is washed by the Southern Ocean. The first bishop found in this vast district only a few priests, who eventually returned to the Archdiocese of Melbourne, and no convent school. When he died in May, 1912, he left three fine convents of the Sisters of Notre Dame de Sion, with primary and secondary schools, at Sale, Barinsdale, and Warragul. In 1921 the diocese had eight convents of the Sisters of St. Joseph of the Sacred Heart with primary schools at Sale, Cowwarr, Leongatha, Maffra, Morwell, Omeo, Traralgon, and Yarram. The summary of the diocese for that year is: districts, 12; churches, 50; secular priests, 23; primary schools, 10; secondary schools, 3; number of children in Catholic schools, 1296. According to the last available census, the total population of the diocese is 73,507, and the Catholic population is 12,480. The second Bishop of Sale is Rt. Rev. Patrick Phelan. Born in Co. Kilkenny, Ireland, in 1860, Dr. Phelan was educated at Mount Melleray Seminary, Co. Waterford, and at St. Patrick's College, Carlow, where he was ordained 26 May, 1888. He commenced ecclesiastical work in the Archdiocese of Melbourne in October of that year. In 1896 he was appointed pastor of St. Joseph's, Collingwood, and in March, 1900, was appointed dean of Melbourne and administrator of St. Patrick's Cathedral. In 1908 Dr. Phelan became vicar general of the archdiocese, and in 1912 was created prothonotary apostolic by Pope Pius X. Through the death of Bishop Corbett the See of Sale became vacant that year, and Dr. Phelan was consecrated second Bishop of Sale at St. Patrick's Cathedral, Melbourne, 2 March, 1913, by Archbishop Carr of Melbourne. When the apostolic delegate visited Sale six years after Dr. Phelan's appointment, the bishop was able to declare that he had opened several convent schools in the diocese, had expended £75,000 in building churches, schools, and presbyteries, and was then engaged in building a college or secondary school for boys at Sale which was costing over £25,000. The Marist Brothers are in charge of this college. Bishop Phelan is the author of several works. Some were the result of controversy in the public press with Protestant Divines, such as "Christian Marriage" and the "Refutation of Protestant Calumnies." Others are of a devotional character, viz. "The Holy Sacrifice of the Mass," "The Mission of St. Ignatius of Loyola," and "The Priesthood of Christ."

Salerno, Archdiocese of (Salernitanensis; cf. C. E., XIII—396b), in the Province of Naples, Southern Italy. The present administrator is the Most Rev. Carlo Maria Grasso of the Benedictines of Monte Cassino. He was b. at Genoa, 22 April, 1869, ordained 1 April, 1893, named administrator apostolic of Cava and Sarno in 1914, promoted to Salerno 7 April, 1915, consecrated at Rome 22 April and received the pallium 19 July, published 6 December following. On 16 September, 1919, he was named administrator of Nusco and of Nole 8 December following. He succeeded the Most Rev. Valerio Laspro, who died 22 November, 1914. According to the statistics of 1920 the archdiocese contained 149 parishes, 364 churches and chapels, 659 secular priests and 60 seminarians. In 1920 the united see of Acerno consisted of 7 parishes, 7 churches, and 16 secular priests.

Salesian Society (cf. C. E., XIII—398c).—The Society has a total of 341 houses and numbers over 5000 members—priests, lay brothers and clerics. There are 230 festive oratories or recreation grounds with chapel for religious instruction, with over 100,000 children in attendance. The 130 colleges, for the poor in particular, have as boarders, 35,000 boys In many of the colleges there is a department for learning trades, with 15,000 boys under instruction. In 52 agricultural colonies there are 3000 boys. The 132 clubs have a membership of over 7000. Over 22,000 pupils are educated by the Salesians in over 150 elementary schools, mostly in Italy and South America. The Salesians have under their jurisdiction 13 shrines, 91 parishes, and over 300 churches and chapels. They have 43 missions among the heathens, chiefly in South America (Brazil, Ecuador, etc.), with 250,000 souls. A new mission in the coast region of Assam, northern India, was taken over by them in December, 1921. Here there are only 5000 Catholics out of a population of 7,000,000. The Vicariate Apostolic of Shiu-Chow, China, was entrusted to the Salesians in 1920. This vast territory is divided into 10 missions and has about 3,000,000 souls under the jurisdiction of Mgr. Louis Versiglia, S. C. The Vicariate Apostolic for the Aborigines in Kimberley, Australia, is to be given to the Salesians in the fall of 1922. At Elizabethville, Congo, Africa, there is a large mission. Since the armistice of the World War important foundations have been established for the first time in Ireland, Germany, and Russia. Among prominent members of the Society are: John Cagliero, Cardinal Bishop of Frascati, one of Don Bosco's early pupils and the head of the first band of Salesian missionaries who went to Buenos Aires in 1875; Archbishop Guerra of Santiago de Cuba, Bishop Piani, auxiliary of Puebla, Mexico; and six other bishops in Italy and South America. Recently deceased is Don Paolo Albera, second successor of the Ven. Don Bosco, died in Turin, 29 Oct., 1921. Salesian institutes in the United States are at: Ramsey, N. J.; New Rochelle, N. Y.; Philadelphia, Penn.; Watsonville, Cal. (orphanage). In England they have schools at: Battersea, London; Farnborough, Hampshire; Burwash, Sussex; Chertsey, Surrey. There is an agricultural school at Pallaskenry, Co. Limerick, Ireland. The novitiate and house of studies for the United States is at New Rochelle, N. Y.; for England and Ireland, at Oxford.

Salford, Diocese of (Salfordiensis; cf. C. E., XIII—399c), suffragan of Liverpool, England. The Catholic population of the diocese is about 293,400, of whom 1,000 are Italians and 900 Lithuanians, Poles, Ruthenians, etc. Recently deceased Catholic laymen of note were: Sir Daniel McCabe, K.S.S., Deputy Lieutenant of the County of Lancashire, twice Lord Mayor of Manchester, died 29 Sept., 1919; Alderman Carus, K.S.G., several times Mayor of Darwen, died in December, 1920. During the World War some 25 priests of the diocese went out as chaplains. Of these Rev. J. Birch lost a limb, Rev. John O'R. Browne was honored by a military cross with bar, and Revs. R. McGuinness, W.

Leighton, R. V. O'Shaughnessy, and Arthur O'Connor won military crosses. Rev. E. M. Bray, D.D., did heroic work in the Messina earthquake and was made a Cavalier by the King of Italy. The Catholic Truth Society Conference was held at Salford in 1916. The present bishop is Rt. Rev. Louis Charles Casartelli, b. 1852, consecrated 1903. The auxiliary bishop is Rt. Rev. John S. Vaughan, titular Bishop of Sebastopolis, b. 1853, consecrated 1909. Statistics for the diocese are: 135 parishes, 134 churches, 12 chapels of ease, 52 convent and private chapels, 18 institutions (chapels) where Mass is said, 1 abbey of Poor Clares, 44 convents for women, 289 secular priests, 86 regular priests (7 Benedictines, 8 Friars Minor, 7 Dominicans, 55 Jesuits, 5 Premonstratensians, 3 Servants of Mary, 1 Missionary Father of St. Joseph), 11 religious congregations of men; 23 religious congregations of women, 4 colleges for boys with 1163 students, 14 colleges for girls with 2790 students, 1 training school and hostel with an attendance of 118, 141 elementary schools, 2 industrial schools with 965 pupils, 5 rescue homes for children, 3 homes for working girls, 1 hospital for men (Alexian Brothers' at Newton Heath, Manchester), 1 hospital for women (The Home, Whalley Range, Manchester), 1 refuge. Ecclesiastical students attend St. Bede's College and Ushaw College. Most of the public institutions admit the ministry of priests. Practically all the institutions are aided by the Government, except Stonyhurst and a few convents. The Government aids all the elementary schools, Loretto College for girls, St. Bede's College and Xaverian College for boys. The Priests' Eucharistic League and Lancashire Infirm Clergy Fund are established among the clergy. There are seventeen associations among the laity. Catholic periodicals are: "The Catholic Federationist," monthly organ of the Catholic Federation; "The Harvest," monthly organ of the Catholic Protective and Rescue Society; and the "Annual Diocesan Almanac and Directory."

Salmas, (cf. C. E., XIII—402c), a Chaldean see included in the ancient Archdiocese of Adhorbigan or Adherbaidjan. The present bishop is the Rt. Rev. Pierre Aziz, b. at Mossul, 6 April, 1866, ordained in 1890, elected 25 Jan., 1910, consecrated 15 Aug. following, published 30 Nov., 1911. During the war all the villages in the diocese were devastated and burned and many of the men were killed. At the time of the Persian massacre in 1918, Bishop Aziz was deported by the Turks, but was providentially saved after having been imprisoned for two months and enduring great suffering. He arrived at Diabekir with several priests after a journey of 50 days on foot. According to the statistics of 1920 the diocese contained 10,460 Chaldean Catholics, 24 secular priests, 33 churches and chapels, 14 stations and 14 schools.

Salt Lake, Diocese of (Lacus Salsis; cf. C. E., XIII—404c), comprises territory in Utah and Nevada. The foundations of the Catholic Church in the Diocese of Salt Lake were laid by the intrepid missionary bishop, Rt. Rev. Lawrence Scanlan, D.D., who was appointed Vicar Apostolic of Utah, 25 January, 1887, and first Bishop of Salt Lake, 25 January, 1891, when the diocese was erected. Bishop Scanlan was an apostolic man, inured to the hardships of frontier mission life, and greatly beloved by all classes. After forty-seven years of missionary toil he died 10 May, 1915. The second Bishop of Salt Lake, Rt. Rev. Joseph S. Glass, C.M., D.D., was born in Bushnell, Ill., 13 March, 1874, made his classical studies at St. Vincent's College, Los Angeles, Cal. and his theological studies at St. Mary's Seminary, Barrens, Mo., where he was ordained to the priesthood, 15 August, 1897. After spending two years in Rome, he took his degree in theology in 1899, and was appointed professor of theology in the Vincentian Seminary at Barrens, Mo. In 1901 Dr. Glass was sent by his community as president of St. Vincent's College and rector of St. Vincent's Church, Los Angeles, Cal., where he labored with success for fourteen years. He was appointed to the see of Salt Lake 1 June, 1915; consecrated in St. Vincent's Church, Los Angeles, 24 August, and installed in the See of Salt Lake 1 September, 1915.

The new bishop found himself, with but seven diocesan priests and a number of borrowed clergy, in charge of the largest diocese in the United States, embracing, according to the latest data, 167,657 square miles, including the entire State of Utah, 84,990 square miles, and two-thirds of the State of Nevada, 72,667 square miles. His first work was to get priests and to place them at strategic points, so that they could reach the scattered parishes and missions of the vast diocese. Nearly every known language is spoken in the mining camps and sick calls of a hundred miles are a common occurrence. The unsettled conditions of the mining industry made it necessary to proceed with caution and deliberation, for a few months of depression often changed a thriving parish into a deserted mining camp. In spite of many difficulties and a scarcity of resources, the bishop, with characteristic energy, augmented the clergy, erected nine new parishes, of which three were in the episcopal city, and sent missioners to administer to the scattered Catholics in the remote parts of the diocese. The cathedral of the Magdelaine was refurnished and decorated and made one of the most imposing churches in the intermountain section; valuable church property was acquired; and the Catholic people were organized and instructed. The growth of the Church has been steady, but owing to the migratory habits of a large part of the mining population, largely immigrants from various parts of Europe, many of the smaller parishes are unstable and temporary. At present, there are 29 priests working in the diocese, and 12 ecclesiastical students in various seminaries. Salt Lake City has 5 parishes, 2 free grammar schools, St. Ann's Orphanage and School, besides St. Mary's Academy and Boarding School. There are parochial schools at Ogden, Park City, and Eureka.

The Sisters of the Holy Cross have done pioneer work in the dicoese, having opened St. Mary's Academy and Holy Cross Hospital in 1875, and the Sacred Heart Academy in Ogden in 1876. All these institutions have grown rapidly. The Holy Cross Sisters have charge of the day schools at Ogden, Park City, and Eureka, and at the cathedral, Salt Lake. In 1920, Bishop Glass invited the Daughters of Charity of St. Vincent to the diocese, and gave them charge of the large Catholic free school. Each year a grade is added to the curriculum, and the high school will soon be completed. The Knights of Columbus are well organized in the diocese and conduct an evening trade school for ex-service men in Salt Lake. The Catholic Women's League is one of the largest and most aggressive Catholic organizations of women in the West. Their war record was conspicuous and they perform much charity and philanthropic work. The Society of St. Vincent de Paul is organized in all the city parishes, and the Boy Scouts are well organized and doing efficient work in some places. The vast deposits of iron and coal in Utah mark the diocese as one of the future steel centers of the West. With the development of this industry and the revival of copper and silver mining, an immense increase of population is expected.

Salta, Diocese of (Saltensis; cf. C. E., XIII-404a), in the northern part of the Republic of Ar-

gentina, suffragan of Buenos Aires. The last administrator of the see was the Rt. Rev. Joseph Gregory Romero. He was born at Salta, 14 Oct. 1862, elected titular bishop of Thermæ 18 Feb., 1914, and auxiliary bishop of Salta, published 25 May following, appointed bishop of Salta, 29 Oct., 1914, died 17 Aug., 1919. He succeeded the Rt. Rev. Matias Linares who died 24 April, 1914. The see is still vacant. According to the statistics of 1920, the diocese contains: 37 parishes, 131 chapels, 54 seminarians.

Saltillo, Diocese of (cf. C. E., XIII—404), Coahuila, Mexico, suffragan of Linares, is still governed by Mgr. Jesús Maria Echavarria. It has 27 parishes and 1 vicariate or vice-parish; the number of churches and chapels is greater, for there is hardly a hamlet or village that has not at least a poor chapel; the spiritual wants of the diocesans are attended to by 34 priests, of whom 7 are regular—Jesuits in Saltillo and Carmelites and Josephites in Torreón. There are 15 communities of Sisters with 52 religious: the Sisters of St. Joseph with 3 hospitals in Torreón and 1 in San Pedro; Sisters of Charity of the Good Shepherd with a Magdalen Asylum at Saltillo; the Sisters of the Incarnate Word, of the Good Shepherd, of the Purity of Mary, and the Guadalupe Sisters engage in teaching; the Sisters of Christian Mercy have orphanages at Saltillo and Parras. Before 1913 there were many other communities of men and women in Coahuila teaching or exercising works of charity towards the poor and the sick, but in the late revolution the diocese suffered great losses, as for instance the total destruction of the famous Jesuit College of Saint John. The diocesan seminary was disbanded and has not yet been reorganized, as the Government is using the building for its offices. There are, however, at present 5 boys' schools, 3 colleges and 3 schools for girls with a total of 2500 pupils. Among the social organizations of the laity are: The Catholic Association of Young Mexico, the newly-established Catholic Union of Coahuila; and the Catholic Workingmen's Society in Saltillo, Torreón, Parras, and San Pedro. Among those who have died in the diocese in recent years mention must be made of Señor Don Enrique and his wife Señora Dona Trinidad Narro de Maas. They founded and endowed an orphan asylum which was confided to the Josephite Sisters, but the Sisters have been driven out and the orphanage turned over to lay directors. They likewise contributed very generously towards the erection of the new Gothic Sanctuary of our Lady of Guadalupe, the most beautiful in Saltillo but not yet completed owing to the political disturbances. They also gave St. Vincent's Hospital, which bears the name of the donor, "Enrique Maas," but it too is in the hands of the Government. Finally they left an adequate bequest for the foundation of a school of arts and crafts, but it has not been possible to carry out this plan either.

Salto, Diocese of (Saltensis; cf. C. E., XIII—405b), in Uruguay, suffragan of Montevideo. The erection of this diocese did not go into effect until 1919, when the Rt. Rev. Thomas Camacho was appointed to the new see. He was b. at San José 16 Feb., 1868, and elected 3 July, 1919.

Saluzzo, Diocese of (Saluciæ, Salutiensis; cf. C. E., XIII—405d), in the Province of Cuneo, Piedmont, Upper Italy, suffragan of Turin. The present incumbent is the Rt. Rev. Giovanni Oberti, of the Clerks Regular of the Pious Schools; b. at Ovada, Italy, 21 Nov., 1862, elected 16 Dec., 1901, made assistant to the pontifical throne 20 Feb., 1913. According to the statistics of 1920 the diocese contained:160,500 Catholics, 92 parishes, 671 churches and chapels, 304 secular priests, 31 regulars, 112 seminarians, 24 Brothers, 220 Sisters.

Salvation Army, The.—The Salvation Army is an organization, religious and philanthropic in purpose, which was formed under the above name in 1878, by William Booth, as the result of a defection from the Methodist Church in England in 1865, the movement being known by various names previous to 1878.

I. Doctrine.—Its doctrine is contained in the "Articles of War," sixteen in number, eight doctrinal, eight, chiefly pledges of personal conduct, which constitute the "fighting faith," and in the "Doctrines" which contain the "teaching faith." Neither of these confessions, however, is considered as a strict creed, binding the soldiers to intellectual assent, although the "Articles of War" are signed by each soldier when enlisting. The doctrine of the Trinity is accepted; the Bible is viewed as the sole Rule of Faith; they reject Calvinistic predestinarianism and hold that Christ died for all, not merely for the elect, and that ample provision is made for entire deliverance from sin by the salvation of God; sin is the enemy which the Army is to combat; conversion from sin is an emotional experience accompanied by outward manifestations, such as the vociferous uttering of "Hallelujahs" and "Amens," and by the interior assurance of salvation. There are no sacraments, the administration of Baptism and the Lord's Supper being discontinued in 1882, the distinctive uniform and the pledge of the Articles being considered as sufficiently taking their place. Religious worship consists chiefly in "holiness" or experience meetings, a feature being stirring hymns sung to the accompaniment of a band or of some other instrumental music.

Stress is laid upon personal conduct, the soldier upon his conversion pledging himself to live a Christian life, to be humane, and to abstain entirely from intoxicating liquors and all harmful drugs. Self-sacrifice in order to procure the salvation of others is inculcated as a duty at all times, while more specifically a week is set aside annually as "self-denial week," in which all members are urged to make a self-denial offering through saving, thrift and abstention from personal pleasures or luxuries during that period. The Army is chiefly concerned in practising the corporal works of mercy, not, however, to the exclusion of the spiritual works of mercy, as they see the latter.

There are no ministers or pastors in the Salvation Army, the commissioned officers being the nearest approach to such, and women being fully eligible for any position; there are no churches, understanding by the term edifices set apart for Divine worship, for the Army property is used indiscriminately for philanthropic and for devotional purposes—a hall may be in the evening a chapel and in the night a dormitory; in a certain sense there are no congregations, since those who accept the full Army tenets become themselves workers for the salvation of others, even though they be only private soldiers in the Army, while those who do not become active soldiers after their conversion usually join some other church if they persevere.

Although there are no ministers, yet the organization is hierarchical, autocratic, and monarchical in character. The chief officer is the General (known formerly as the Commander-in-chief), who issues all orders and regulations, to whom unquestioning obedience is to be yielded, in whom as trustee is vested the ownership of all Army property, and who, himself appointed for life, appoints his own successor. Associated with the General at the International Headquarters in London are the Chief of the Staff, the Foreign Secretary and the Chancellor. In the

"field" the army is divided into Territories (usually corresponding to countries), these being subdivided into Provinces, these again into Divisions. Each Division contains a certain number of corps, each of the latter having its own Captain and Lieutenant, the corps being the nearest Army equivalent to an ordinary denominational congregation. Officers usually give their full time to the work and receive sufficient remuneration to support themselves; soldiers usually pursue their ordinary occupations during the day and in the evening devote themselves to the work of the Army. There are training schools or garrisons for officers, the course varying from 1 to 3 years.

II. History.—The Salvation Army was founded by William Booth, who, born an Anglican in England in 1829, later joined the Wesleyan Methodists, becoming a local preacher when fifteen or sixteen years old. His open-air preaching not being acceptable to the Wesleyans, he joined the Methodist New Connexion and was ordained minister, only to leave that denomination in 1861. He and his wife then turned themselves exclusively to itinerant evangelical work, intending at first not to found a new sect, but rather to send their converts to existing organizations. In 1865, after having come in contact with the slums of London, his ideas took more definite shape, and he founded the East London Revival Society, changing the name later to East London Christian Mission, and again to the Christian Mission. By 1878 the movement had spread; one of Booth's co-workers in a seaport town was known as the "captain," and he preparing a reception for his leader announced that the "General" was coming. The program spoke of the "Christian Mission" as a "volunteer army." This Booth changed to "Salvation Army," which accordingly in 1878 became the name of the movement, its official and definitive acceptance taking place in 1880.

Opposition to the movement and its general methods, at first bitter, subsided after a few years. In 1890, following out the development of his ideas on the relief of poverty, uplift of the slum-dwellers, reform of criminals, and similar points, Booth published his "In Darkest England and the Way Out," advocating as remedies for those evils, city, farm, and over-sea colonies, homes for fallen women, prisoners' aid work, and legal and financial associations to aid the poor. The scheme has been realized to a considerable extent. William Booth died in 1912 and was succeeded by his son, Bramwell Booth.

The Army spread rapidly to countries outside of England, the inauguration in different countries being as follows: Scotland 1878; Ireland, the United States, Australia 1880; France 1881; Canada, Sweden, India, Switzerland 1882; South Africa, Ceylon, New Zealand 1883; Germany 1886; Denmark, Italy, Holland 1887; Norway 1888; South America (5 republics), Finland, Belgium 1889; West Indies 1892; Dutch East Indies 1894; Iceland, Japan 1895; Korea 1908; Burma 1914; China 1915; Russia 1917.

III. Statistics.—In 1920 the Salvation Army was located in 70 countries and colonies; it numbered 11,173 corps and outposts; it was in charge of 1276 social institutions, 751 day schools; it had 18,321 officers and cadets, 71,419 local officers, 32,000 bandsmen; it issued 82 periodicals.

In the United States in 1920 an administrative reorganization was effected, three territories being created, instead of one as formerly. Miss Evangeline Booth, daughter of the first general, remains, however, in supreme charge of all the work in this country. In 1920 there were 1036 corps and outposts; 3649 officers and cadets; 28,586 members; 52 hotels for men, 3 for women, 4 boarding houses for young women; 82 industrial homes; 3 children's homes; 19 slum posts and nurseries; 26 rescue homes and maternity hospitals. The Army also dispenses charity through Christmas dinners, distribution of toys, finding temporary or permanent work for the unemployed, and distribution of coal and ice to the poor.

IV. Criticism.—A discussion of the doctrines held by the Salvation Army is unnecessary here, since they are common also to Protestantism in general, partly to liberal and partly to "orthodox" sects. There is little new in doctrine in the Army; its methods are not entirely new; its work is to a considerable extent new to Protestantism. So far as it performs the work to which it has assigned itself the Army deserves credit. Many, chiefly Protestants, have attacked its methods, and the sincerity of its members. The most serious charge that can be brought against it, however, is its minimizing of dogma, of spiritual truth, of the concursus of God in the affairs of men through the Sacraments and sacramentals, through the supernatural in general. The statement that the Army performs work which no other *sect* can or will perform is fairly true; but the additional assertion that it engages in work and remedies conditions with which not even the Catholic Church can cope is unfounded. In the Catholic Church various religious orders perform similar work without sacrificing anything on the religious or dogmatic side; rather are the latter intensified by such work. Prominent among these may be mentioned the Alexian Brothers, founded, originally to combat the plague in the fifteenth century, the various Hospitallers, the military orders, the Mercedarians, the Magdalens, the Sisters of the Good Shepherd, especially devoted to the redemption of fallen women, the Little Sisters of the Poor, the Sisters of Charity, while a typical lay society is that of St. Vincent de Paul. An interesting conversion of a Salvationist to the Catholic Church is that (1897) of Miss Susie Swift, Brigadier of the Army, head of the Auxiliary League of America and editor of "All the World" (Curtis, "Some Roads to Rome in America").

V. The Volunteers of America is the name of an American off-shoot of the Salvation Army. In 1896 Ballington Booth, a son of the founder of the Army, together with his wife, left the Army through dissatisfaction with the autocratic rule of the general. They formed a rival organization under the above title, having, however, practically the same doctrines, aims and methods as the Army. In organization the Volunteers are more democratic, the government of the corporate society being vested in the "Grand Field Council," which elects eleven directors as financial officers and trustees of all property. The commander-in-chief or general is elected for a term of five years. More generally than is the case with the Salvation Army converts are urged to join the church with which they were previously connected, or some other church of their choice. A distinctive feature of the work of this sect is the Volunteer Prisoners' League, which has for its object the salvaging and reformation of persons sentenced to prison. In 1920 there were reported in the United States, 97 churches or edifices, 307 ministers (officers, etc.), and 10,204 members. They conduct one hospital, 19 homes for children and girls, and various homes for working girls.

There have been many other off-shoots or imitators of the Army. Major Moore, one of General Booth's first envoys to the United States, seceded in 1884 and formed an organization which he called the American Salvation Army. Litigation over the name ensued between him and the parent organization, ending in 1913 when the dissenting body received from the Salvation Army $4100 and adopted the name of American Rescue Workers. The names of some of the others are: Gospel Army, Redeemer's Army, Christian Army, Christian Union Army, American Volunteer Army, Christian Volunteers,

Christian Volunteer Association, American Salvationists, Samaritan Association, Samaritan Christian Association.

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GERALD SHAUGHNESSY.

Salzburg, ARCHDIOCESE OF (SALISBURGENSIS), in Austria. It contains 290,000 Catholics, 2615 Protestants and 302 Jews; 187 parishes, 335 churches, 8 monasteries and 2 Benedictine Abbeys (St. Peter at Salzburg and Michaelbeuren) for men, 2 monasteries and 1 Benedictine abbey (Nonnberg, Salzburg) for women, with 1074 sisters, 18 deaconries and 2 collegiate churches. The clergy number 478 seculars and 172 regulars. The following orders for men and women are represented: Franciscans, Capuchins, Servites, Mission Fathers, Ursulines, Poor Clares, Dominican Sisters, Augustinian Sisters, Sisters of Charity, Sisters of Our Lady of Charity, Sisters of the Cross and School Sisters. The archdiocese has a cathedral chapter which has twelve members and collegiate churches at Mattsee (1 provost and 9 capitulars) and at Seekirchen (1 provost and 9 canons). An important change took place in the archdiocese when in 1920 the diocese of Trent and in 1921 the diocese of Brixen were separated from the Archdiocese of Salzburg and placed under the direct jurisdiction of the Holy See. In 1810 the University was dissolved but the theological faculty, with the right of promotion remained and now consists of 8 professors and 40 students.

The following schools exist in the archdiocese: 1 archiepiscopal private gymnasium (180 students), 1 state gymnasium (310 students, 4 girls), 1 state *obberealschule* (9 years scientific course, 517 students), 1 *realgymnasium* for girls conducted by the Ursulines (6 years scientific course, 87 students), 1 teachers' training school in charge of the Ursulines (165 students), 1 reform *realgymnasium* (6 years scientific course, 12 teachers), 1 high school, 2 training schools, 180 elementary schools, 1 industrial school, 2 missionary schools. These schools are supported by the Government. There are also in the archdiocese 3 homes, 3 asylums, 58 hospitals, 3 refuges, 24 day nurseries, 28 public institutions, admitting ministry of priests. The following associations exist among the clergy: Association for the Support of Sick Priests, Association of Catechists and Association of Clergy. The laity have forty associations. Four Catholic periodicals are published in the archdiocese. The cathedral at Salzburg (1647-1675) ranks as the finest example of Germanic Renaissance architecture.

Throughout the nineteenth century the see of Salzburg was governed by many saintly and zealous prelates among whom the Mt. Rev. Augustin Grüber (1823-1835) stands out pre-eminent. His successors were: Frederick Cardinal Count zu Schwarzenberg (1836-1856), Maxmilian Joseph Cardinal von Tarnozy (1850-1876), Francis Albert Cardinal Eder (1876-1890), John Evangelistus Cardinal Haller (1890-1900), John Baptistus Cardinal Katschthaler (1900-1914), b. 20 May, 1832, d. 27 Feb. 1914, author of "Theologica dogmatica" (1876-1888), "History of Church Music" (1893), "Sermons" (1892-1908). In 1906 he held a Provincial Council at Salzburg, actively furthered the Catholic University Association and the St. Caccilia Society. His successor, Most Rev. Balthasar Kaltner, b. at Goldegg, 12 April, 1840, d. 6 July, 1918, a learned and devout prelate who had been auxiliary bishop of Gurk (1910-1914), and was most active and zealous in all that concerned the welfare of the archdiocese. He was well known as an eminent jurist and architect. He built the preparatory seminary and the parish churches at Itzling, Oberndorf, St. Andrä, was professor of theology at Salzburg and author of an advanced catechism for use in the high schools. From 1914 to 1918 he labored indefatigably for the spiritual and bodily welfare of the soldiers. The present incumbent is the Most Rev. Ignatius Rieder, b. at Grossarl, 1 February, 1859, professor of theology at Salzburg, elected titular bishop of Sura and auxiliary bishop of Salzburg 2 Jan., 1911, succeeded Most Rev. Balthasar Kaltner, 10 March, 1919.

During the war the clergy and laity worked with great zeal and encouraged the soldiers by giving them spiritual and temporal comfort. Twenty-six priests were appointed field chaplains, 2 regulars were active in cholera hospitals, 2 in refugees' camps, 3 in military hospitals. All the clergy contributed from 4 to 7% of their incomes for war purposes, about 60,000 *kronen*. War welfare committees were established, collections were taken up in churches, the prisoners received spiritual aid and the wounded were cared for in reserve hospitals. An asylum was founded for war orphans and good literature was distributed among the soldiers (central distribution bureau at Salzburg). Many rectories, Sisters' private schools and two summer homes of the Ursulines were given over for hospital purposes, gifts and clothes were distributed to the soldiers at the front. Catholic Women's Associations provided refreshments at the depots, the war loan was promoted, church and private property was used to further the war loan (several million *kronen*), the soldiers graves were cared for, the Red Cross Association was supported, the church bells were given over to the government, the St. Peter foundation cared for twenty wounded soldiers, and the missionaries at Lieferung and St. Rupert placed 100 beds at the disposal of the Government.

Sámar and Leyte, DIOCESE OF. See CALBAYOG.

Samoa; (cf. C. E., XIII—421a), a group of islands in the Western Pacific Ocean, formerly belonging to the United States and Germany. On 29 August, 1914, the western islands of the group (Savaii, Upolu, Apolima, Manono), held by Germany, were occupied by a force of New Zealanders. At the conclusion of the World War, Western Samoa was assigned to New Zealand under a mandate from the League of Nations, dated 17 December, 1920. The Governor General of New Zealand in Council has made laws for Western Samoa, and Hon. E. P. Lee, Minister of General Affairs for New Zealand, is in charge of Samoa and other former German islands assigned to New Zealand. Provision has been made for a nominated Legislative Council, to which are eligible for appointment natural born British subjects, Samoans, or those born in Samoa. The Council consists of not less than four official members and an equal number of unofficial members, all meetings being presided over by the administrator. The civil administration was inaugurated 1 May, 1920. German currency is replaced by New Zealand bank notes and specie. Military training of the natives except for local police or defence purposes is prohibited, and no military or naval force or any fortification may be established. These islands are

ecclesiastically administered by a vicar apostolic and called the Vicariate Apostolic of Navigators' Islands (q. v.).

The United States still retains Tutuila and other islands, which for political reasons form a separate ecclesiastical territory but are not a prefecture properly so called. They are administered by Rt. Rev. Joseph Darnand, S. M., titular Bishop of Polemonium, and Vicar Apostolic of Navigators' Islands, the former administrator, Rt. Rev. Peter John Broyer having died 27 October, 1918. During the last months of 1918 great havoc among the natives was caused by influenza, 7000 falling victims to the disease. The total Catholic population of the islands is 8000. The whites number 1500, natives, 37,000, and Chinese coolies 1500. There are: 15 parishes; 57 churches; 74 stations; 2 native priests; 15 Marist Fathers; 9 teaching brothers and 2 lay brothers; 21 European and 15 native Sisters; 15 high schools, with 25 teachers and 1091 pupils, of whom 576 are boys and 515 girls; 1 training school for catechists with 4 teachers and 35 students; 69 elementary schools with 69 teachers and 1293 pupils. A Catholic periodical, "O le Auauna," is published in the native language.

Samogitia, Diocese of. See Zemaiti.

San Andres and Providencia, Prefecture Apostolic of, in Columbia, S. A. This prefecture was erected 20 June, 1912, and was placed in charge of the Missionary Fathers of Mill Hill. The Very Rev. Richard Turner was named first superior. No statistics are available.

San Antonio, Diocese of (Sancti Antoninii; cf. C. E., XIII—424c), in Texas, suffragan of New Orleans. The present bishop is Rt. Rev. Arthur Drossaerts, b. at Breda, 11 Sept., 1862, ordained at Bois-le-Duc, 15 June, 1889, elected 18 July, 1918, consecrated at New Orleans, 8 Dec. following, succeeding Rt. Rev. John William Shaw, promoted to New Orleans. There are in the diocese 86 parishes, 180 churches, 94 missions, 66 mission stations, 1 monastery for women, 72 secular priests, 88 regulars, 47 lay brothers, 1349 Sisters, 3 seminaries and 165 seminarians. The educational institutions include: 4 colleges for women with 88 teachers and 375 students, 14 academies with 220 teachers and 2155 pupils (508 boys and 1647 girls), 2 training schools with 19 teachers and 65 students, 71 elementary schools with 236 teachers and 8128 pupils. The diocese has the following charitable institutions: 2 homes for the aged (82 inmates), 1 asylum with 70 boys, 1 asylum with 84 girls, 1 house of the Good Shepherd, (57 inmates), 3 hospitals which took care of 4491 sick persons in 1921, 1 day nursery with 105 children and 32 orphans, a National Catholic Community House for Mexicans. Connected with the State University is a Catholic students' clubhouse called Newman Hall. The following associations exist among the priests: the Eucharistic League and the Purgatorial Association. The laymen have organized the following associations: Knights of Columbus, Catholic Knights, Holy Name Society, St. Vincent de Paul Society, Boy Scouts. A Catholic periodical called "The Southern Messenger," is published in the diocese. It was founded and managed by the late L. William Menger. In October, 1919 a drive was planned to collect funds for a diocesan seminary which netted the sum of $132,000. The building was erected in 1920. During the war 1 priest served with the United States army overseas, 1 with the Navy home service, 2 priests as Knights of Columbus chaplains. The diocese has a Catholic population of 140,000. The following nationalities are represented: Germans 15,000, Poles 6000, Bohemians 12,000, Mexicans 75,000, negroes 1000.

San Carlos de Ancud, Diocese of (Sancti Caroli Ancudiæ; cf. C. E., XIII—426a), in Southern Chili, suffragan of Santiago. The present bishop is the Rt. Rev. Antoine Louis Castro y Alvarez, b. at Valpariso, 24 April, 1867, entered the Congregation of the Picpus, elected 21 Feb., 1918, published 10 March, 1919, succeeding the Rt. Rev. Pedro Valenzuela who resigned. According to the statistics of 1920 the diocese contained: 15 missions, 207 chapels, 62 secular priests, 50 seminarians, 6 congregations of men, 3 congregations of women.

San Francisco, Archdiocese of (Sancti Francisci; cf. C. E., XIII—439c), in California. On 27 Dec., 1914, occurred the death of the Most Rev. Patrick William Riordan. He was succeeded by the Most Rev. Edward Joseph Hanna, b. at Rochester, 21 July, 1860, ordained at Rome, 30 May, 1885, elected titular Bishop of Titopolis, 22 Oct., 1912, and auxiliary Bishop of San Francisco, consecrated 4 Dec. following, and promoted 1 June, 1915, published 6 Dec. following. According to the statistics of 1922 the Catholics number about 364,826. All races of Europe are represented. The archdiocese contains 146 parishes, 70 missions, 30 stations, 216 churches, 6 monasteries and 12 convents for men, 1 monastery and 71 convents for women with about 1230 Sisters, 250 secular priests, 185 regulars, about 200 lay brothers, 1 seminary with 260 seminarians. The educational institutions are: 2 universities, 75 professors, 650 students; 8 higher educational institutions for women, 161 teachers, 2391 students; 1 normal school; 2 training schools; 70 elementary schools, about 840 teachers, and 15,500 students. Among the missionary works are several schools for the Japanese and Chinese in San Francisco, and for the Indians in Lake and Mèndocino counties. The following charitable institutions exist in the diocese: 3 homes, 5 asylums, 1 institution for the blind, 1 institution for deaf-mutes, 7 hospitals, 2 refuges, 3 settlement houses, 7 day nurseries. The City and State prisons, insane asylums, etc., admit the ministry of priests. The orphan asylums and 1200 children under the care of the Little Childrens' Aid are partly aided by the Government. The Eucharistic League has been established among the clergy. The Holy Name Society for men exists in many parishes. A Catholic paper called "The Monitor" is published in the archdiocese. Recently the Poor Clares and Sisters of the Third Order of St. Dominic have settled in the archdiocese. The Missionary Sons of the Immaculate Heart of Mary are in charge of Newman parish. The following clergymen of note have died since 1912: Rev. Philip O'Ryan, S.T.L., apologist in A.P.A. struggle and organizer of the League of Holy Cross Cadets; Rt. Rev. Mgr. J. J. Prendergast, who was Vicar General from 1878 to 1914. During the war 10 priests served as chaplains in the army, 5 overseas and 5 in camps. The Knights of Columbus were active in the various camps.

San Gabriel dell'Addolorata de Marañon, Prefecture Apostolic of (S. Gabrielis de Virgine Perdolente), erected by a Decree of 27 February, 1921, which divided the former prefecture of Saõ Leon de Amazonas, cutting off the regions which lie around the Marañon or Upper Amazon, and its tributaries, within the limits of Peru, and extending as far as the rivers Huncway and Ancutiyo, and erecting this territory into the new prefecture. The district is chiefly populated with Indian tribes, and is entrusted to the Passionists. Rt. Rev. Atanasio Jauregui was named first prefect apostolic. No statistics are published.

San José de Costa Rica, Archdiocese of (Sancti Josephi de Costarica; cf. C. E., XIII—446d), metropolitan, in Costa Rica, Central America. This see was erected into an archdiocese on 16 Feb., 1921, and the Most Rev. Othon Raphael Castro was appointed first archbishop. He was elected at the consistory of 10 March, 1921. The bishop of the former diocese was the Rt. Rev. Jean Gaspar Stork, C. M., b. at Cologne 7 June, 1856, elected 1 June, 1904, consecrated 28 Aug., published 14 Nov. following. He succeeded Rt. Rev. Bishop Thiel, who died in December, 1920. In 1920 the diocese consisted of 65 parishes, 65 parish churches, 98 chapels, 102 secular priests, 12 regulars, 10 seminarians, 708 children in Catholic schools. The Catholics numbered 355,500.

San Juan, Diocese of (Sancti Joannis de Cuyo; cf. C. E., XIII—447a), in the Argentine Republic, suffragan of Buenos Aires. The present administrator is the Rt. Rev. Joseph Americ Orzali, b. at Buenos Aires, 13 March, 1863, ordained 19 December, 1885, elected 30 December, 1911, consecrated 10 March, 1912, published 2 December following. He succeeded Rt. Rev. Marcolino del Carmelo Benavente who died in September, 1910. Rt. Rev. Marco Zapata, titular bishop of Castabala, is the auxiliary bishop. In 1920 there were in the diocese 37 parishes, 149 churches and chapels, 40 seminarians of whom 3 were in Rome, 482,000 inhabitants.

San Leon del Amazonas, Vicariate Apostolic of, in Northern Peru. Formerly a prefecture apostolic it was erected into a viciariate 22 Feb., 1921, and entrusted to the Augustinians. The present vicar is the Rt. Rev. Soter Redondo Herrero, titular bishop of Aucanda. He was b. at Valencia, 9 Nov., 1868, named prefect apostolic of San León del Amazonas, Nov., 1915, elected at the Consistory of 16 June, 1921, named vicar apostolic of San León del Amazonas 26 May following. According to the statistics of 1920, the prefecture apostolic contains 4 stations and 4 Augustinian Fathers.

San Luis Potosi, Diocese of (Sancti Ludovici Potosiensis; cf. C. E., XIII—448c), in Mexico, suffragan of Linares. The last administrator of the diocese was the Rt. Rev. Joseph Montes de Oca y Obregon. He was born at Guanajuato in Mexico, 26 June, 1840, ordained 28 Feb., 1863, curate in England, then in Guanajuato, chaplain to the Emperior of Mexico, elected bishop of Tamaulipas and consecrated 6 March, 1871, transferred to Linares, 19 Sept., 1879, and to St. Luis Potosí, 13 Nov., 1884, assistant to the pontifical throne 13 Dec., 1887, made titular archbishop of Cesarea de Pont July, 1920, published 16 Dec. following, died at New York, 19 Aug., 1921. The see is still vacant. According to the statistics of 1920 the diocese contained 620,000 Catholics, 46 parishes, 150 churches and chapels, 132 secular priests, 8 regulars, 15 seminarians. There is a school in every parish and 5 colleges.

San Marco and Bisignano, Diocese of (Sancti, Marci et Bisinianensis; cf. C. E., XIII—448d) in Calabria, Italy, immediately subject to the Holy See. The present administrator of the diocese is the Rt. Rev. Salvatore Scaun, b. at Ozieri, 11 Dec. 1859, ordained 12 April, 1884, elected 27 March, 1909, consecrated 30 June, made administrator Apostolic of Cassano all 'Ionio March, 1910, published 27 Nov., 1911. He succeeded Vincenzo Ricotta, who died 14 Jan., 1909. According to the statistics of 1920 the diocese contains 70,900 Catholics in San Marco and 70,900 in Bisignano, 64 parishes, 212 churches and chapels, 174 secular priests, 6 regulars, 3 convents for men, 8 for women and 40 seminarians.

San Martino al Cimino (cf. C. E., XIII—449c), an abbey nullius in the Province of Rome, directly dependent on the Holy See. The present Abbot is Most Rev. Antonio-Domenico Rossi, born in Piacenza in 1866, incorporated into the Diocese of Chiavari, made an honorary canon *extra urbem* in 1878, 1905 and 1914, made a prelate of the Holy See in 1915 and named Abbot of San Martino al Cimino in April of the same year. There are about 2070 Catholics included in this territory; it comprises 1 parish, 3 churches, 1 abbey, 8 secular priests, 5 Sisters, 3 seminarians, 1 elementary school with 5 teachers and 100 pupils, which receives aid from the Government, and 1 public institution in which the priests are permitted to minister. Recently occurred the death of a prominent member of the clergy, Monsignor Francesco Spolverini, apostolic nuncio to Brazil and sub-datary to the Holy See.

San Miguel, Diocese of (Sancti Michaelis), in the Republic of San Salvador, Central America. It was erected 11 Feb., 1913 by a division of the diocese of San Salvador and comprises the civil provinces of San Miguel, La Union, Morizan and Usulutan. The present and first bishop of the diocese is the Rt. Rev. Juan Duenas y Argumedo, b. at Apico, San Salvador, 18 Jan., 1868, ordained 1 Nov., 1891, elected 1 Aug., 1913, published 25 May, 1914, made assistant to the pontifical throne, 11 Aug., 1920. The diocese covers an area of about 4234 square miles and contains 335,500 inhabitants, 1 congregation of men and 2 of women. No further statistics are available.

San Miniato, Diocese of (Sancti Miniati; cf. C. E., XIII—449d), in Northern Italy, suffragan of Florence. The present administrator is the Rt. Rev. Carlo Falconi, b. at Prato, 23 March, 1848, elected titular bishop of Arethusa 24 June, 1907, transferred 30 August following. He succeeded the Rt. Rev. Pio Alberto del Corona who resigned. According to the statistics of 1920 the diocese contained 106,800 Catholics, 100 parishes, 250 churches and chapels, 246 secular priests, 42 regulars, 19 Brothers 136 Sisters and 7 seminarians.

San Pedro de Sulan, Vicariate Apostolic of; in the Republic of Honduras. It was erected 2 February, 1916, by the division of the diocese of Comayagua, of which it takes in all the northern part and comprises the civil provinces of Cortes, Islas de la Bahia, Atlantida and Colon. It is confided to the care of the Lazarists. The Very Rev. Antoine Casulleras was appointed administrator in 1917. No further data are available.

San Salvador, Archdiocese of (Sancti Salvatoris in America Centrali; cf. C. E., XIII—450d).—On 11 Feb., 1913, the former diocese of San Salvador was erected into an archdiocese and two other dioceses, those of San Miguel and Santa Ana, were formed therefrom. The present incumbent is the Most Rev. Anthony Perez y Aguilar, b. at San Salvador, 20 March, 1839, elected 13 Jan., 1888, appointed archbishop 11 Feb., 1913, and made assistant at the pontifical throne 2 April, 1916. According to the statistics of 1920 the former diocese contained 1,000,000 Catholics, 295 churches, 180 secular priests, 13 colleges, 18 hospitals, 8 homes and asylums.

San Severino, Diocese of (Sancti Severini; cf. C. E., XIII—452), in Central Italy, suffragan of Fermo, was erected in early days. The saint whose name it bears was its second or third bishop and governed it from 440 to 442–3. The diocese was subsequently united to that of Camerino, but

was restored in 1586. San Severino is situated about a kilometer from the ancient Picene city of Septempeda, where the Romans later established a colony. It has two cathedrals, the older being in an ancient castle. In 1827 the Augustinian church became the new cathedral, and to it the Madonna of Pinturicchio was transferred recently from the castle, while Pomaranico's paintings are in the Church of the Madonna della Misericordia. The crypt of the Church of San Lorenzo in Doliolo, a Cistercian abbey church, is believed to be the ancient temple of Feronia. It is in this church that the relics of the martyrs SS. Hippolytus and Justin are preserved. The sanctuary of San Pacifico attracts large crowds of pilgrims from the adjoining dioceses. Near Monte Sanvicino St. Dominic Loricato passed his extraordinarily penitential life and when his monastery fell into ruin his body was transferred to the parish church of Santa Anna in Frontale. This little diocese of San Severino has a population of about 20,000; the Capuchins have 1, the Friars Minor 1, and the Cistercian monks 2 houses; 1 monastery of Cistercian nuns; 1 convent of Poor Clares; the Vincentian Sisters of Charity have an orphanage and a hospital; the Sisters of the Child Jesus have a flourishing college, and the Daughters of Providence an orphanage. There are 29 parishes, 100 church chapels and oratories, about 120 priests. The present Bishop of San Severino, Mgr. Adamo Borghini, was born in Gualdo in the Archdiocese of Ferrara on 13 December, 1859, appointed titular Bishop of Carpasia on 13 January, 1909, and auxiliary of Ferrara, and transferred to San Severino on 4 July, 1913, suceeding Mgr. Bicchi, who died on 18 January, 1913.

By the Constitution "Boni Pastoris" of Benedict XV, dated 20 February, 1920, the diocese of Treja was perpetually united to that of San Severino in such a way that the Bishop of the latter diocese is to be Apostolic Administrator of Treja. The bishop is to reside a notable part of each year in either diocese. Treja had been made a diocese on 8 February, 1916, but never had a bishop of its own, having been administered by the Bishops of Camerino until 1913, when, owing to the inconvenience arising from its location, it was placed temporarily under the jurisdiction of the Bishop of San Severino. The Diocese of Treja comprises a commune in the province of Macerata, with (in 1914) 9597 inhabitants; 8 parishes; 46 churches, chapels, and 3 oratories, and 30 secular priests; there were a convent of Friars Minor; a convent of Salesian Sisters, while the Sisters of Charity had a refuge and a girls' orphanage, in addition to directing the public hospital.

San Severo, Diocese of (Sancti Severini; cf. C. E., XIII—453b), in southern Italy, suffragan of Benevento. By a consistorial decree of 23 February, 1916, two parishes of the archdiocese of Benevento were assigned to the diocese of San Severo. The present bishop is the Rt. Rev. Gaetano Pizzi, b. at Miranda, Italy, 15 February, 1854, elected bishop of Lacedonia, 21 July, 1907, consecrated 15 September, transferred 5 November, 1912, enthroned 1 February, 1913, suceeding the Rt. Rev. Emmanuele Merra, who died 20 July, 1911. In 1920 the diocese contained: 45,920 Catholics, 7 parishes, 25 churches and chapels, 94 secular priests, 6 seminarians.

Sanctuary, Right of (cf. C. E., XIII—430).—Churches still enjoy the right of asylum to this extent, that culprits taking refuge there are not to be removed, except in case of necessity, without the assent of the ordinary or at least of the rector of the church.

Sandhurst, Diocese of (Sandhurstensis; cf. C. E., XIII—436c), in Victoria, Australia, suffragan of Melbourne, The present administrator is the Rt. Rev. John McCarthy, b. at Fermoyle, diocese of Kilfenora, Ireland, 1 Nov., 1858, elected 14 Feb., 1917, consecrated 7 June following. He succeeded the Rt. Rev. Stephen Reville, O. S. A., who died 19 Sept., 1916. The diocese contains 26 parishes, 109 churches, 38 stations, 1 monastery for men, 8 Marist Brothers, 44 secular priests, 8 regulars, 202 Sisters, 1 orphange with 150 orphans, 58 penitents. Educational institutions include the following: 1 college for men with 2 teachers and 36 students; 13 colleges for women with 59 teachers and 988 students; 26 elementary schools with 104 teachers and 3612 pupils.

Sandomir, Diocese of (Sandomiriensis; cf. C. E., XIII—436d), in Poland, suffragan of Warsaw. The present incumbent is the Rt. Rev. Marianus Joseph Ryx, b. at Warsaw, Poland, 10 Dec., 1853, ordained in 1879, elected 7 April, 1910, consecrated 20 June, published 27 Nov., 1911. In 1920 the diocese contained 892,278 Catholics, 21 deaneries, 215 parishes, 50 filial churches, 333 secular priests, 1 regular, 45 Sisters, 96 seminarians, 1 college at Opatow.

Sandwich Islands, Vicariate Apostolic of. See Hawaii.

Sankt Polten, Diocese of (Sancti Hippolyti; cf. C. E., XIII—447b), in Lower Austria, suffragan of Vienna. There are now (1921) in the diocese, 650,800 Germans, of whom 644,000 are Catholics and 6800 belong to other denominations. It contains 40 parishes, 503 churches, 9 monasteries, 7 abbeys and 1 convent for men, 104 convents with 1140 sisters; 510 secular and 449 regular priests and 20 lay brothers. There is one diocesan seminary with 180 students, two preparatory seminaries for boys and one diocesan theological institution. With very few exceptions, the educational institutions are under the care of the government. In high schools (*Mittelschulen*) and elementary schools, Catholic religious instruction is obligatory. Owing to the proximity of Vienna there is no university at Sankt Pölten. There are, however, 2 diocesan high schools (*Höhere Schulen*) with 29 teachers and 450 students (girls), 1 normal school (diocesan), for girls, with 15 teachers and 250 students, 20 elementary schools (diocesan), 120 teachers, 5000 students, 7 industrial schools of which 1 is commercial and 6 are housekeeping schools with 40 teachers and 850 students (girls) and 2 mission schools.

The following institutions exist in the diocese: 1 home for the blind, 1 institute for the deaf and dumb. All other institutions are under the care of the state and about 750 sisters give their services in caring for the inmates. Four associations exist among the clergy and 28 among the laity. Only 5 Catholic periodicals are published at Sankt Pölten, all others are issued in Vienna and in other nearby places.

During the war both clergy and laity were active in caring for the wounded in hospitals, for the prisoners and refugees. Entertainment was provided for the soldiers, homes were established and spiritual and bodily comforts were given to them.

Mention should be made of the following distinguished prelates and laymen who have died since 1912: Rev. John Kirschbaumer, Provost at Krems, a well known author; Very Rev. Anthony Erdinger, Very Rev. Karl Erdinger, both prelates at Sankt Pölten and writers of renown, the latter

also a botanist; Count Julius Falkenhayn and Count Ferdinand Kuefstein who were well known public-spirited men of their day.

At present (1922) the diocese is administered by the Rt. Rev. John Baptist Roessler, b. at Nieder-Schrems, 23 June, 1850, ordained 19 July, 1874, appointed to the see of Sankt Pölten 10 April, 1894, consecrated 10 June following.

Sant' Angelo de' Lombardi et Bissaccia, Diocese of (Sancti Angeli Lombardorum et Bisacciensis; cf. C. E., XIII—459b), in Southern Italy, suffragan of Conza. The present bishop is the Rt. Rev. Giulio Tommasi, b. at Scanzano, Italy, 13 August, 1855, elected 19 April, 1897, made assistant to the pontifical throne 12 August, 1915. According to the statistics of 1920 Sant' Angelo contains 27,000 Catholics, 6 parishes, 30 churches and chapels, 75 secular priests. Bisaccia contains 15,570 Catholics, 3 parishes, 15 churches and chapels, 43 secular priests, 2 regulars.

Sant' Angelo in Vado and Urbania, Diocese of (Sancti Angeli in Vado et Urbaniensis; cf. C.E., XIII—459c), in Italy, suffragan of Urbino. The present bishop is the Rt. Rev. Luigi-Giacomo Baccini, a Capuchin, b. at Taggia, Italy, 17 November, 1869, elected 18 August, 1908, consecrated 4 October following; published 29 April, 1909. He succeeded the Rt. Rev. Antonio Valbonesi who resigned. According to the statistics of 1920 Sant' Angelo contained: 5000 Catholics, 36 churches and chapels, 18 secular priests, and 16 seminarians. Urbania contained 10,000 Catholics, 42 parishes, 50 churches and chapels, 54 secular priests, 6 regulars, and 20 seminarians.

Santa Agata dei Goti, Diocese of (S. Agathæ Gothorum; cf. C. E., XIII—454b), in Southern Italy, has 29 parishes; 93 churches; 2 convents of nuns with 12 members, and 6 communities of Sisters; 3 religious houses of men; 89 secular and 13 regular priests; 9 Brothers; 1 seminary, 55 seminarians; 1 girls' college, 2 teachers, 15 students; many elementary schools with a very large attendance; 6 infant asylums; 1 hospital. All the elementary schools in the diocese are state or city institutions. The clergy has a Mutual Benefit Association and a *Casa del Clero;* for the laity there are several rural banks, 2 Catholic circles, and various pious unions, including the Daughters of Mary. The population of the diocese is entirely Catholic and numbers about 32,000. One of the most interesting events in the diocesan history in recent years was the coronation of the Madonna on Mount Taburno. During the war both clergy and laity devoted themselves to the care of the refugees and the orphans. In August, 1921, a periodical for the Franciscan Tertiaries of Southern Italy was started at Airola in the diocese.

Santa Casa di Loreto. See Recanati and Loreto.

Santa Catharina, Diocese of (Florianopolis; cf. C. E., XIII—456b), in Brazil, suffragan of Porto Alegre (São Pedro do Rio Grande). The present administrator is the Rt. Rev. Joachim Dominiques de Oliveira. He was b. at Villanova de Gaya, Portugal, 4 December, 1878, ordained 21 December, 1901, elected 2 April, 1914, published 28 May following, consecrated 31 May, succeeding the Rt. Rev. Borges Quintao, who was elected but never accepted the honor. According to the statistics of 1920 the diocese contained 486,960 inhabitants, of whom about 200,000 are Protestants, most of them German emigrants. No further statistics are available.

Santa Clara, University of,—founded by the Rev. John Nobili, S.J., 19 March, 1851, upon the invitation of Rt. Rev. Joseph Sadoc Alemany, O.P., Bishop of San Francisco. On 28 April, 1855, the institution was chartered as a university, but it was known as Santa Clara College until 29 April, 1912, when its title was officially changed to "University of Santa Clara." In 1907 the courses in law, medicine, and engineering were begun and by 1911 the pre-medical and law schools were well established, and in 1912 the school of engineering. At present (1921) the university consists of the colleges of philosophy and letters, general science, institute of law, college of engineering, school of pedagogy and pre-medical course. A preparatory school is conducted under the supervision of the university authorities. Rev. Timothy Leo Murphy, S.J., is president of the university and the faculty numbers 48. The total registration for all departments in 1921 was 369.

Santa Cruz de la Sierra, Diocese of (Sanctæ Crucis de Sierra; cf. C. E., XIII—456c), in Bolivia, suffragan of La Plata (Charcas). According to the statistics of 1920 the diocese contained 54 parishes 70 churches and chapels and 105 priests The present bishop is the Rt. Rev. Joseph Santistevan who has administered the see since 1901.

Santa Fe, Archdiocese of (Sanctæ Fidei in America; cf. C. E., XIII—456d), in New Mexico. Archbishop John B. Pitaval resigned February, 1918, and was appointed titular archbishop of Amida 29 July, 1918. He was succeeded by the Most Rev. Albert T. Daeger, O. F. M., b. at St. Anne, diocese of Indianapolis, in 1872, ordained 1896 missionary among the Indians, promoted at the consistory of 10 March, 1919, consecrated 7 May and received the pallium 11 May following. The archdiocese contains 50 parishes, 315 missions with churches, 50 churches with resident priests, 315 mission churches, 104 mission stations, 50 secular priests, 47 regulars, 6 seminarians, 160 religious including the Brothers of the Christian Schools at Santa Fé and Las Vegas, Sisters of Loretto, of Charity, of the Most Blessed Sacrament, of St. Francis and of the Sorrowful Mother. Educational institutions existing in the archdiocese are: 3 colleges for men with 28 teachers and 398 students; 6 high schools with 29 teachers and 413 students (62 boys, 351 girls); 4 academies with 40 teachers and 773 girl students; 1 normal school with 25 students; 26 elementary schools with 98 teachers and 4993 pupils. The following charitable institutions have been founded in the archdiocese: 5 hospitals at Santa Fé, Albuquerque, Gallup, East Las Vegas and Roswell; St. Anthony's Orphanage at Albuquerque and St. Vincent's Orphanage at Santa Fé, which receives an annual appropriation from the Government. A periodical called the "Southwestern Catholic," the official organ of the archdiocese of Santa Fé, is regularly printed. During the war two priests became chaplains and many of the laity entered the service. The Catholics number 141,573, of whom 121,000 are Americans and Spaniards and 20,573 are Indians.

Santa Fe, Diocese of (Sanctæ Fidei; cf. C. E., XIII—457b), in the Argentine Republic, suffragan of Buenos Aires. According to the statistics of 1920 the diocese contains: 1,050,000 inhabitants, 73 parishes, 52 succursal parishes, 153 churches and chapels in the State of Santa Fé. The governments of Chaco and Formosa have 4 mission centres. The first and present bishop is the Rt. Rev. Jean Boneo, who has administered the diocese since 1898.

Santa Lucia del Mela, Prelature Nullius of (cf. C. E., XIII—457d), within the territory of the

Archdiocese of Messina, under the direct jurisdiction of the Holy See. The prelature is administered by the Archbishop of Messina (q. v.) and comprises 7 parishes, 76 priests and 13,354 inhabitants.

Santa Maria, Diocese of (Sanctæ Mariæ; cf. C. E., XIII—458a), in Brazil, suffragan of Porto Alegre. The first and present administrator is the Rt. Rev. Miguel de Lima Valverde, b. at Bahia, Brazil, 29 Sept., 1872, ordained 30 March, 1895, deputy and president of the chamber of Deputies of Bahia, elected 6 Feb., 1911, consecrated 15 Oct. following. According to the statistics of 1920, the diocese contained: 28 parishes, 15 secular priests, 38 regulars, 25 Brothers and about 50 Sisters, 1 college and more than 40 secondary schools. The inhabitants numbered 435,000 of whom 400,000 were Catholics, 20,000 Protestants and 15,000 Jews.

Santa Maria de Monserrato, Abbey Nullius of (Beatæ Mariæ Virginis de Monserrato; cf. C. E., XIII—458a), Rio de Janeiro, Brazil. The arch-abbot, Dom Gerardo van Caloen resigned the charge of the Brazilian Benedictine Congregation in July, 1915. Before he resigned a coadjutor *cum jure successionis*, Dom Chrystomo van Saegher, had been chosen. Both have now retired, the first to the monastery of St. Andrew in Lophem (Bruges), Belgium, the second to Regina Coeli Abbey in Louvain. The present arch-abbot of the Brazilian congregation is Dom José da Santa Escolastica Faria, elected 28 October, 1920, and blessed by Cardinal Gasparri 24 June following. He lives at the monastery of São Bento in the suburb Alto Bõa Vista da Tijuca, in the mountains which surround Rio de Janeiro. Today the abbey nullius is governed by Dom Pedro Eggerath, formerly rector of the *gymnasio* of São Bento in São Paulo, who was elected 14 October, 1915, blessed 13 February, 1916, elevated to abbey nullius by apostolic bull in August, 1921. The new abbot has continued the works commenced by his predecessors, but from the beginning has enlarged the social activity of the abbey. The works of the abbey are:

1. *Mission of Rio Branco*.—In August, 1912, two new Fathers and a lay brother reinforced the staff working there, making four priests and 3 lay brothers in the territory between the Rio Branco and Rio Negro. A group of Benedictine nuns will soon follow them. The Brazilians (farmers and laborers) in the territory number about 20,000 and the Indians about 5000, nearly all of whom are baptized.

2. *Care of Souls*.—Besides the abbatial church in Alto Bõa Vista, the monks have charge of the parochial church of Sant' Amaro in the neighboring city of Campos, State of Rio de Janeiro, and in other places in the Diocese of Nictheroy. The Benedictines also have charge of care of souls in the navy hospital on the Island of Cobras, as well as the garrison and prison on the same island and the hospital of São Sebastião for tubercular patients. They look out for the immigrants coming from Europe who are stationed in the Island of Flores, in the bay of Guanabora.

3. *Education* (Secondary).—1 gymnasio attended by 300 students. (Primary) 1 "popular" school for 200 boys, 1 night school for adults, 1 shelter for naval sailors. These schools are taught by the monks assisted by lay teachers paid and directed by them. The shelter for sailors is helped by the naval authorities and officers instruct there in some subjects. The personnel of the abbey includes 17 priests (inclusive of arch-abbot and abbot), 1 cleric with solemn vows, 2 clerics with simple vows, 1 choir novice, 5 lay brothers and 2 lay novices; total 28.

Santa Maria di Polsi. See Polsi, Santa Maria di

Santa Marta, Diocese of (Sanctæ Marthæ; cf. C. E., XIII—458), in Colombia, suffragan of Cartagena, is governed by Mgr. Joaquin García, Eudist, who was born at Bucaramanga, in the Diocese of Nueva Pamplona on 4 April, 1883, and was appointed to this see on 15 September, 1917, in succession to Mgr. Toro, who had been transferred to the See of Antoiquía. The diocese contains about 86,000 inhabitants.

The first bishop of this diocese, Mgr. Tomas Ortiz, O.P., was appointed in 1531, but owing to ill-health he was unable to receive episcopal consecration after his arrival in Spain from America, where he had previously passed some time as protector of the Indians. Don Alonso Tobes was appointed his successor, but shortly after his consecration he died in Spain when preparing for the journey to his diocese. Finally Bishop Juan Fernández de Angelo succeeded in reaching his see in 1536. Pope Paul IV reduced the diocese to the rank of an abbey, but ten years later (1572) Gregory XIII made it a diocese once more, with Fray Juan Méndez as bishop. The diocese now contains 26 rather extensive parishes with 35 churches; among the latter the most notable are the Cathedral, in Roman style, very solidly built on artistic lines, and the mother church of Santa Ana in Ocaña, a work of beauty.

The religious communities are: the Capuchins and Eudists at Santa Marta; the Jesuits at Ocaña; the Presentation Sisters of Tours at Santa Marta, Cienaga, Ocaña and Convención; and Visitandines at Ocaña. Devoted to the care of the sick and the education of girls, the Presentation Sisters have excellent colleges in each of the towns just mentioned, with a total of over 2000 pupils, and they direct 3 hospitals in Santa Marta, Cienaga and Ocaña. There are 35 secular and 11 regular priests, and a seminary with 38 seminarians, which is under the care of the Eudists. The work of the Jesuits who were introduced by the presiding bishop, Mgr. Toro, is twofold; some of the Fathers are engaged in missionary work in the part of the diocese bounded by the east bank of the Río Magdalena, others are teaching in the College at Ocaña, where they have 200 students. Besides the educational institutions mentioned above there are in Santa Marta the Liceo Celedon, which is chartered to confer the baccalaureate degree, and normal schools for men and women each with about 12 professors and 300 students. In Ocaña there are advanced and elementary technical schools; and in the entire diocese more than 320 primary schools. There is a diocesan "Boletín eclesiástico" published every fortnight; and a weekly paper published in the parish of El Sagrario and San Miguel de Santa Marta. The sodalities and societies among the laity are very active and productive of consoling results; chief among them are: The Brothers of the Most Blessed Sacrament, the Sodality of the Sacred Heart, the Adorers of the Blessed Sacrament, the Nazarenes, the Knights of Columbus, the Daughters of Our Lady of Mount Carmel, the Rosary Sodality, the Third Order of St. Francis. The Societies of the Propagation of the Faith and of the Holy Childhood were established some years ago and are rapidly increasing their membership.

In 1905 the diocese was divided to provide for a Vicariate Apostolic of Goagira, whose first Vicar Mgr. Anastasis Vicente Soler y Royo with his zealous brother Capuchin missionaries have reaped so much fruit among the Indians of that country. Most of the Goagiros and the Arhuacos now are civilized; while the Motilones also are abandoning their proud paganism and savagery for Catholicity.

Santa Rosa de Capan, Diocese of (Sanctæ Rosæ de Capan), in the Republic of Honduras, suffragan of Tegucigalpa. This diocese was erected 2 Feb., 1916, by the division of the diocese of Comayagua, of which it takes in the western part and includes the civil provinces of Santa Barbara, Capan, Gracias, Ocutepeque, and Intibuca. The present and first bishop is the Rt. Rev. Claude Volio, b. at Cartago, in Costa Rica, 28 Oct., 1874, elected 8 Feb., 1916, published 4 Dec., following. No statistics are available.

Santa Rosa de Osos, Diocese of (Sanctæ Rosæ de Osos) in Colombia, South America, suffragan of Medellin. This diocese was erected 5 February, 1917, and the Rt. Rev. Maximilian Crespo was appointed its bishop. He was born at Buga, Colombia, 18 October, 1861, elected bishop of Antioquia, 18 October, 1910, published 27 November, 1911, transferred 7 February, 1917, published 22 March following. No statistics for this diocese have been published up to this time (1922).

Santa Severina, Archdiocese of (Sanctæ Severinæ; cf. C. E., XIII—459d), in Calabria, Southern Italy. The present Archbishop is the Most Rev. Carmelo Pujia, b. at Filadelfia, Italy, 25 Oct., 1852, elected bishop of Anglona-Tursi 13 July, 1897, published 14 March, 1898, promoted October, 1905, published 11 December, following. He was made assistant to the pontifical throne 9 February, 1912, and named administrator of Cotrone 1 April, 1921. He succeeded the Rt. Rev. Nicolas Piccirilli who was transferred. According to the statistics of 1920 the diocese contained: 42,000 Catholics, 23 parishes, 5 vicarages, 53 churches and chapels, 67 secular priests, 16 regulars, 17 seminarians.

Santander, Diocese of (Sancti Anderii, Santanderiensis; cf. C. E., XIII—458c), in Spain. suffragan of Burgos. The present administrator is the Rt. Rev. Juan Plaza y Garcia, b. at Hortezuela de Ocen, Spain, ordained 4 June, 1887, elected titular bishop of Hippos 27 August, 1913, consecrated 27 December, following, transferred 16 December, 1920. He succeeded the Rt. Rev. Vincent Sanchez y Castro, who died 19 September, 1920. According to the statistics of 1920 the diocese contained 239,000 Catholics, 478 parishes, 500 secular priests, 20 convents for men with 151 priests, 61 convents with 573 sisters.

Santarem, Prelature Nullius of (cf. C. E., XIII—459d), in North Brazil, suffragan of Belem do Pará, erected 21 September, 1903. The first prelate was Rt. Rev. Frederico Benitio Costa. The area of the prelature is 231,660 square miles. It is bounded on the north by Guiana, on the east by the Atlantic Ocean and the Xingu River, on the south by the state of Matto Gross and on the west by the State of Amazonas. There are about 200,000 civilized inhabitants and about 50,000 Indians. More than half of the prelature is yet unexplored. The civilized people live along the Amazon River and near the mouths of the rivers that flow into it. There are 20 parishes erected. Santarem, Obidos, Alemquer, Monte Alegre, Macapa and Itaituba have residing pastors. The other parishes are frequently visited by the missionaries: Faro, Juruty, Almeirim, Boim, Alter do Chão, Aveiros, and Altamira by the Franciscan Fathers; Masagão and Amapá by the Missionaries of the Holy Family. In the prelature there are 12 Franciscan Fathers and 2 Franciscan lay brothers, 5 Missionaries of the Holy Family (from Grave in Holland), and 1 secular priest, an Italian. In Santarem is the monastery of the Franciscan Fathers, and the principal convent of the Sisters of the Immaculate Conception Order who number 50 Sisters, 30 in Santarem and 20 with residences in Obidos, Monte Alegre, St. Joseph's Colony, and amongst the Indians. These Sisters have a novitiate in Muenster (Westphalia), for novices who come from Germany. The Franciscan Fathers come from the Province of St. Anthony in Brazil and are all Germans. They have a Seraphic College in Bardel (Westphalia) for German postulants, the college being directly dependent on St. Anthony's Province in Brazil.

The city of Santarem, situated where the Tapajoz enters the Amazon, is a healthy city of about 5000 inhabitants. It has the Cathedral Church of the Immaculate Conception, St. Sebastian's Church in the east and St. Raymundus' Church in the west of the city, and the 2 convents of the Franciscan Fathers and the Conceptionist Sisters in the south of the city. The population of the whole prelature is Catholic with very few exceptions. There are about 20 Protestants in Santarem and perhaps a dozen in some other cities. Obidos has about 3000 inhabitants and Alemquer, Macapá and Monte Alegre less than 3000. The people are descendants of Indians and some European immigrants, mostly of mixed origin and some colored, the pure European and quite white people being very few. In Macapá is a Congregation of the Daughters of the Heart of Mary; 14 Sisters in Macapá, 3 in Masagão, 4 in the Indian mission amongst the Waupés, and 5 in the Diocese of Piauhy. The mission among the Mandurucus Indians of the prelature was founded in 1910 and has 2 schools for boys and girls, directed by the Franciscan Fathers and the Conceptionist Sisters. There are about 600 Indians civilized and instructed. The Mandurucus have a special idiom, in some way like the Lupi language, but with considerable difference. Fr. Hugo Mense, who stayed 10 years amongst these Indians, composed a very interesting grammar and dictionary of the language and wrote also a catechism. The present prelate of Santarem is Rt. Rev. Amandus Bahlmann, O.F.M., titular bishop of Argos, born in Essen (Oldenburg), 8 May, 1862, entered the Franciscan Order in 1879, consecrated 19 July, 1908.

Santiago de Compostela, Archdiocese of. See Compostela.

Santiago del Estero, Diocese of (Sancti Jacobi de Estero; cf. C. E., XIII—462c), in the Argentine Republic, suffragan of Buenos Aires. The present and first bishop is the Rt. Rev. Juan Martin Janiz. He was b. at Cordoba, Argentina, 23 October, 1840, elected 7 February, 1910, consecrated 8 May. In 1920 the diocese contained 220,000 inhabitants, 13 parishes and 46 chapels.

Santo Domingo, Archdiocese of (Sancti Dominici; cf. C. E., XIII—463c), in the Island of San Domingo, Greater Antilles. The present administrator is the Most Rev. Adolph Nouel y Bobadilla (see Dominican Republic), b. at San Domingo, 12 December, 1862, ordained 19 December, 1885, elected titular archbishop of Methymna, 8 October, 1904 and coadjutor to the Archbishop of San Domingo, consecrated at Rome 16 October, published 14 November following. He succeeded Most Rev. Ferdinand Antoine Merion, deceased on 20 August, 1906. He was elected President of the Republic of San Domingo 2 December, 1912, resigned 28 March following, having fulfilled his mission of peace by that time. On 3 November, 1913, he was named Apostolic Delegate to Cuba and Porto Rico which position he held until 1915. He was made assistant to the pontifical throne 30 April, 1916. According to the statistics of 1920 the archdiocese contains 60 secular and 4 regular priests, 55 churches, 20 Sisters of Charity, 246 schools.

São Carlos do Pinhal, Diocese of (Sancti Caroli Pinhalensis; cf. C. E., XIII—465b), in Brazil, suffragan of São Paulo. The first and present incumbent is the Rt. Rev. José Marcondes Homem de Mello, who has administered the see since 1906. According to the statistics of 1920 the diocese contains 28 parishes.

São Luiz de Cáceres, Diocese of (Sancti Aloysii de Caceres; cf. C. E., XIII—465b) in Brazil, suffragan of Cuyaba. The present incumbent is the Rt. Rev. Pierre-Louis Galibert of the Third Order of Franciscans, b. at Lasfaillades, France, 31 December, 1877, ordained 24 June, 1902, went as a missionary to Brazil, August, 1904, elected 15 March 1915, consecrated 15 August, published 6 December following, to succeed Rt. Rev. Modeste Auguste Vieira who resigned. There are no statistics available for this diocese as yet.

São Luiz do Maranhao, Diocese of; (cf. C. E., XIII—465), in Brazil, suffragan of Belém de Pará. The present bishop is Mgr. Helvetius Gomez de Oliveira, a member of the Salesians, who was born at Anchieta, Brazil, on 19 February, 1876; was appointed to the see of Corumba on 15 February, 1918, and transferred to São Luiz on 18 June following. The diocese has 54 parishes: 130 churches, 4 convents for men and 7 for women; 45 priests, of whom 28 are secular; 2 seminaries with 65 seminarians, 1 girl's college with 20 teachers and 100 students; 2 asylums, 1 hospital, 1 day nursery, and a Catholic union of workingmen with 800 members. The population of the diocese is about 890,000, Brazilian, Portuguese, French, English, Italians and Germans. The late bishop Mgr. Francisco de Paula Silon, who died on 4 June, 1918, was the most gifted orator among the Brazilian bishops.

São Paulo, Archdiocese of (Sancti Pauli in Brasilia; cf. C. E., 465d), in Brazil. The present administrator is the Most Rev. Leopoldo Duarte e Silva who has administered the diocese since 1908. According to the statistics of 1920 the archdiocese contains: 1,800,000 Catholics, 35,000 Protestants, 12,000 infidels, 44 parishes, 500 churches and chapels, 270 secular priests, 318 regulars, 16 orders of men in 32 houses, 21 congregations of women in 46 houses and 5 colleges. In 1908 a faculty of philosophy was founded at the university under the direction of the Benedictines.

São Salvador de Bahia de Todos os Santos, Archdiocese of (Sancti Salvatoris omnium Sanctorum; cf. C. E. XII—466a), in Brazil. On 20 October, 1913, the dioceses of Barra, Caetite and Ilheos were taken from the archdiocese of São Salvador on which they depended. The present incumbent is Most Rev. Jerome Thomé da Silva, b. at Sobral, Brazil, 12 June, 1849, ordained 21 December, 1872, elected bishop of Belem de Para, 26 June, 1890, consecrated 26 October, following, promoted 12 September, 1893, enthroned 28 February, 1894. According to the statistics of 1920, the archdiocese contains 1,050,000 inhabitants, 9 congregations of men with 18 houses and 180 religious, 7 congregations of women with 20 convents and 220 Sisters.

São Thiago de Cabo Verde, Diocese of (Sancti Jacobi Capitis Viridis; cf. C. E., XIII—467a), in the Cape Verde Archipelago, suffragan of Lisbon. The present bishop is Rt. Rev. José Alves Martins, b. at Verga, Portugal, 22 March, 1874, ordained 18 July, 1897, elected 10 March, 1910, published 27 November, 1911. According to the statistics of 1920, the diocese contained 147,000 inhabitants with 143,000 Catholics in the archipelago, and 300,000 with 5000 Catholics in Portuguese Guinea; 35 parishes, 8 of which are in Guinea, 24 parishes and 25 churches in the archipelago and 38 chapels 4 of which are in Guinea.

Sappa, Diocese of (Sappensis, Sappatensis, Zappatensis; cf. C. E., XIII—467d), in Albania, suffragan of Scutari. The present administrator is the Rt. Rev. George Koletsi, b. at Kalmeti, 28 Jan., 1868, elected 21 Sept., 1911, published 30 Nov., following. He succeeded the Rt. Rev. James Serecci, who was promoted. According to the statistics of 1920 the diocese contained: 20,120 Catholics, 25 parishes of which thirteen are without pastors, 51 churches and chapels, 1 convent of the Friars Minor at Trosciani, 17 secular priests and 3 regulars.

Sapporo, Prefecture Apostolic of, in Japan, was erected in 1915. The present Prefect Apostolic is Rev. Wenceslaus Kinold, O. F. M. The Catholics number 1450 Japanese, who are looked after by 10 Franciscan missionary priests and 2 lay brothers. There are 10 churches, 14 missions, 9 stations, 1 convent for men and 2 for women, 1 seminary with 8 alumni, 1 asylum, and 1 Catholic weekly.

Saragossa, Archdiocese of (Cæsaraugustanensis; cf. C.E., XIII—468b.), in Spain. His Eminence Cardinal Juan Soldevila y Romero has filled this see since 16 December, 1901. Born at Fuente la Pena, in the diocese of Zamora in 1843, he studied at the seminaries of Valladolid, Tuy and Compostella; he served as a pastor at Valladolid, became a canon of Orense and secretary to the bishop, then a canon and archpriest of Valladolia and was appointed Bishop of Taragona 14 February, 1889, which see he filled until his promotion. He was made a cardinal priest 15 December, 1919. He is assisted by an auxiliary, Rt. Rev. Miguel Diaz y Gomara, titular Bishop of Thagora. The archdiocese covers an area of 7879 sq. m. and embraces a Catholic population of 475,614; 380 parishes, 9 filial parishes, 852 priests, 429 churches, 476 chapels, 4 seminaries and 84 convents with 334 religious and 1363 Sisters.

Saratow, Diocese of. See Tiraspol.

Sarsina, Diocese of (Sarsinatensis; cf. C. E., XIII—478c) in Italy, suffragan of Ravenna. The present bishop is the Rt. Rev. Ambrogio Riccardi, b. at Scavolino, Italy, 29 June, 1856, elected 1 July, 1916, consecrated 22 September, published 7 December following, succeeding the Rt. Rev. Eugenio Giambro who was transferred. According to the statistics of 1920 the diocese contained 32,000 Catholics, 54 parishes, 120 churches and chapels, 76 secular priests and 36 seminarians.

Sassari, Archdiocese of (cf. C. E., XIII—485a), in Sardinia, Italy. The present administrator is the Most Rev. Cleto Cassani, b. at Vailate, Italy, 8 September, 1866, elected auxiliary Bishop of Sassari, 19 January, 1911, promoted 5 January, 1917, published 22 March following. He succeeded the Most Rev. Emilio Parodi, who died 20 December, 1916. According to the statistics of 1920 the archdiocese contained: 132,200 Catholics, 35 parishes, 123 churches and chapels, 117 secular and 41 regular priests, 17 brothers, and 69 Sisters.

Sault Sainte Marie, Diocese of (Sanctæ Mariæ-Ormensis; cf. C. E., XIII—487c), in Canada. The Rt. Rev. David Joseph Scollard, the first administrator of the diocese, is the present incumbent. According to the statistics of 1922 the diocese contains: 50,000 Catholics, including 5500 Indians, 35 secular priests, 33 regulars, 87 churches, 40 parishes, 72

missions, 1 college, 2 academies, 3 hospitals, 50 Catholic schools, 70 public schools with Catholic teachers, 3 industrial schools for Indians.

Sault Sainte Marie and Marquette, DIOCESE OF. See MARQUETTE

Savannah, DIOCESE OF (SAVANENSIS; cf. C. E., XIII—488a), comprises the State of Georgia. After administering the diocese for twenty-two years the Rt. Rev. Benjamin J. Keiley resigned in February, 1922. The Very Rev. Joseph D. Mitchell is the present administrator of the diocese, until the appointment of a new bishop. On 11 September, 1921, the Catholic Laymen's Convention was held at Atlanta. The diocese contains 23 parishes, 34 missions, 57 mission stations, 57 churches, 5 convents for men, 11 for women with 137 Sisters, 21 secular priests, 40 regulars, 8 lay brothers, 10 seminarians who are being educated in another diocese. The educational institutions are: 4 high schools with 18 teachers and 320 students (200 boys, 120 girls), 6 academies with 20 teachers and 250 girl students, 9 elementary schools with 88 teachers and 2316 pupils. For the campaign against the forces of anti-Catholic prejudice in the State see the article on the Catholic Laymen's Association of Georgia. The following hospitals and homes exist in the diocese: Home of the Little Sisters of the Poor, Savannah, St. Joseph's Orphan Home for Boys, Washington, Ga., St. Joseph's Hospital, Savannah, St. Joseph's Hospital, Atlanta. One Catholic periodical called *The Bulletin* is published in the diocese. The clergy have founded the Eucharistic League. Among the laity there exist the following societies: Holy Name, Children of Mary, St. Vincent de Paul, etc. There are 20,517 Catholics in the diocese with about 300 Syrians and 65 Croatians. During the war two priests of the diocese served as chaplains.

Savona and Noli, DIOCESE OF (SAVONENSIS ET NAULENSIS; cf. C. E., XIII—489d), in northern Italy, suffragan of Genoa, is governed at present by Mgr. Giuseppe Scatti, who was born at Lecco in the Diocese of Milan on 19 January, 1843, and appointed to the see on 9 January, 1898. His cathedral church is the Basilica of Our Lady of Mercy. During the World War many of the parish priests were with the colors; and all the colleges, seminaries, and religious houses were converted into military hospitals. Some of the clergy were decorated with the Cross of Merit for their invaluable assistance. On 25 October, 1921, there was a violent explosion in Fort S. Elena which caused great destruction in Bergeggi and its environs; the clergy rendered great aid to the sufferers. The diocesan reports for 1922 are as follows: 63 parishes; about 270 churches and chapels; 245 priests, of whom 75 are religious; 8 religious houses for men, 5 for women; 1 abbey; 1 seminary; 3 boys' colleges; 1 girls' college; 2 state normal schools; 1 state trade school; 4 state classical schools; refuges and hospitals in almost all the parishes. There are the following clerical associations or societies: Apostolic Union, Borsa Ecclesiastica, Operai Evangelici, and the Clerical Cooperative Society; for the laity there are among others the Catholic Workers' Society and the Young Men's Society. The Catholic population is about 90,000.

Saxony, VICARIATE APOSTOLIC OF (SAXONIENSIS; cf. C. E., XIII — 501b), incorporated with the Prefecture Apostolic of Lusatia, in the ancient diocese of Meissen, reestablished by a decree of 24 June, 1921.

Scannell, THOMAS BARTHOLOMEW, theologian, b. in London on 8 July, 1854; d. at Brighton on 17 February, 1917. He studied at St. Edmund's College, Ware, and after winning first place in the LL.B. examination in London University, with honors in jurisprudence and Roman Law, graduated in theology from the English College, Rome, and was ordained in 1878. He taught philosophy at Ware, and subsequently served on the English mission, becoming missionary rector at Weybridge in 1905, and a canon of Southwark diocese in 1908. He was a member of the papal commission on Anglican orders (1896), and besides contributing to the "Dublin Review" and other periodicals, he is the author of "The Priest's Studies," "A Manual of Catholic Theology" (in collaboration with Dr. Wilhelm), and revised and enlarged "The Catholic Dictionary" of Addis and Arnold.

Schleswig-Holstein. See GERMANY, VICARIATE APOSTOLIC OF; DENMARK

Schools, CLERKS REGULAR OF THE PIOUS. See PIOUS SCHOOLS, CLERKS REGULAR OF THE

Schwenckfeldians (or SCHWENKFELDERS; cf. C. E., XIII—597).—In recent years a responsiveness to modern influences has taken the place of their early clannish exclusiveness; all rules and regulations against secret societies have been dropped and participation in war, formerly forbidden, is now left to the individual conscience. The establishment of the Perkiomen School (Pennsburg, Pa.), has increased their general interest in education. In 1921 this sect reported 4 churches, 6 ministers and 1150 members, all in Pennsylvania.

Religious Bodies, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual).

N. A. WEBER.

Scopia, ARCHDIOCESE OF (SCOPIENSIS; cf. C. E., XIII—609d), in Albania, under the direct jurisdiction of the Holy See. The present administrator is the Most Rev. Lazare Miedia, b. at Scutari, Albania, 6 March, 1859, elected Bishop of Sappa 28 March 1900, made titular archbishop of Arepolis and coadjutor to the Archbishop of Scutari 24 December, 1904, transferred 14 April, 1909, published 29 of the same month. He succeeded the Most Rev. Pascal Trosksi who resigned. According to 1920 statistics there are: 15,400 Catholics, 24 parishes, 14 churches, 4 secular and 14 regular priests.

Scoraille, RAOUL DE, author, b. at Perigueux, France, on 24 January, 1842; d. at Toulouse on 11 July, 1921. He studied at Sarlat and Paris, preparing for admission to St. Cyr; but in 1860 he entered the Society of Jesus at Pau. He was ordained in 1874 and consequently taught philosophy at Vals. In 1887 he was appointed director of "Etudes," the noted Catholic review, which was to resume publication the following year, after its enforced suspension resulting from the intolerant Ferry decrees. He was superior of the Toulouse province when the Society was again exiled from France at the time of the separation, and he became rector of the scholasticate at Gemert in Holland where the young Jesuits found refuge. It was during this exile that he wrote his "François Suarez," a valuable biography of the great Spanish philosopher and theologian.

DUDON in *Etudes* (Paris, 5 October, 1921).

Scout Movement, CATHOLIC BOYS'.—The Boy Scouts of America represent a nation-wide movement for the betterment of the American boy. Educational in its spirit and purpose, this movement aims to develop self-reliance, initiative, resourcefulness and the spirit of service in growing boys. Membership in a scout troop and active participation in the attractive scout program bring to the boy opportunity for clear thinking, a broadening of his interests, the formation

of good habits and the inculcation of virtues essential to good character. The Scout Movement appreciates and understands the sentiments and interests which belong to the boy. These interests are met and satisfied by a program of activities so varied and so broad that the true scout is always moving forward, becoming keener in his capacity for observation and deduction and growing stronger as desirable habits are woven permanently into his character. The genius of scouting lies in its appeal to the boy. Scouting makes a boy eager to learn. The scout's recreation is the scout's education. Scouting has proved an excellent solution of the much-discussed boy problem. The activities which every normal boy craves are utilized in scouting for the making of a sturdy and manly boyhood, the brightest promise of an honorable and loyal citizenship. Yet scouting is not play, it is a serious work. Scouting awakens a sense of personal responsibility and stirs up in heart and mind the spirit of earnest devotion to duty. The scout promises on his honor to do his duty to God and to his country, to obey the scout law, to help other people at all times and to keep himself physically strong, mentally awake and morally straight. The scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thirfty, brave, clean and reverent. "Be Prepared," is the scout motto. For what? "For a Good Turn daily and for every emergency," is the answer. Parents, teachers, leaders of boys, have begun to see the movement in its clear light. They are recognizing in Scouting a distinct contribution to the happiness and welfare of the boy of today and to the community and civic prosperity of tomorrow.

Scout activities constitute in their admirable variety a splendid program of endeavor for every normal boy. Whether he be rich or poor, in school or facing his first struggle with the industrial or commercial world, scout activities offer him definite aims and positive purposes which hold his interests fast. These activities are almost beyond counting. Yet there is no confusion in their arrangement and presentation. Each has a purpose, clear and definite, with its peculiar appeal to the young mind. The program of scout training meets a need vital to all organizations for boys. Scouting succeeds where many other worthy efforts fail, for scouting keeps scouts busy. The scout never loses spirit for want of something interesting to do. Troops do not disband because membership is irksome. Under intelligent interpretation and application the activities of the scout program do not fail to develop and to maintain the interests of aspiring young scouts.

SCOUT

The religious policy of the Scout Movement is clearly defined in Article III of the Constitution: "The Boy Scouts of America maintain that no boy can grow into the best citizenship without recog- recognizing his obligation to God. The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings, is necessary to the best type of citizenship and a wholesome thing in the education of the growing boy. No matter what the boy may be—Catholic, Protestant, or Jew—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America as an organized body recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward religious training. Its policy is that the religious organization or institution with which the Boy Scout is connected shall give definite attention to his religious life." No argument is necessary to show the great good that can result from such a program of ideal Americanism; sincere devotion to our own best principles and respect for our fellow man in his equally sincere convictions—the only true democracy. The twelfth point of the Scout Law is called by many "the cardinal point" in Scouting. Its sets forth the foregoing principle as follows: He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion. The receipt of the Letter from Cardinal Gasparri, Papal Secretary of State, allayed any doubt that remained in the mind of Catholics as to their proper attitude toward Scouting. That letter bespeaks the full approbation for scouting of His Holiness, Pope Benedict XV, and confers the "Apostolic Blessing on all those who further the Catholic Extension of the Scout Movement under the auspcies of the ecclesiastical authorities."

The National Council of the Boy Scouts of America has more than played fair. In the early days of its organization it cordially endorsed the establishment of the Bureau of Catholic Extension of the Boy Scout Movement, which was organized with the approval of His Eminence, the late Cardinal Farley, by a group of Catholic men interested in boys' work: "The creation of this Catholic Bureau for the handling of the Boy Scout Movement among Catholics furnishes us with a tremendously effective medium through which to aid in the development of that master creation, high principles, clean and clear thinking, independent manhood.

"Our National Catholic Societies can aid materially in this work. These organizations can best stimulate interest by stretching out a paternal hand, aiding the activities of the Scout troops not by sympathy only but by supplying scoutmasters; men to take an active part in troop athletics, hikes, etc. This is not the work of any single society but the work of all. There will be plenty to go around. We must have a combination of forces and we must eliminate waste energy. There must be more than idle words of commendation . . . there must be action." (N.C. W.C. Bulletin, Aug., 1919.)

This Bureau exists for the following purposes: to promote the formation of Boy Scout troops among Catholic boys; to assist Local Scout Councils in securing the co-operation of the Catholic authorities in their several communities; to bring to the attention of pastors and others having the direction of groups of Catholic boys, the benefits of the Scouting program; to stimulate among young men of the Church the desire for leadership as scoutmasters; in localities where there are no troops of Catholic boys, to assist scoutmasters to understand and to execute the wishes of the Catholic authorities concerning the religious duties of Catholic boys in other troops. In the execution of this program the Bureau will, from time to time, issue such literature as may be necessary, and will publish in the official Scout publications matters interesting or informatory to troops of Catholic boys. Catholic scoutmasters, scoutmasters who have Catholic boys as members of their troops, and persons planning the organization of Local Councils, are invited to consult with the Bureau in order that every facility for participation in Scouting may be opened to Catholic boys, which is the aim of the Bureau.

Girl Scouts.—In the United States, Girl Scouts, Incorporated, a national organization, consisting of girls between the ages of ten and eighteen, who meet periodically to undergo training which shall prepare them for a fuller life in their personal as well as social relations. The organization, patterned after the Girl Guides of England, the sister organization of the Boy Scouts, was founded in March, 1912, by Mrs. Juliette Low of Savannah, Georgia. In 1915 the growth of the movement warranted its national incorporation. Girl Scouts and their leaders, to the number of 114,000, were in 1922 organized in every

State, and in Hawaii, Porto Rico and Alaska. Through the International Council the Girl Scouts are affiliated with the Girl Guides of England and all parts of the British Empire and similar organizations in other parts of the world. At the 1920 meeting of the International Council at London, reports were received from all parts of the United States and the British Empire and from Italy, France, Belgium, Switzerland, Poland, Norway, Sweden, Denmark, Holland, Portugal, Russia, Czechoslovakia, Brazil, Argentina, Japan, China and Siberia. The activities of the Girl Scouts center about three main interests: (1) Home, the program provides incentives for practising woman's world-old arts of cooking, housekeeping, first aid, and home nursing; (2) Health, personal health, both physical and mental, as well as community health, is the key-note of scout activities, which aim at developing the habit of health rather than merely to give information about anatomy or physiology; (3) Citizenship, gregarious interests and occupations tending to make of the girls women effective in modern political society are encouraged. The self-governing unit of a patrol, which is the basis of organization, the conduct of their own meetings according to elementary parliamentary law, working together in groups, all contribute to valuable training in democratic ideals.

A realization of the important role of play in education has dictated a method largely recreational in all scout activities, resulting in a program of story-telling, games, dancing, hiking, camping, boating, athletics and sports of all kinds. The scout slogan: "Do a good turn daily" encourages the habit of helpfulness which may be said to be the core of the movement, and the motto "Be Prepared," holds forth the ideal of being ready to meet intelligently most of the situations that are likely to arise in later life. A code of such unquestioned values as honor, loyalty, kindness, courtesy, humanity, cheerfulness, obedience thrift, and cleanliness forms the laws to which every girl scout voluntarily subscribes.

The Organization is as follows: (1) Patrol, the working unit, consisting of eight girls, one of whom is elected patrol leader; (2) Troop, the administrative unit recognized by the national organization, consisting of one or more patrols, under the direction of a captain, who must be at least twenty-one years of age and who has been commissioned by National Headquarters; (3) Local Councils, link between the Girl Scout troops and the community, consisting of women and men representing all the best interests of the community—social, educational, religious, business, civic. In all communities one or more Catholic men or women have a place on the Council; (4) National Council, the central governing body, made of elected delegates from all local groups, working through an executive board which conducts National Headquarters in New York.

From the start the organization has been non-sectarian in practise as well as theory, one of the most convincing proofs of which is that the movement has received the endorsement of many of the hierarchy who have given it their serious consideration. The national organization, appreciating the zeal with which the Catholic Church safeguards the faith of her children, requires there be Catholic, as well as Protestant and Jewish, representation on every council formed. Catholic interests on the National Executive Board are represented by Mrs. Nicholas F. Brady, a prominent Catholic woman, who is also a national offiicer of the organization, and at National Headquarters there is a special consulting Catholic Board to which all questions involving the organization of Catholic troops are referred. It a rule of the organization that at every Girl Scout Camp attended by Catholic children, there must be at least two Catholic councillors to assure to them the opportunity of attending Mass on Sundays and holy days of Obligation, as well as to regulate the menu for Fridays and other fast days. Late breakfast is served to all children who wish to receive Holy Communion. Grace before meals is silent, and each child says her own evening prayers, for there is never any evening camp fire prayer service held.

The movement in the Catholic field was given its chiefest impetus in the East by the encouragement of Archbishop Patrick J. Hayes of New York who, after a review of all the broader recreational programs for girls, endorsed that of the Girl Scouts. Cardinal Doughtery of Philadelphia, Archbishop Mundelein of Chicago, Archbishop Messmer of Milwaukee also led in endorsing the movement. It is being supported by bishops throughout the country, among whom are Bishop Donahue of Wheeling, Bishop O'Connor of Newark, Bishop Neelan of Sioux City, Bishop Nilan of Hartford, Bishop Kieley of Savannah, Bishop Hoban of Scranton, and Bishop Grimes of Syracuse. The centers most active in organizing Catholic girls into troops are New York, Philadelphia, Washington, D. C., Chicago, Richmond, Milwaukee, and Savannah. In the Archdiocese of New York there were organized on 31 December, 1920, 75 troops in 36 parishes, 8 community houses, 3 girls' clubs and 3 homes for girls. This represents 2000 Catholic girls enrolled at National Headquarters as scouts, under the leadership of 57 Catholic volunteer captains. The Catholic Charities of the Archdiocese of New York has adopted scouting as the chief recreational program for the adolescent girls in 7 orphan asylums where upward of 600 children have been organized under the direction of an experienced field captain from National Headquarters. Six Catholic colleges were among the first women's colleges to introduce a course in Scout Leadership into the departments of Sociology or Physical Education. The Colleges of New Rochelle, St. Elizabeth, Mt. St. Vincent, Marymount, Sacred Heart, and the Trinity College joined with Smith, Vassar, and Simmons in holding such classes, which were in each case directed by a Catholic member of the Education Department in co-operation with the faculty of the college. A report of March, 1922, shows a total of 192 students registered for these courses in the Catholic colleges, of whom 40 were actually doing the practical work of leading parochial troops.

Scranton, Diocese of (Scrantonensis; cf. C. E., XIII—633a), in Pennsylvania, suffragan of Philadelphia. The present administrator is the Rt. Rev. Michael John Hoban, b. at Waterloo, Diocese of Newark, 6 June, 1853, ordained 22 May, 1880, elected titular bishop of Alali, 1 Feb., 1896, and coadjutor bishop of Scranton, consecrated 22 March and published 26 June following. He succeeded Rt. Rev. William O'Hara, 3 Feb., 1899. The diocese has a Catholic population of 274,978, and includes the following nationalities: Irish, Germans, Slovaks, Lithuanians, Italians, Magyars and Slovenians. On 12 Oct., 1921, the diocese celebrated its golden jubilee and also the silver jubilee of its bishop, Rt. Rev. John Hoban. The diocese contains 178 parishes 57 missions, 19 stations, 1 monastery for men, 60 convents for women with 733 Sisters, 270 secular priests, 28 regulars, 14 lay brothers. The following educational institutions exist in the diocese: 1 college for men with 15 teachers and 375 students; 1 for women with 30 teachers and 180 students; 25 high schools with 150 teachers, 5 academies with 100 teachers; 86 elementary schools with 520 teachers and 25,101 pupils; 1 industrial school with 10 teachers and 268 students. State appropriations made for educa-

tion were declined in 1921. The diocese has the following charitable institutions: 2 homes, 2 asylums, 3 hospitals, 1 day nursery. A weekly called the "Catholic Light" is printed in the diocese. During he war 13 priests acted as chaplains.

Scutari, ARCHDIOCESE OF (SCUTARENSIS; cf. C. E., XIII—648a), in Albania. The last archbishop was the Most Rev. Jacques Sereggi, who administered the archdiocese from 1910 to 1921. The see is now vacant. Statistics for 1920 give 34,820 Catholics, 23 foreign and 39 native priests, 29 churches and 15 chapels.

Searle, GEORGE MARY, Paulist, astronomer, b. at London on 27 June, 1839; d. at New York, on 7 July, 1918. He was a descendant of Governor Dudley of Massachusetts Bay. After the death of his parents, who were Episcopalians, he was educated as a Unitarian at Brookline, Mass., but at Harvard University, while retaining a belief in God, he lost faith in a Revelation; at a later date, however, he recovered his faith and eventually entered the Catholic Church (1862). After acting as computer for the "American Ephemeri and Nautical Almanac," he was appointed assistant astronomer at Dudley Observatory, Albany, New York, where he discovered the asteroid *Pandora*. Subsequently he taught mathematics in the Annapolis Naval Academy, and was called to Harvard Observatory as assistant in 1866. Joining the Paulist congregation in 1868, he subsequently held the chair of mathematics and astronomy in the Catholic University, Washington. It is interesting to note that his forecast of the last return of Halley's Comet was accepted by American astronomers as the most reliable computation. Though so well known to the public as an astronomer, Father Searle's chief work was pastoral; as a confessor and preacher he was popular; and his religious spirit is evidenced by his election as superior general of the Paulists in 1904. He was a Fellow of the Association for the Advancement of Science, and a member of the American Academy of Arts and Sciences and other kindred societies. He contributed articles to the "Astronomical Journal," "Astronomische Nachrichten," "The Catholic World," and CATHOLIC ENCYCLOPEDIA. His "Plain Facts for Fair Minds," a popular explanation of the chief Catholic doctrines, has enjoyed great popularity, and in his last work, "Truth About Christian Science," he corroborates Thurston's verdict that Eddyism is neither Christian nor scientific.

POWERS in *America* (27 July, 1918), 378-80.

Seattle, DIOCESE OF (SEATTLENSIS; cf. C. E., XIII—665a), comprising the State of Washington, U. S. A. The Rt. Rev. Edward J. O'Dea who has administered the diocese since 1896, celebrated the twenty-fifth anniversary of his episcopal consecration on 8 Sept., 1921. The diocese contains 79 parishes, 66 missions, 45 mission stations, 77 churches, 1 abbey and 3 convents for men, 1 monastery and 12 convents for women, 74 secular priests, 70 regulars, 28 lay brothers, 565 Sisters. Twenty seminarians are being educated at seminaries in other dioceses. The following educational institutions exist in the diocese; 2 colleges for men with 31 teachers and 591 students; 10 high schools with 30 teachers and 630 students (230 boys, 400 girls), 6 academies with 60 teachers and 1301 girl students; 1 normal school with 5 teachers and 244 students; 31 elementary schools with 180 teachers and 5924 pupils; 1 industrial school with 5 teachers and 120 pupils. Charitable institutions in the diocese are: 2 homes, 4 orphan asylums (308 inmates), 1 refuge, 11 hospitals, 1 day nursery. All city and county hospitals and jails admit the ministry of priests. The following societies exist among the clergy: Clerical Relief Fund, Eucharistic League. Among the laity: Holy Name Society, St. Vincent de Paul Society, National Catholic Welfare Council. A paper called the "Catholic Northwest Progress" is published in the diocese.

Sebastia, ARCHDIOCESE OF (SEBASTEN ARMENORUM; cf. C. E., XIII—667d), of the Armenian rite, with Tokat as a dependency, in Asia Minor. The see has been vacant since 1919. According to 1920 statistics the archdiocese contains 3000 Armenian Catholics, 12 mission parishes and 4 churches.

Sebenico, DIOCESE OF (SEBENICENSIS; cf. C. E., XIII—668d), in Dalmatia, Jugoslavia, suffragan of Zara. The last bishop was the Rt. Rev. Luca Pappafava. The see has been vacant since 1919. According to the statistics of 1920 the diocese contained: 98,853 Catholics, 50 parishes, 7 curacies, 54 secular and 64 regular priests.

Seckau, or GRAZ, DIOCESE OF (SECOVIENSIS), in Austria, suffragan of Salzburg. The downfall of the Austro-Hungarian Empire and the disruption of Styria which had existed for the past twelve centuries, brought about great changes in the diocese. During the World War which caused so much misery and suffering, both the clergy and laity of the diocese, served their country with great zeal and unselfish devotion. The houses of the Dominicans, Lazarists, Brothers of Charity, as well as the convents of the Religious of the Sacred Heart and Sisters of St. Elizabeth, were used as hospitals for the wounded, and as convalescent homes. Five seculars and several regulars gave their services as chaplains. The first diocesan synod was held in August, 1911, and in 1919 the present incumbent of the see, Bishop Leopold Schuster, celebrated his fiftieth anniversary as priest, and his twenty-fifth anniversary as bishop.

The population of the diocese consists of 948,096 Catholics and about 21,235 non-Catholics. The inhabitants are Germans with about 20,000 Slovenes. There are 339 parishes, 474 churches, 28 monasteries and 1 abbey for men, 13 convents for women with 128 branches, and 2086 Sisters; 627 seculars and 348 regulars, 224 lay brothers. The Cathedral Chapter consists of 3 honorary canons (Dignitare) and 7 residential canons. The state university is at Graz and has a theological faculty with 10 professors and 2 *privatdozenten*. The Benedictines have a theological school (university course) at Admont (3 students), the Redemptorists, one at Mantern (7 lectors, 18 clerical professors), the Dominicans one at Graz (6 lectors, 15 clerical professors), where there is also a diocesan seminary for boys connected with a gymnasium (21 professors, 300 students). Preparatory schools for classical studies (*Unter gymnasium,* 6 years course) are conducted by the Benedictines at Admont and St. Lambrecht, a *realschule* (6 years scientific course with Latin in curriculum) by the Brothers of Mary, and 2 normal schools for girls by the Ursulines at Graz, and the School Sisters at Algersdorf, near Graz. There are 45 common elementary schools and 5 kindergartens which are in charge of the following orders: Brothers of Mary (2), Religious of the Sacred Heart (2), Ursulines (2), School Sisters (28), Dominicans (2), Sisters of Charity (8), Sisters of the Holy Cross (1); an industrial school for girls has been established by the Ursulines. With few exceptions the schools are supported by the government. The following institutions are established in the diocese: 1 Catholic workingmen's home, 2 homes for working-

women, 1 club for young men, 1 asylum for the blind, 1 for the deaf and dumb, House of Mercy for incurables conducted by the Sisters of St. Elizabeth, 1 home for sick and aged priests, 1 sanatorium for women in charge of the Sisters of the Holy Cross, 1 hospital for men, 8 children's asylums, 3 houses of correction, 3 homes and 11 day nurseries. The ministry of priests is permitted in all public institutions. In addition to the religious orders that already had foundations in the diocese, the following have been established since 1912: Jesuits at Graz, Brothers of Mary at Graz, Pious Workers of St. Joseph Calasanctius at Deutsch-Goritz, Sons of the Sacred Heart at Messendorf, Sisters of the Good Shepherd at Graz, Dominicans at Gleisdorf, School Sisters at Wildon with a mother-house at Algersdorf near Graz (26 branches), Daughters of the Divine Love at Mariatrost, and Daughters of the Divine Redeemer at Grafenegg. Orders established in the diocese prior to 1912 have opened new houses at the following places: Franciscans at Tieschen, and the Capuchins at Graz and Mittersdorf. Among the clergy 8 associations have been established and in every parish a number of societies and associations are formed among the laity. Two daily Catholic newspapers, 4 weeklies, and 9 monthlies are published in the diocese. The following distinguished clergymen have lately died: Dr. Anton Griessl, Provost of the Cathedral, for many years director of the diocesan seminary, and a well known writer on Canon law, and Rt. Rev. Mgr. John Graus, a writer on ecclesiastical art and editor of "Der Kirchenschmuck."

Secularization (cf. C. E., XIII—677d).—Religious who become secularized are freed from their vows of religion, but not from the obligations incurred if and when they received major orders. Formerly they owed not merely canonical obedience to the bishop but also obedience in virtue of their religious vow. If a religious in sacred orders who did not lose his diocesan rights by perpetual profession leaves his institute, either when he does not renew his vows or in virtue of an indult of secularization, he must return to his diocese and be received by his own bishop; if he has lost those rights, he cannot exercise his sacred orders after leaving his institute until some bishop consents to receive him or the Holy See provides otherwise. A bishop may receive such a religious unconditionally, in which case he is thereby incardinated in the diocese; or he may admit him on probation for three years, or even six but not for more; when the term of probation ends, if he has not been dismissed he is by the very fact incardinated in the diocese. The restrictions placed on secularized religious, mentioned in C. E., XIII—678c, are practically unchanged, except that in the first case they are prohibited from receiving benefices only, not offices, while the fifth regulation limiting the place of residence is omitted. The restrictions, however, are extended to those who have been dispensed from their temporary vows, or oaths of perserverance, or any special promises made according to their constitutions, provided they had been thus bound for six complete years. Those who leave their institute on the completion of the period of their temporary vows or who are secularized or dismissed can claim nothing for their work while in the institute. If, however, a nun or sister who was received without a dowry has not sufficient means to support herself, the institute is bound in charity to give her the expenses of her journey home and enough to enable her to live respectably for some time; the amount is to be agreed upon mutually, or in case of disagreement it is to be fixed by the local ordinary.

Séez, Diocese of (Sagiensis; cf. C. E., XIII—681d), comprises the Department of Orne, France, and is suffragan to Rouen. The diocese is divided into 5 archipresbyterates, 36 deaneries, and 513 parishes. The population is 274,500. There is a diocesan seminary, and preparatory seminaries are at Flers and Séez. The present bishop is Rt. Rev. Claude Bardel, b. 1851, preconized titular Bishop of Parium and auxiliary of Cardinal Boyer, Archbishop of Bourges, in 1894, named Bishop of Séez, 1897, assistant at the pontifical throne 1918.

Segni, Diocese of (Segninsis; cf. C. E., XIII—683d), in Province of Rome, Italy, directly under the jurisdiction of the Holy See. The present incumbent is the Rt. Rev. Angelo Maria Sinibaldi, b. at Gavignano, Spain, 14 April, 1846, elected titular Bishop of Europus, 13 December, 1904, and suffragan of Velletri, transferred 16 April, 1915, published 6 December following to succeed Rt. Rev. Pancrazio Giorgi who died 30 March, 1915. Statistics for 1920 report: 19,450 Catholics, 12 parishes, 34 churches, 63 secular and 18 regular priests, 8 Brothers, and 27 Sisters.

Segorbe (or Castellon de La Plana), Diocese of, (Segobiensis; cf. C. E., XIII—684c), in the ecclesiastical province of Valencia, Spain. The present bishop is Mgr. Luis José Amigo y Ferrer, Capuchin, born at Masamagrell, Archdiocese of Valencia, 17 October, 1854, novice at Bayonne 1874, ordained 1879, founder of a congregation of Our Lady of Sorrows to educate abandoned children, elected titular bishop of Thagaste 18 April, 1907, and administrator of Solsona, consecrated in Madrid 2 June following, transferred 18 July, 1913, to succeed Mgr. Massanet, deceased. A pilgrimage of 25,000 faithful took place on 29 April, 1917, for the translation of the remains of Venerable Bonifacio Ferrer, brother of the apostle St. Vincent Ferrer, on the sixth centenary of his death and to pray for the intercession of the Blessed Virgin for the peace of the world. The diocese contains 83,460 Catholics, 64 parishes, 77 churches, 2 monasteries of women, 2 convents of men, 133 secular and 13 regular priests, 36 lay brothers, 1 seminary with 70 seminarians, 1 college for boys, 3 for girls, 1 academy for 40 boys, 124 elementary schools with 148 instructors and 9500 pupils, 1 asylum. The Government contributes to the support of nearly all the elementary schools. Besides ecclesiastical bulletins, two religious papers are published.

Segovia, Diocese of (Segoviensis; cf. C. E., XIII—684c), in Spain, suffragan of Valladolid. The present bishop is the Rt. Rev. Manuel de Castro y Alvuso, b. at Valladolid, 16 April, 1863, elected bishop of Jaca 28 October, 1913, published 25 May, 1914, transferred 9 July, 1920. He succeeded the Rt. Rev. Remi Gandasegui y Garrochategui, who was promoted. According to the statistics of 1920 there are in the diocese 80,500 Catholics, 311 parishes, 361 churches, 205 chapels, 363 priests, 28 convents with 65 religious and 90 Sisters.

Sehna, Diocese of (Sehanensis; cf. C. E., XIII—687b), a Chaldean see in Persia. The present administrator is the Rt. Rev. Jean Nissan, b. at Dehoc, Turkey in Asia, in 1880, elected July, 1914, published 8 September, confirmed by a brief of the Propaganda 15 September following. Statistics for 1920 give: 900 Chaldean Catholics, 2 churches, 3 secular priests and 1 school.

Seminary (cf. C. E., XIII—694b).—Every seminary is to have two advisory boards, one for discipline and one for the administration of property; each board

consists of two priests appointed by the bishop for six years, after consulting the chapter. The vicar general, the rector of the seminary, the œconomus, the ordinary confessors, and members of the bishop's household may not be members of the board. The bishop must see that the seminarians each day recite in common their morning and evening prayers, make a meditation and assist at Mass, that they go to confession at least once a week and receive Holy Communion frequently, that on Sundays and feasts, they be present at Mass and Vespers, taking part in the ceremonies, especially in the cathedral, if the bishop judges that discipline and studies would not suffer thereby, that they make the spiritual exercise annually for some days, and assist at a religious instruction at least once a week. No one is to be admitted to a seminary without written attestation of his legitimacy, and his reception of baptism and confirmation; nor may one who has been dismissed from another seminary or from a religious institute, until the bishop has been informed by his old superiors why he was dismissed, and has found him to be not unworthy of being raised to the priestly dignity. The seminary is not under the jurisdiction of the parish priest; for those who live therein the rector of the seminary is parish priest except in regard to matrimony. He may not, however, hear the confessions of the students, except in a particular case when for a grave urgent reason a student freely asks him to do so. It is to be noted that the Code prescribes that there must be separate profession in seminaries for Scripture, dogmatic theology, moral theology and church history.

Senegal, Vicariate Apostolic of. See Senegambia

Senegambia, Vicariate Apostolic of (cf. C. E., XIII—715b), to which is joined the Prefecture Apostolic of Senegal, both in French West Africa, although a portion of the vicariate is British territory called Gambia. The two territories are entrusted to the Fathers of the Holy Ghost with residence for the vicariate at Dakar and for the prefecture at St. Louis. The vicar and prefect is Mgr. Louis Le Hunsec, born at Ploemer, diocese of Vannes, France, 6 January, 1878, novice in 1897, student at French Seminary in Rome in 1898, ordained 1901, professed in 1902, sent to the mission 1903, elected Bishop of Europus 22 April, 1920, named vicar and prefect 23 April, consecrated in Paris 30 May following. His predecessor was Mgr. Hyacinthe Jalabert, b. at Chambéry, 12 Novemberr, 1859, ordained 1882, missionary in Guiana, left fo Senegal in 1896, elected 13 February, 1909, consecrated in Paris 1 May following, titular bishop of Telepta, vicar and prefect, died with seventeen missionaries 11 January, 1920, on his way back to Dakar when the steamship "Africa" was shipwrecked. The French Government named Bishop Jalabert a Chevalier of the Legion of Honor for his devotion in the epidemic of yellow fever which desolated Senegal in 1901. In the vicariate and prefecture there are 1,300,000 inhabitants, of whom about 800,000 are Mussulmans. There are two races of natives, the Divals and Serers, who have remained pagans but are being converted little by little to the Cathoic religion. In July, 1919, M. William Pouty, Governor General of French West Africa, died. In March, 1919, the celebration of the centenary of the arrival of the Sisters of St. Joseph in the colony, and in October, 1921, the visit of M. Sarrant, minister of the colonies, and in December, 1921, the visit of General Mangin, were important events. The blacks who live in the towns of St. Louis, Rufique, Gorée and Dakkar are *citoyens électeurs* and in 1915 they were mobilized. Three hundred of these soldiers were killed in the war. Besides this, many black French subjects were incorporated in the *Sénégalais tirailleurs*, thousands of whom died. All of the missionaries within the age limits were mobilized, and many of them served in campaigns in France and Kamerun as chaplains or infirmarians. Two missionaries won the *légion d'honneur*, one the *médaille militaire*, nearly all others the *croix de guerre*. One black missionary, Abbé Sonko-Saué, chaplain with the *Sénégalais tirailleurs*, was killed in Champagne in the attack of April, 1917. There are in this territory 27,942 Catholics, 4 parishes, 14 churches, 10 missions, 24 stations, 3 convents of Sisters, 4 secular and 26 regular (Holy Ghost) priests, 6 lay brothers, 1 seminary, 5 seminarians, 1400 pupils in schools, 4 hospitals. The Sodality of the Children of Mary and other parish associations are organized among the laity and one monthly bulletin is published. There are established under the Governor of Senegal many practical works among the natives such as, a lycée at St. Louis, normal school at Gorée, an industrial school at Gorée, a medical school, a maternity hospital and a *crêche* at Dakkar.

Sens, Archdiocese of (Senonensis; cf. C. E., XIII—720b), comprises the department of Yonne, France, and has as suffragans Troyes, Nevers and Moulin. The present archbishop, who also has the title of Bishop of Auxerre, is Mgr. Jean-Victor-Emile Chesnelong, b. at Orthez, Diocese of Bayonne, 6 April, 1856, ordained in Paris 1879, pastor of St. Michel and in 1902 of Ste-Madeleine; elected bishop of Valence 21 February, 1906, consecrated in Rome by Pius X, 25 February and enthroned 29 March; promoted 12 January, 1912, succeeding Mgr. Etienne Ardin, deceased. During the war 129 priests and 26 seminarians were mobilized from the archdiocese, 7 priests and 12 seminarians were killed; 1 *légion d'honneur*, 5 *médailles militaires* and 38 *croix de guerre* were awarded them. In the archdiocese there are about 305,000 Catholics, 491 parishes, more than 500 churches, 318 secular priests; 1 upper seminary with 30 seminarians, 1 lower seminary with forty-three, an Ecole du Sacré Cœur with 17 seminarians; 2 colleges, the Ecole St. Jacques with 150 students (43 seminarians), the Ecole St. Edme, 120 students, in both colleges there being 28 professors; schools (primary and higher primary 8 for boys, 48 for girls, total 134 classes, 2567 pupils, with 175 instructors; 6 orphanages directed by religious. The important hospitals are dependent on the civil administration but except in the one at Auxerre, the nurses are furnished by the Sisters. The Sisters of Ste. Colombe (Sisters of the Holy Childhood of Jesus and Mary) form a congregation for hospital work, founded in 1842. They occupy the grounds and some of the buildings of the old monastery of Ste. Colombe. The Catholic press includes "La Semaine Religieuse," official organ of the archbishop, and "La Liberté de l'Yonne," a Catholic weekly directed by an ecclesiastic named by the bishop. The congregations of women include Sisters of the Holy Childhood, Carmelites, Daughters of Charity, Sisters of the Good Shepherd of Angers, Presentation Sisters of Tours, Bon Secours Sisters of Troyes, Franciscans Sisters of Providence of Alençon, Augustinians, Ursulines. On account of the situation of the religious in France, it is impossible to give accurate statistics concerning them.

Seoul, (cf. C. E., XVI—84d), Vicariate Apostolic of, in Corea. It comprises northern and central Corea with the exception of two north-eastern provinces, Ham-Kyeng, which were given to the Benedictine Congregation of St. Ollilien on 1 May, 1921. Following this division there remained to the Vicariate of Seoul seven of the thirteen provinces which form Corea. Its area covers 43,769

square miles and its population numbers 8,429,021, of whom 51,674 are native Catholics, with 120 European and 500 Japanese. The present vicar Apostolic is the Rt. Rev. Gustav Charles Marie Mutel of the Foreign Missions of Paris, b. at Blumeray, 8 March, 1854, ordained 24 Feb., 1877, departed for Corea 5 April following. He was made director of the seminary at Paris in 1885, elected 2 Sept., 1890, and made vicar apostolic of Corea, consecrated 21 Sept., following and named vicar apostolic of Seoul 8 April, 1911, made assistant to the pontifical throne, 24 May, 1921. On 20 Aug., 1920. Rt. Rev. Emile Alexander Devred was named coadjutor with the right of succession. According to the statistics of 1922 the vicariate apostolic is divided into 40 districts and has 612 stations, 156 churches, 24 European missionaries, 26 native priests, 15 catechists, 1 Benedictine abbey (12 monks, 12 brothers, 5 Corean postulants), 1 convent of the Sisters of St. Paul of Chartres (11 European and 80 Corean nuns), 1 seminary with 18 seminarians, 1 preparatory seminary, 57 students. The secondary schools are: 54 parochial schools for boys (2122 pupils) 13 parochial schools for girls (1254 pupils); 1 agricultural and industrial school, conducted by the Benedictines (35 pupils). The Sisters of St. Paul of Chartres have charge of 2 orphanages, with 293 orphans. There are also two dispensaries. During the year 1921, 5462 persons were baptized, including 1015 adults, 2502 children of Christians and 1360 children of pagans, and 36,318 Easter communions were made. In the government hospitals, priests are permitted to visit the sick and to administer the sacraments, but they are not permitted to visit the public institutions. Every year a double retreat brings together the European and the native clergy and also whenever a synod is held. A monthly Latin review edited by the Superior of the Seminary is published for all the clergy of the Corean missions. A fortnightly review in Corean is printed at Seoul. In 1917 occured the death of the pro-vicar Rev. Father Doucet, who for forty years labored with untiring zeal for the propagation of the Faith. During the first ten years he endured all the sufferings of a persecution.

In 1910 Corea was annexed to Japan. Although the Catholics did not suffer thereby, it is noticeable that since then the number of conversions among the pagans has grown less. During the uprising in March, 1919, some Catholics were accused of fomenting disorder and of ill-treating the natives. Upon investigation it was discovered that the police had confused them with some adherents of the Protestant sects who were implicated in the movement. The authorities did not fail to accord justice to the Catholics, and remarked the loyalty which the latter had shown under the circumstances. Since 1908 the cause of the Corean martyrs has progressed. Mgr. Imbert and his companions, eighty-two martyrs who died between 1839 and 1846, passed before the antipreparatory Congregation on 22 November, 1921. The cause of Mgr. Berneux and his companions, twenty-six martyrs who died in 1866, was introduced. 13 Nov., 1918. The remissorial letters sent to Rome allowed the apostolic process to begin in the Spring of 1921. During the World War thirteen out of thirty missionaries were mobilized and returned to France. Three of them fell on the field of honor, the others returned in 1919, but one of them was so severely gassed that he will be invalided for the remainder of his life. During the war the support which the vicariate had received from the Propagation of the Faith and from the Holy Childhood Society was considerably diminished, but happily the alms which were sent from the United States made up the deficiency. Five perpetual scholarships and nineteen yearly scholarships which were sent by the clergy and faithful of the United States proved of great benefit to the vicariate.

Serajevo (Sarajevo or Urhbosna), Archdiocese of (Seraiensis; cf. C. E., XIII—725a), in province of Bosnia, Jugoslavia. Serajevo is a city with over 50,000 inhabitants, the capital of Bosnia, which country with Herzegovina, was annexed to Austria-Hungary in 1908, and was the scene of the murder of the Austrian Prince Francis Ferdinand which started the European war and resulted in the dissolution of the Empire and the joining of Bosnia-Herzegovina to the new kingdom of Jugoslavia. The first archbishop of Serajevo, Dr. Joseph Stader, b. at Brod, diocese of Sirmium (Diakovar), 14 January, 1843, professor of theology at Zagreb, was elected 18 November, 1881, consecrated 30 November following, died 8 December, 1918. His successor has not been appointed. The diocese is administered by the auxiliary bishop, Mgr. John Saric, born in the diocese at Travnick 22 Sept., 1871, canon of the metropolitan, elected titular bishop of Cæsaropolis 8 April, 1908, and consecrated 28 May following. Canon John Koscak died in 1915. Marian Congregations are forbidden in the schools by the new Government. The Catholic population (1921) numbers 240,000, of whom 230,000 are Croats, the rest Germans, Hungarians, Bohemians, Poles and Rumanians. There are 93 parishes (40 of which are entrusted to Franciscans), 105 churches, 7 convents of men, 18 of women, 79 secular and 96 regular priests, 15 lay brothers, 2 seminaries (1 at Serajevo for the entire province of Bosnia-Herzegovina under the Jesuits), with 197 seminarians, 1 college for boys with 70 students, 6 for girls with 200 students, 1 home for the aged poor, 2 hospitals, 11 day nurseries, 1 association for the clergy. Marian Congregations and the Third Order of St. Francis for the laity exist in nearly all parishes. Four papers are published and the Government gives part support to Catholic institutions.

Serbs, Croats and Slovenes, Kingdom of. See Jugoslavia

Serena, La, Diocese of (de Serena; cf. C. E. XIII—726d), embracing the Coquimbo and Altacarna provinces, Chile, is suffragan of Santiago. Rt. Rev. Carlos Silva Cotapos, b. in the Diocese of Santiago, 10 May, 1868, ordained 21 September, 1891, doctor of civil law and professor at the seminary in 1890, later at the Catholic University from 1902 to 1907, secretary in 1902, chancellor in 1907, principal and vicar general in 1915, was appointed bishop 20 February, 1918, succeeding Mgr. Raymond-Auge Jara (b. 1 August, 1852; d. 9 March, 1917).

There are (1921) 34 parishes, 151 churches, 11 monasteries for men, 18 for women, 52 secular and 50 regular priests, 170 sisters, 1 seminary with 325 seminarians, 1 college for men with 7 teachers and 85 students, 3 for women with 20 teachers and 250 students, 1 professional school with 25 teachers and 1000 pupils, 1 home, 5 hospitals in care of the nuns. The lay charitable centers are in the convents of women. The hospital, seminary, colleges and schools receive Government aid. The Society of St. Joseph is organized among the clergy and numerous sodalities, mostly of women, among the laity. The Chilean daily and four minor periodicals are published in La Serena.

Servants of the Most Blessed Sacrament. See Blessed Sacrament, Servants of the Most

Servia. See Jugoslavia

Sessa Aurunca, Diocese of (Suessana; cf. C. E., XIII—737d), in Southern Italy, suffragan of

Capua. The present administrator is the Rt. Rev. Fortunato de Santo, b. at Forni di Sopra, 1 August, 1862, elected 25 April, 1914, published 25 May following to succeed the Rt. Rev. Giovanni Battista Diamare, who died 9 January, 1914. According to 1920 statistics there are: 62,750 Catholics, 42 parishes, 103 churches and chapels, 80 secular priests, and 15 seminarians.

Seton Hall College, South Orange, New Jersey, was founded in 1856 by the Rt. Rev. James Roosevelt Bayley, Bishop of Newark. The new college was named after Mother Elizabeth Seton, aunt of the founder, and was first situated in Madison, N. J., but in 1861 was moved to more spacious buildings in South Orange. The same year the institution was incorporated; by the charter the corporate powers were vested in a board of thirteen trustees with the Roman Catholic Bishop of Newark perpetual trustee ex-officio and President of the Board.

During the Civil War the college so ably withstood its difficulties that, in 1865, under the management of Father McQuade, it had to enlarge its building to twice the original size. In 1867 Father McQuade was appointed Bishop of Rochester and Rev. Michael A. Corrigan, D.D., was chosen president. In 1873 Dr. Corrigan was appointed Bishop of Newark and his brother, the Rev. James H. Corrigan, A. M., succeeded him. Dr. Corrigan resigned in 1888 and Rev. William F. Marshall, whose term of office was marked by great financial success for the college, was his successor, but in 1897 illness forced Father Marshall to resign and Rev. Joseph J. Sinnott, D.D., became president, for two years, until his death. Dr. Sinnott established the Seton Hall High School and his successor, Mgr. John A. Stafford, S.L.L., opened the Bayley Hall Grammar School. After the golden jubilee of the college in 1906 Mgr. Stafford asked to be relieved of the presidency and Rt. Rev. Mgr. James F. Mooney, D.D., LL.D., the present head of the college, was appointed to succeed him.

The college now consists of eight buildings, including the library, in which there is a collection of 25,000 volumes. In 1921 the college had a faculty of 10, a student registration of 82 with 19 graduates; the high school had a faculty of 20 with a student registration of 172. Since 1862 the degrees conferred by Seton Hall College are as follows: Doctor of Laws, 42; Doctor of Science, 1; Master of Arts, 8; Master of Science, 1; Bachelor of Arts, 4.

Seville, Archdiocese of (Hispalensis; cf. C. E., XIII—744b), in Spain. The see is at present under the incumbency of Most Rev. Eustachio Ilundain y Esteban, b. at Pampeluna, 20 September, 1862, professor at the seminary 1891, chancellor and archpriest of the cathedral of Segovia in 1901, rector of the seminary, appointed Bishop of Orense, 14 November, 1904, consecrated 12 March, 1905, promoted to the rank of Archbishop of Seville at the Consistory of 16 December, 1920, succeeding Cardinal Enrique Almaraz y Santos, transferred to Toledo. Statistics for 1920 credit the archdiocese with 293 parishes divided into 23 archpresbyteries, 409 chapels, 1751 priests, 213 convents with 580 religious and 3204 sisters. On 8 Dec., 1917, there was celebrated the third centenary of the vow taken by the canons to defend the dogma of the Immaculate Conception.

Sex, Freudian Theory of. See Psychoanalysis.

Seychelles Islands. See Port Victoria, Diocese of.

Shan-si, Northern, Vicariate Apostolic of (Scian-si Septentrionalis, cf. C. E., XIII—752b), in China. It has a Catholic population of 38,014 and 18,300 catechumens, all Chinese. Rt. Rev. Agapito Augusto Fiorentini, titular Bishop of Russaddir, b. at Palestrina (Italy), 27 September, 1866, appointed Vicar Apostolic of Northern Shan-si, 6 March, 1902, resigned in 1909, reappointed Vicar Apostolic of Northern Shan-si, 7 July, 1916, resides at Tai-yuan-fu. The vicariate numbers (1921): 35 missions, 279 churches, 421 stations, 1 convent for men, 1 for women, 22 secular and 20 regular clergy, 2 Brothers, 14 Sisters, 2 seminaries with 55 seminarians, 1 college for boys with 163 students, 1 for girls with 145 students, 1 normal school with 20 students, 327 elementary schools with 327 teachers and 3621 pupils, 2 hospices for aged men with 142 inmates, 2 for aged women with 100 inmates, 1 hospital with 1007 beds, 1 dispensary where 15,663 have been cared for, 8 orphanages with 248 boys and 830 girls, 5 nurseries. The prisons of Tai-yuan-fu admit the ministry of priests. The Third Order of St. Francis is organized among the laity. During the World War none of the missionaries were mobilized, but in the last five years 12 missionaries have died of typhus, prevalent in this district. In 1920 the famine resulting from the drought of the preceding summer caused one million deaths. This was the lowest mortality from this cause in all the provinces, due to the efforts of the missionaries and the Central Committee, founded by the provincial government, who worked zealously to help the suffering poor. At Ping-tin-chou, in the most afflicted district, they maintained at their own expense for a year and a half an orphanage caring for nearly 400 starving boys and girls. In return the government officially recognized the work of the vicariate by decorating it with the medal of civil merit.

Shan-si, Southern, Vicariate Apostolic of (Scian-si Meridionalis; cf. C. E., XIII—752c), in China. The vicariate is entrusted to the Franciscans, and has an entirely Chinese population of whom 32,000 are Catholic. Rt. Rev. Albert Odoric Timmer, O. F. M., titular Bishop of Drusipara, b. 18 October, 1859, consecrated 20 July, 1901, is vicar apostolic, with residence at Lu-an-fu. The vicariate has: 30 parishes, 61 churches, 490 missions, 244 stations, 9 secular and 31 regular clergy, about 100 Tertiary Nuns, 1 theological seminary with 8 students, 1 preparatory seminary with 31 students, 3 colleges for boys with 15 teachers and 185 pupils, 2 for girls with 5 teachers and 56 pupils, 4 normal schools with 4 teachers and 25 students, 250 elementary schools with 265 teachers and 3750 pupils (boys and girls). The work of the mission is carried on by annual missions, catechumenate offices of consultation, and lecture rooms or halls for the pagans. There are 2 asylums of the Holy Childhood, 3 refuges, 2 nurseries. The schools are not supported by the Government but some of the pupils receive a subsidy from the provincial government. The Action Sociale Catholique is organized among the laity.

Shan-tung, Eastern, Vicariate Apostolic of (Scian-tom Orientalis; cf. C. E., XIII—752c), in China, comprises a total population of about 9,000,000 and includes three civil prefectures (Teng-chow-fu, Lai-chow-fu, Tsing-chow-fu), and twenty four subprefectures. It is entrusted to the Franciscan Fathers. The present vicar apostolic is Rt. Rev. Adéodat Wittner, O. F. M., titular Bishop of Milet, b. at Strasburg, 21 November, 1868, appointed coadjutor with future succession, 29 April, 1907, and vicar apostolic 9 September, 1911. He resides at Che-fu. According to 1921 statistics there are

1905 Christian communities. 373 churches or chapels, 15,215 Catholics, 16,533 catechumens. 25 Franciscan Fathers, 3 Brothers, 18 secular priests, 1 upper seminary with 10 seminarians, 1 lower seminary with 22 seminarians, 2 boarding schools for girls with 70 European and 95 Chinese pupils, 198 schools with 2493 pupils, 4 orphanages with 23 boys and 444 girls, 4 hospitals, 1 leper hospital, 5 dispensaries, 1 printing plant with 23 boys, 4 work rooms with 660 girls, 15,186 instructions given to the pagans.

Shan-tung, NORTHERN, VICARIATE APOSTOLIC OF (SCIAN-SI SEPTENTRIONALIS; cf. C. E., XIII—752d), in China, comprises the northwestern part of the Province of Shan-tung, including the cities of Tsi-nan-fu, Tung-chang-fu, Wu-ting-fu, Tai-au-fu, and Ling-tsing-chou. It is entrusted to the Franciscans. Rt. Rev. Adalbertus Schmücker, O. F. M., titular Bishop of Elearchia, b. at Olsberg, 6 September, 1878, was appointed Vicar Apostolic of Northern Shan-tung, 29 June, 1921. He resides at Tsi-nan-fu. The population of the vicariate is estimated between 13,000,000 and 14,000,000. There are in the vicariate (1921): 43 central stations with resident missionaries, 732 sub-stations, 1900 smaller stations, 442 churches and chapels (besides some 400 oratories owned by Chinese families), 2 clerical seminaries with 54 students, 2 normal schools with 40 female and 22 male students, 179 religious schools with 1327 male and 1913 female pupils, 36 elementary schools with 487 boys and 147 girls, 2 dispensaries in which 13,256 cases have been treated, 2 homes for the aged with 59 male and 48 female inmates, 1 orphanage with 49 boys, 5 orphanages for girls with 364 inmates, besides 671 orphans placed in Christian homes, 1 printing plant. The missionary activity has been greatly hampered on account of the famine which obliged many Christians to migrate, and the help of the missionaries was requisitioned for the distribution of the relief funds.

Sheehan, PATRICK AUGUSTINE, novelist, b. in Mallow, Ireland, in March, 1852; d. at Doneraile, County Cork on 5 December, 1913; son of Patrick and Joanna (Regan) Sheehan. He received his classical education in St. Colman's, Fermoy, and entered Maynooth College in 1869; despite his delicate constitution he completed his theological studies with honors, while still a year below the age for the priesthood, which he received at Cork in 1875. He was sent to England to begin his pastoral career and after serving at Plymouth and Exeter was recalled in 1877 and appointed curate at Mallow, where he spent four years, and later at Queenstown. On 4 July, 1895, he was made parish priest of Doneraile, and in 1905 was made a canon of the cathedral. As early as 1881 Fr. Sheehan had begun writing in the "Irish Ecclesiastical Review" and other periodicals; he was encouraged by Father Matthew Russell, S.J., then editor of "The Irish Monthly" the literary mentor of so many of the Irish writers. His first novel, "Geoffrey Austin, Student," which appeared in 1895, depicted student life in Dublin and was well received. It was followed by "The Triumph of Failure"; "Luke Delmege" and "My New Curate", which attained great popularity. This was due in part, aside from the literary merit, to the fact that the reader was introduced into an unknown but real world, the genuine life of the average Irish priest, with its joys, its troubles, its difficulties and consolations. Canon Sheehan drew largely on the life around him for his characters; in his writings he reveals his ideals and aims as a pastor of souls; there is a vast vista behind the action in his fiction that leads the reader to thoughts of higher things. His novels were written mainly as a recreation, a rest from his pastoral work, which was always his chief concern. Of his later works, "The Blindness of Dr. Gray" and "The Queen's Fillet" were the most successful. "Under the Cedars and the Stars" and "Parerga" are collections of literary and philosophical notes and observations. In addition to the works mentioned above Canon Sheehan wrote "Glenanaar", "Lisheen", "Miriam Lucas", "The Intellectuals", and a volume of poems, "Cithara Mea". "Mariæ Corona" is a volume of sermons in honor of the Blessed Virgin, and "The Graves at Kilmorna", published posthumusly, is a novel of the Fenian rising in '67.

HEUSER, *Canon Sheehan of Doneraile* (London, 1918).

Shen-si, CENTRAL, VICARIATE APOSTOLIC OF (SCEN-SI CENTRALIS; cf. C. E., XVI—84d), in China, separted from Northern Shen-si and erected into a separated vicariate 12 April, 1911. It is entrusted to the Friars Minor. Rt. Rev. Eugenio Massi, O.F.M., titular Bishop of Jaffa, b. in the Diocese of Ripatransone, 13 August, 1875, was appointed Vicar Apostolic of Central Shen-si, 7 July, 1916. He resides at Sian-fu. There are in the vicariate (1921): 208 churches, 54 chapels, 11 European and 32 native priests, 38,198 Catholics, 46,559 catechumens, 2040 baptisms of adults, 1092 confirmations, 35 seminarians in the upper seminary and 45 in the lower seminary, 112 schools with 4220 pupils, 4 homes, 2 asylums, 1 orphanage of the Holy Childhood with 20 boys. Institutions in charge of the Franciscan Missionaries of Mary are: 1 orphanage, 6 pharmacies, 3 hospitals (2 for women, 1 for men), 3 schools with 335 pupils, 4 boarding schools with 600 pupils (girls), and 3 laboratories.

Shen-si, NORTHERN, VICARIATE APOSTOLIC OF (SCEN SI SEPTENTRIONALIS; cf. C. E., XIII—755d), in China. On 12 April, 1911, the Vicariate of Northern Shen-si was divided into two vicariates, Northern and Central Shen-si, and both entrusted to the Friars Minor. Northern Shen-si has a population of 3,000,000 pagans, 2257 Catholics, and 4109 catechumens. Rt. Rev. Celestin Ibañez y Aparicio, O. F. M., titular Bishop of Bagis, b. at Becerril de Campos, Diocese of Palencia, 19 May, 1873, was appointed Vicar Apostolic of Northern Shen-si, 10 September, 1911. He resides at Yen-an-fu. Statistics for 1921 credit the vicariate with 5 rural districts, 11 missions, 11 principal residences, 13 churches, 14 chapels, 92 secular Tertiaries, 10 Franciscan priests, 1 upper seminary with 14 seminarians, 1 college for boys with 30 students, 23 primary schools for boys with 266 pupils, 8 primary schools for girls with 76 pupils, 2 orphanages for girls.

Shen-si, SOUTHERN, VICARIATE APOSTOLIC OF (SCEN-SI MERIDIONALIS; cf. C. E., XIII—756a), in China. It is entrusted to the Foreign Missions of Sts. Peter and Paul of Rome. Rt. Rev. Antonio Maria Capettini, titular Bishop of Evaria, b. in the Diocese of Vigevano, 11 January, 1877, was appointed Vicar Apostolic of Southern Shen-si, 8 September, 1919. He resides at Han-chung-fu. The population of the vicariate is 6,000,000, of whom 16,900 are Catholics, all Chinese. There are (1921 census): 55 parishes, 55 churches, 100 missions, 85 stations, 22 secular clergy, 17 European and 25 Chinese Sisters, 2 seminaries with 40 seminarians, 4 colleges for boys with 8 teachers and 110 pupils, 4 colleges for girls with 8 teachers and 200 pupils, 40 elementary schools with 40 teachers and 1200 students, 1 industrial school with 2 teachers and 30 pupils, 5 orphanages, 1 leper hospital, 4 hospices for the aged, 5 homes, 4 asylums, 2 hospitals, 5 refuges, 2 day nurseries. None of the institutions are aided by the Government. Several pious associations approved by the church are organized among the cl and laity. Among the recently deceased of no

Mgr. Pie Joseph Passerini, former vicar apostolic, a zealous worker for the faith, founder of the cathedral, an orphanage, schools, and a hospital, d. 16 April, 1918; Fr. Olinto Tomada, a zealous missionary, d. 25 Jan., 1917; Mother Seraphine Battajola, a religious of Canosa, d. 17 April, 1919, from an infection contracted while caring for the wounded. Of recent years the vicariate has suffered from military anarchy and war, invasion of soldiers, sieges, pillage, flood, and famine. Nevertheless, the progress of religion and its moral influence among the highest classes, civilian and military, is evident. The vicar apostolic, Rt. Rev. Capettini, was decorated 2 March, 1920, with the Star of the Tiger by the President of the Republic, in recognition for his devotion to the wounded and refugees for two years.

Sherbrooke, Diocese of (Sherbrookiensis; cf. C. E., XIII 756d), suffragan of Montreal. The present administrator of the diocese is the Rt. Rev. Paul S. La Rocque, who celebrated the fiftieth anniversary of his ordination and the twenty-fifth of his consecration in May 1919. A new community of Sisters known as the Missionaires de la Chine, have established a house at Sherbrooke. A new cathedral is in course of construction and the episcopal residence has lately been completed. The death in 1918 of the Rev. J. C. Choquette was a severe loss to the diocese. He was a scientist of note, an indefatigable worker in the cause of temperance and a leader of men. According to the statistics of 1922 the Catholic population numbers 100,000. The diocese contains 87 parishes, 5 missions, 145 secular priests, 21 regulars, 560 Sisters, and 30 seminarians who are being educated in seminaries in other dioceses. The Benedictines, Franciscans and Redemptorists have monasteries in the diocese. About 20,000 pupils attend the schools which have been established in every parish. A weekly review called "Le Messager" is printed at the cathedral.

Shields, Thomas Edward, educationist; born at Mendota, Minnesota, on 9 May, 1862; died at Washington, D. C., on 15 February, 1921. Though as a young child he was rather bright, about the age of ten he became backward and his youth was en shrouded by a dullness that arose from alternating phases of physical and mental development. He seemed a hopeless dullard, but in his nineteenth year his normal capacities began to assert themselves, and in 1882 he entered St. Francis College at Milwaukee, where he remained three years. In 1885 he entered the Seminary of St. Thomas Aquinas at St. Paul, Minnesota. He was ordained to the priesthood on 14 March, 1891, after which he spent fourteen months as curate at the Cathedral of St. Paul. In 1892 he enrolled at St. Mary's Seminary at Baltimore, whence he graduated as Master of Arts. In October of the same year, entered Johns Hopkins University, specializing in biology and physiology. He won his doctorate of philosophy there with his thesis entitled, "Effect of Odors and Mental Work on the Blood Flow," in preparing for which he discovered an ingenious improvement of the plethysmograph. On receiving his degree in June, 1895, he was appointed to the chair of natural sciences at St. Paul Seminary. In 1898 he was assigned to pastoral work at St. Joseph's Church in St. Paul, where he seems to have remained until 1902, when he became instructor of physiological psychology at the Catholic University, becoming associate professor of this science in 1905, and professor of psychology and education in 1909. He joined the staff of Trinity College in 1904, and ranized there the department of education. In received the honorary degree of LL.D. from ttan College. He founded the summer school for Catholic Sisters at the Catholic University in 1911, and was named its first dean, holding that post until his death. The immediate outcome of this foundation was the establishment of the Sister's College, in October, 1911, for the professional training of members of the educating sisterhoods. He engaged actively in affiliating of Catholic schools and colleges with the Catholic University, and instituted a correspondence school in education for the private instruction and study of Catholic sisterhoods. He inaugurated a movement to restore music to the people, considering it a basic element in the development of intellect and the formation of character, and he developed complete system of musical instruction—vocal and instrumental. In 1920, he undertook, with Mrs. Justine Ward, the construction of a building to be devoted to the school of music of the Sisters' College.

Dr. Shields founded "The Catholic Educational Review," and "The Catholic Education Press," in 1911. He contributed the "Notes on Education" in "The Catholic University Bulletin," from 1907 to 1910. In addition he is the author of "The Index Omnium" (1887); "The Making and Unmaking of a Dullard" (1908); "The Education of Our Girls" (1907); "The Teacher's Manual of Primary Methods" (1912); "The Psychology of Education" (1908); and several treatises on Religion and Reading. He contributed to "The Dolphin," "The Catholic World," "The School Review," and "The Catholic University Bulletin," and wrote a few articles for "The Catholic Encyclopedia."

The Catholic Educational Review, (Washington, 1921), 193-302.

Shi-koku (Sikok), Prefecture Apostolic of (cf. C. E., XIII—758b), comprises the Island of Shi-koku, the smallest of the four islands of Japan. The population, according to 1920 statistics, is 3,046,625. The prefecture is entrusted to the Dominicans formerly in the Philippines. Rt. Rev. Joseph Marie Alvarez, O.P., b. at Burgos 16 March, 1871, professed 8 September, 1886, ordained 6 April, 1895, was appointed first Prefect Apostolic of Shikoku, 2 October, 1904, with residence at Tokushima. There are in the vicariate: 541 Catholics, 3 churches, 5 missions, 11 stations, 8 regular priests, 4 Brothers, 1 seminary with 4 seminarians, 1 elementary school with 69 students, 1 orphanage with 17 inmates, 1 maternity school. In 1918 four high schools were opened, one in each civil prefecture: that in Tokushima is an industrial school, and that in Takamatsu is a commercial school. A housekeeping school, to be conducted by Dominican Sisters, is under construction at Matsuyama. The Confraternity of the Holy Rosary is established at Kochi.

Shipman, Andrew Jackson, lawyer and Slavonic scholar, b. in Springvale, Fairfax County, Virginia, on 15 October, 1857; d. at New York on 17 October, 1915; son of John James and Priscilla (Carroll) Shipman. His mother was a lineal descendent of Thomas Carroll, who settled in Maryland in 1725, while the Shipmans came from England about a quarter of a century earlier. He studied at Georgetown, where he entered the Catholic Church, and after graduating became the editor of a local paper, the "Vienna Times," and subsequently assistant manager of a coal-mining company in Hocking Valley, Ohio. There he acquired his first knowledge of several Slavonic languages from the foreign-born miners, whose lay apostle he became. They had arrived in the United States only to find a complete absence of priests speaking their tongues or using their local rite; Shipman saw the danger in which they were and taking the matter up with the hierarchy had their needs attended to. In 1884 he entered the United States customs service at New

York, and two years later graduated in law from the University of the City of New York and was admitted to the bar, of which he became one of the most distinguished members. He was probably the greatest lay authority in America on the laws of the Catholic, Episcopal, and Orthodox Russian Churches. He took an important part in the New York Constitutional Convention of 1915. He was a member of the Board of Regents of the University of the State of New York, and an active worker in all the chief Catholic organizations and charitable associations in New York. Apart from the law, his chosen work was for the peoples of Eastern Europe, among whom he was wont to pass his annual vacations. He interested himself in the Slavic, Hungarian and Italian immigrants, he lectured and wrote about Russia, Poland, Ruthenia and the Greek Rites, and on the occasion of the dedication of St. George's Ruthenian Greek Catholic Church in New York, October, 1911, he published "The Holy Mass According to the Greek Rite," in Slavic with his own translation in English. He was advisor to Mgr. Soter S. Ortynsky, the first Catholic bishop of Greek Rite in the United States, and acted as a counsellor of the Syrian Catholics. His zeal is instanced in his exposure in "America" in 1910 of the attempt of the Presbyterians at Newark in New Jersey, New York, and other centres to proselytize the newly-arrived Slavic Catholics by the fraudulent use of the Greek Rite Liturgy and ceremonial, a Presbyterian "Mass." His funeral services were held in St. Patrick's Cathedral, New York. After the solemn requiem Mass, a burial service was conducted according to the Greek Rite by Bishop Ortynsky, attended by Greek, Ruthenian and Maronite priests. Members of the Ukranian choir chanted the music of the service. This was the first time a burial service according to this rite was held in a church of the Latin Rite in the United States. Shipman was one of the chief promoters of the publication of the CATHOLIC ENCYCLOPEDIA, to which he contributed numerous articles.

PALLEN, *A Memorial of Andrew J. Shipman; His Life and Writings* (New York, 1916).

Shiré, VICARIATE APOSTOLIC OF (SHIRENSIS; cf. C. E., XIII—759a), in Nyasaland Protectorate, Africa. In the beginning of 1915 an insurrection fomented by a negro, John Chilembroe, the head of a Protestant mission, broke out in Nyasaland, and several Europeans were massacred. The principal Catholic mission, St. Joseph du Nguludi, seat of the Vicar Apostolic, was attacked at night by the insurgents. Most of the missionaries were able to save themselves, but one of them was severely wounded and left for dead, and his recovery was almost miraculous. Six large buildings of the mission were reduced to ashes, the losses amounting to more than 100,000 francs. The government of the Protectorate of Nyasaland (English) indemnified the mission to the extent of £800. Since then the Mission of Nguludi has been rebuilt but the effects of the insurrection are still being felt. When the war broke out in 1914 one Father and one Brother who were in France at the time were mobilized and remained in the French army throughout the war. Father M. Ryo was several times cited in orders of the day and received the *Croix de Guerre*. The French Government excused the other missionaries from military duty. They offered their services to the English. Nine priests and four sisters during several years worked in the sanitary division of the English army and in the ambulance service and hospitals. All of them were remarkable for their devotion, their endurance and their self-sacrifice. One priest and one Sister died in the service. According to the statistics of 1922 the vicariate apostolic contains 2 churches, 23 chapels, 9 principal stations, 17 succursal stations, 9 houses of the missionary Fathers, 4 convents of the Daughters of Wisdom with 12 sisters, 24 regular priests, 3 lay brothers, 1 seminary with 7 seminarians. The educational institutions are: 1 boarding school for girls, 2 teachers, 25 pupils, 2 training schools, 2 teachers, 30 pupils, 296 elementary schools, 200 teachers, 17,530 pupils. The elementary schools receive an annual allowance of £130 from the government. Two orphanages, 3 hospitals and six dispensaries for the natives exist in the diocese. A catechism, prayer book, Bible history, hymn book and 2 grammars have been printed in Cinyanja, the language of the natives. In 1922 there were 8000 native Catholics, 5130 catechumens, 50 European and 30 Goanese Christians.

Shorter, DORA SIGERSON, poetess, b. in Dublin; d. on 6 January, 1918. Miss Sigerson, who became later Mrs. Clement Shorter, published her "Verses" in 1894. Her other works are "The Fairy Changeling," "The Lady's Slipper," "Ballads and Poems," "The Father Confessor," "The Woman Who Went to Hell," "The Song of Earl Roderick" and "Collected Poems." All her writings are said to be racy of the soil on which she was born, absolutely original and no mere imitative culture product.

Shrewsbury, DIOCESE OF (SALOPIENSIS; cf. C. E., XIII—759c), in England, suffragan of Birmingham. According to the census of 1921 there were 867,960 inhabitants in the diocese, of whom 67,591 were Catholics of English and Irish extraction. On 8 July, 1914, took place the opening of St. Edmund's Orphanage and Certified Poor Law School, named in honor of Bishop Edmund Knight, second bishop of the diocese. In August, 1920, the Faithful Companions of Jesus celebrated the centenary of their foundation at Upton Hall. Cardinals Bourne and Gasquet, many archbishops and bishops and heads of religious orders were present at the celebration. During the war 9 secular priests went to the front as chaplains, of whom 1 was killed. Numerous war memorials were erected in churches throughout the diocese. The diocese contains 46 parishes, 58 churches, 6 missions, 3 stations, 22 convents for women, 86 secular priests, 12 regulars. The educational institutions are: 12 high schools with 1305 pupils, 42 elementary schools with 11,678 pupils, 1 industrial school with 50 inmates. Of these 40 elementary schools, 1 industrial school and 1 orphanage are supported by the Government. There is one house of retreats in the diocese. The following charitable institutions exist in the diocese: 2 homes, 1 orphanage and poor law school, 1 infant welfare centre. All the institutions admit the ministry oe priests. Organizations among the clergy are: Shrewsf bury Secular Clergy Fund, Diocesan Conferences-Among the laity: Catholic Young Men's Society. Catholic Women's League, Society of St. Vincent d, Paul, Catholic Needlework Guild and the Rescue Society.

Siam, VICARIATE APOSTOLIC OF SIAMENSIS; of. C. E., XIII—765), Asia, is governed by Mgr. René-Marie-Joseph Perros, b. at Guewenheim in Alsace, 12 March, 1870, entered the Seminary of the Paris Foreign Missions in 1888, ordained on 15 October, 1893, and sent to Siam in December following, appointed titular Bishop of Zoara and Vicar Apostolic on 17 September, 1909, being consecrated at Bangkok on 30 January, 1910. The diocesan statistics for 1921 record a native population of 5,200,000 (Siamese, Annamites, Chinese), with 26,600 Catholics; 20 missions; 60 churches and chapels; 25 Brothers of St. Gabriel; 51 Sisters of St. Paul of Chartes, Europeans; 96 native Sisters, Lovers of the Cross; 1 seminary

with 69 seminarians; 3 boys' colleges, 51 teachers, 2060 students; 3 girls' colleges, 46 teachers, 820 students; 1 normal school, 3 professors, 28 students; 78 elementary schools, 116 teachers, 3961 pupils; incidentally it may be stated that it was the French missionaries in Siam who initiated the education of the native boys and girls; 5 houses for the aged; 2 hospitals; 2 infant asylums. There is an association of the past pupils of the Assumption College. The mission has a printing press for publishing religious books and its two Catholic reviews, "Echo de l' Assomption," a quarterly in English, French, and Siamese; and "Sarasat Christang," a Siamese monthly. As the missionaries in the vicariate are French religious activities were curtailed during the war, the Vicar Apostolic, 13 priests and 9 Brothers having been called to the colors; 2 priests and 1 Brother lost their lives; a priest and a Brother won the *croix de guerre* and several of their brethren were cited in the orders of the day.

LAUNAY, *Histoire de la Mission de Siam, 1662-1811* (3 vols. Paris, 1920).

Siberia (cf. C. E., XIII—767c), formerly a part of the Russian Empire, has an area of 4,831,882 square miles, divided as follows:

Province	*Area*	*Population (1915)*
Amur	154,795	261,500
Kamchatka	502,424	41,400
Irkutsk	280,429	821,800
Primorskaya	266,486	631,600
Sakhalin	14,668	34,000
Tobolsk	535,739	2,085,700
Tomsk	327,173	4,053,700
Transbaikal	238,308	971,700
Yakutsk	1,530,253	332,600
Yeniseisk	981,607	1,143,900

The Soviet government of Russia controls Siberia, as far east as Lake Baikal. The chief towns with their respective populations in 1913 are Irkutsk 129,700, Tomsk 116,664; Vladivostok 91,464; Krasnoyarsk 87,500; Chita 79,200; Blagoveshchensk 62,500; Novo-Nikolaevsk 62,967; Barnaul 61,330; Khabarovsk 51,300.

HISTORY.—Siberia formed a part of the Russian Empire until the Russian revolution of 1917, when chaos prevailed throughout the land. In 1919, Admilar Kolchak, whose remarkable military successes seemed to promise a unified Siberia under a stable government, established at Omsk the so-called All-Russia government. Upon the appearance of this government, the Allies and Associated Powers, inclined to consider it as a unifying force in Siberia, sent help to Kolchak. His administration however, succumbed to the Reds, who overran Siberia, captured Omsk in November and forced Kolchak to flee to Irkutsk on Lake Baikal, where he set up a new government. The United States government realized by this time the futility of trying to aid Siberia and withdrew her troops in March, 1920. The American evacuation was followed by the withdrawal of Japanese troops from Transbaikal and Amur Provinces. In June, 1920, Japan had completed the evacuation of these provinces and concentrated her troops some 20,000 in number, within a radius of 150 miles from Vladivostok. The fall of Kolchak was followed by a period of chaos. The three provinces of Eastern Siberia were divided into three governments: a government was set up at Verkneudinsk for the Transbaikal province; another at Blagovestchensk for the Amur Province and still another at Vladivostok for the Maritime Provinces, all dominated by Reds of the most radical type. In 1920 respresentatives from the three governments met and in September declared the union of the three states in the Far Eastern Republic of Siberia with its seat at Chita in Transbaikal Province. In January, 1921 the Provincial government held an election in order to organize a Constituent Assembly, which sat in Chita and adopted a constitution. On May, 1921, the Maritime Province, 266,000 square miles in area, defected from the republic and is controlled at present by a secessionist government set up in Vladivostok by a Moderate Social Democrat, S. D. Merkulov. A massacre of 700 Japanese, including the Japanese consul at Nikolaevsk in March, 1920, caused the Japanese government to insist that the Chita government should shoulder the responsibility for that incident and agree upon a plan for settlement before she removed her troops from Sakjali, which occupation was undertaken as a result of the massacre. The Siberian "misadventure" has already cost Japan about $400,000,000. With the presence of Japanese troops in the Vladivostok region, the Far Eastern Republic is powerless to overthrow the Merkulov government at Vladivostok, and thus gain control of the Maritime province which is Siberia's outlet to the sea. Another difficulty encountered by the Far Eastern Republic is the increasing control by the Chinese authorities of the Russian line called the Chinese Eastern Railway, linking Chita with Vladivostok. Since 1917, this railway has gradually passed into Chinese control. There is a possibility that the Chita government will finally merge with the Soviet government of Russia.

According to the constitution of the Far Eastern Republic, there is no functionary corresponding exactly to president in other republics. The Cabinet consists of Secretaries, for Foreign Affairs, Agriculture, Finance, Home Affairs, Communications, Education and Labor. Elected by the National Assembly, these eight Secretaries in turn elect from among themselves a chairman who presides at the Council of Secretaries and who is commonly referred to as President of the Far Eastern Republic (in foreign countries).

Sidgreaves, WALTER, astronomer, b. at Grimsbargh, Preston, England, on 4 October, 1837; d. at Stonyhurst College, 12 June, 1919. Entering the Society of Jesus in his eighteenth year, he was ordained in 1871. He taught at Beaumont College and the English College in Malta, but he is more closely associated with Stonyhurst, especially with its observatory, all the instrumental equipment of which was erected and adjusted by him. He was a pioneer in the study of terrestrial magnetism, having begun his observations in 1863; and as a result his observatory was one of the seven official meteorological stations in the British Isles. He assisted Fr. Perry, S. J., in his magnetic survey of France and in observing the transit of Venus in Kergueland Island (1874) and Madagascar (1882) on behalf of the British Government. Father Sidgreaves, who was elected a Fellow of the Royal Astronomical Society in 1891, and for years was a member of its Council, specialized in stellar spectroscopy, and his remarkable photos of the spectra, especially of the *Novæ* in 1892 and 1901 won for him a gold medal at the St. Louis Exposition in 1904, and a *grand prix* at the Franco-British Exposition in 1908.

Sienkiewicz, HENRYK, novelist, b. on 4 May, 1846, at Vola, Okrzeyska, Siedlce, Poland; d. on 14 November, 1916. He made his studies at the University of Warsaw, was editor of the newspaper "Slovo" in 1869, and began his fiction work with the novel "Na Marne" (In Vain) in 1870. In 1876 he came to the United States and remained for some time in California, and he travelled also in Central Africa. Nearly all of his novels have been translated into English by Jeremiah Curtin. Besides his larger books, he published also a number of short stories which were fully

up to the level of his other library products. Nearly all of them are inspired by the patriotic motive of sustaining his countrymen in their national sufferings and are said to have a deep significance for his Polish readers: His "Quo Vadis" is the first one that made him known to the English-speaking world. That, "Pan Michael," "With Fire and Sword," and "The Deluge" are rated by some as the most brilliant of his books. They have been frequently dramatized with great success. In 1905 he received the Nobel Prize of Literature.

Sigüenza, Diocese of (Seguntina; cf. C. E., XIII—788), in Spain, suffragan of Toledo, has an area of approximately 4188 square miles with a population of 155,000 practically all Catholics. The statistics for 1921 record 353 parishes with 471 churches, 384 secular and 20 regular priests, 2 Brothers, 2 religious houses for men, 12 convents with 232 Sisters (Franciscans, Conceptionists, Bernardines, Ursulines, Benedictines, Little Sisters of the Poor, Sisters of St. Anne, Sisters of Charity), 1 home, 4 hospitals, 1 seminary with 132 seminarians. The present incumbent of the see, Mgr. Eustaquio Nieto y Martin, was born at Zamora in the Diocese of Madrid-Alcala, on 12 March, 1866, ordained in 1891, appointed œconomus and later rector of the Concepcion Church in Madrid, named bishop of Sigüenza on 22 August, 1916, and consecrated on 27 December following, on the resignation of Mgr. Toribio Minguella y Arnedo (q. v.).

Simla, Archdiocese of (Simlensis; cf. C. E., XIII—796), in India, established in 1910, is still governed by the Most Rev. A. E. J. Kenealy of the English Capuchins, who have charge of the mission. He was b. in Wales, 1864, entered the Franciscans 1879, was ordained 1887, taught philosophy 1888-89; first rector of the Franciscan College, Oxford; general depositor of his order 1908; consecrated 1910. The ecclesiastical boundaries are on the North Kashmir and Kafristan, on the South Rajputana, on the East Agra, and on the West Lahore. In 1921 the diocesan statistics record the total population as about 5 millions (Hindus, Mahommedans, Punjabus, Ladakbus and a variety of mountain tribes), Catholics numbering 2361; 7 parishes; 11 churches; 1 mission; 20 stations; 12 Capuchin and 3 secular priests; 44 nuns; 1 women's training college, 5 teachers, 32 students; 3 girls' high schools, 40 teachers, 448 students; 2 elementary schools, 6 teachers, 100 pupils. All these schools receive a grant-in-aid from the Government. There are sodalities of the Children of Mary and the Franciscan tertiaries, and a Catholic Club at Simla. Among those who have died since 1912 may be mentioned Fr. Denis, O.S.F.C. (10 Dec., 1914), who fled from Rome when it was captured by the Piedmontese and devoted his remaining years to the missions; Fr. Amphian Plunket (10 Jan., 1915), born in the United States, who was a Christian Brother for years in India, and was later ordained. Among the notable events have been the establishment of the "Simla Times," a Catholic weekly, by Archbishop Kenealy; the opening of a missionary colony at Madonnapur in Sirsa; and the golden jubilee of St. Francis High School, Simla. Despite the small number of priests, Simla supplied three chaplains during the war. Fr. Stanislaus O'Brien, O.S.F.C., ranking as a major, saw service in France and on sea, was awarded several medals, and died after his return from service owing to the hardships he had endured for nearly seven years.

Simony (cf. C. E., XIV—1a), may be an offence against the Divine or merely against ecclesiastical law. The former is deliberate intention of buying or selling for a temporal price anything intrinsically spiritual—*e.g.*, the sacraments or indulgences—or anything temporal annexed to something spiritual in such a way that the temporal cannot exist without the spiritual—*e.g.*, an ecclesiastical benefice—or a spiritual thing which is even partially the object of the contract—*e. g.*, the consecration in the sale of a consecrated chalice; the latter is the giving or exchanging of a temporal thing annexed to a spiritual for a similar thing, or a spiritual thing for another spiritual thing, or even a temporal thing for a temporal thing, if this is forbidden by the Church on account of the danger of irreverence towards something spiritual resulting therefrom. Under the Code in speaking of simony the words *buy*, *sale*, *exchange*, etc., are use in a wide sense, so as to include any agreement, even non-executed or tacit in which the simoniacal intention can be deduced from the circumstances, even if it has not been expressly manifested. There is no simony, however, when an offering is accepted or asked not as a price for, but on the occasion of spiritual ministrations, for the support of religion and its ministers, when this is done in acordance with the sacred canons or a recognized legitimate custom—*e.g.* offerings for Masses, marriages, baptism, etc. But as the Code says "in the administration of the sacraments the minister must not for any cause or on any occasion, ask for or exact directly or indirectly, anything beyond the offering fixed for the whole ecclesiastical province by the provincial council or at a meeting of the bishops of the province with the approval of the Holy See." If a priest, therefore, should demand more than the statutory or customary fee he would be guilty of at least disobedience and injustice and, according to some, even of simony.

A suspicion of heresy is incurred by anyone, not excepting a bishop, who knowingly administers or receives any sacrament simoniacally; in addition a cleric, but not a bishop, would incur suspension reserved to the Holy See. If simony is committed in the conferring of any ecclesiastical office, benefice, or dignity, it renders the collation null and void; this is the case if the beneficiary was not aware of the simoniacal act of the collator and a third party, unless the simony was committed against the positive wish of the beneficiary or without his knowledge but with the intent to defraud him; persons guilty of this form of simony incur excommunication simply reserved to the Holy See; they lose *ipso facto* and forever whatever right of election, presentation or nomination they may have had, and if they are clerics they are to be suspended. It is expressly laid down in the law that any deduction from the revenue or compensation or payment to be made to the collator, patron or other person, by the cleric at his induction is simoniacal. Those who traffic in indulgences incur excommunication reserved simply to the pope. The censure formerly affected those who trafficked in other spiritual favors as well; those who trade in Mass stipends are to be punished by the ordinary if necessary by suspension or privation of benefice or office, or in case of lay persons by excommunication—formerly the penalty was excommunication incurred *ipso facto*.

Sinn Fein. See Ireland

Sion, Diocese of (Sedunensis; cf. C. E., XIV—15, 364), Switzerland, dependent directly on the Holy See, almost co-terminous with Le Valais. The present Bishop, Mgr. Victor Bieler, b. at Tchermen-Brigue, on 17 March, 1881, was ordained on 7 July, 1907, and after acting as chancellor and professor of canon law was appointed on 26 May, 1919, in succession to Mgr. Abbet, who had died on 12 July, 1918. The diocese has 133 parishes, of which 2 are

in Vaud; in addition there are 4 parishes depending on the Abbot-Bishop of St. Maurice. There are 150 churches and chapels, 1 abbey (St. Maurice), 5 religious houses for men, 3 for women; 208 secular and 116 regular priests; 1 seminary with 15 seminarians; 3 cantonal colleges; 8 boys' secondary schools, 3 girls'; 18 schools of domestic science (girls); 2 agricultural schools; 3 cantonal normal schools; in 1914 there were in Le Valais 641 primary schools (448 French, 193 German), taught by 642 teachers (of whom 292 were women); 9 infants' schools, 3 homes for the old and poor (Souste, Sierre, Sion); 1 inebriates' home; 1 insane asylum; 1 deaf-mute institute; 6 hospitals—these are private but are organized and directed in a Catholic spirit; 2 free refuges for poor travelers (at the Simplon and the Great St. Bernard). All the public institutions allow the ministration of priests. The insane asylum, 3 cantonal colleges and their annexes, and 3 normal schools, are entirely government-supported, while partial support is granted to all primary schools, domestic science schools, parish libraries and charitable institutes. Among the clergy is a clerical insurance society against ill-health, the Association of Priest Adorers, etc., while the laity have the "Association populaire des Catholiques suisses". There are no Catholic papers that are non-political. The population numbers 120,000, two-thirds French, one-third German. During the War, the inhabitants welcomed and aided the wounded, the interned, the refugees, and especially the children of the belligerent nations, without distinction; in addition the Catholic students assisted the poor students in Austria. The State and the Church are entirely separated. The cost of the higher and the public obligatory education is borne by the State of Valais and the communes; all the other institutions mentioned alone except the few specially noted were established and are administered privately but are aided also by the State.

Sioux City, DIOCESE OF (SIOPOLITANENSIS; cf. C. E., XIV—16b), in Iowa. suffragan of Dubuque. The present bishop is the Rt. Rev. Edmund Heelan, b. at Elton, diocese of Limerick, 5 Feb., 1868, studied at Dublin, Ireland, ordained 24 June, 1890, elected titular bishop of Gerasa, 21 Dec., 1918, and made auxiliary bishop of Sioux City, consecrated 8 April, 1919. He was made Bishop of Sioux City at the Consistory of 8 March, 1920, succeeding Rt. Rev. Philip J. Garrigan, who died 14 Oct., 1919. The diocese has a Catholic population of 66,914, which includes small groups of Poles, Lithuanians, Italians and Bohemians. In 1922 the diocese contained 107 parishes, 37 missions, 144 churches, 130 secular priests, 12 regulars, 5 lay brothers, 500 Sisters and 27 seminarians who are being educated in seminaries in other dioceses. The educational institutions are: 1 college for men, 30 high schools with 60 teachers and 400 students (150 boys and 250 girls); 1 academy with 10 teachers and 30 girl students. A diocesan orphanage (St. Anthony's House) has lately been established in the diocese. There are also 5 hospitals. Societies among the clergy are the Eucharistic League; among the laity, Knights of Columbus, Ancient Order of Hibernians, etc. During the war, five priests served as chaplains in the army.

Sioux Falls, DIOCESE OF (SIOUXORMENSIS; cf. C. E., XIV—16d), in South Dakota, suffragan of St. Paul. The Catholic population consists of 69,775 white inhabitants and 1067 Indians. In 1922 the diocese contained 114 parishes with churches and resident pastors, 83 mission churches, 144 secular priests, 12 regulars. In 1921 Bishop Thomas O'Gorman founded the new Columbus College at Sioux Falls, in charge of the priests of the diocese. The faculty consists of 12 priests and 3 lay professors; there are 187 students. The other educational institutions are 7 high schools, 1 normal school with 82 pupils; 32 elementary schools with 5842 pupils. There are five hospitals in the diocese. All state institutions admit the ministry of priests. Societies among the priests are: the Eucharistic League, Purgatorial Society; among the laity: Holy Name Society, League of the Sacred Heart, Holy Childhood Society. Ten priests of the diocese served with the American army in the World War, one of whom was killed. Rt. Rev. Thomas O'Gorman, the last bishop of Sioux Falls, died 19 Sept., 1921. His successor has not yet been appointed.

Sire, DOMINIQUE, Sulpician, b. at St. Jory in the Diocese of Toulouse on 12 March, 1827; died there on 11 December, 1917. He studied at St. Sulpice and after his ordination in 1851 taught in the seminary at Le Puy, and later at St. Sulpice. During the Paris Commune he acted as a delegate for the exchange of hostages. His great work was the compilation of translations of the Bull "Ineffabilis", by which the dogma of the Immaculate Conception was promulgated, in all the known languages and dialects. Only one copy in fifty folio volumes with hand-illustrations was made, and this is preserved in the Vatican.

Sirmium, DIOCESE OF. See DIAKOVU

Sisters. See NUNS

Slovakia. See JUGOSLAVIA

Slovenia. See JUGOSLAVIA

Smederevo, ARCHDIOCESE OF. See BELGRADE AND SMEDEREVO

Sobral, DIOCESE OF (SOBRALENSIS), in the State of Ceara, Brazil, suffragan of Fortaleza. It was erected 10 November, 1910, by separation from the diocese of Fortaleza of which it formed the eastern portion, with a population of 450,000. The first and present bishop is Rt. Rev. José Tupinamba da Frota, b. at Sobral in 1882; he studied at the South American College, Rome, was ordained in 1905, elected 24 January, 1916, and consecrated 30 June in the cathedral of Balna. No statistics are furnished.

Social Guild, CATHOLIC. See CATHOLIC SOCIAL GUILD

Society of the Blessed Sacrament. See BLESSED SACRAMENT, FATHERS OF THE

Society of Jesus (cf. C. E., XIV—81a).—The World War proved to be a very severe test of the Society's vitality. No less than 2014 of its young and active men, some of whom were occupying responsible positions in churches, colleges and universities, were summoned to do service in the armies of the contending nations in France and elsewhere, not only as chaplains and stretcher-bearers, but as soldiers in the trenches or officers in the army and navy. As the entire Society had only 17,205 on its rolls at that time, many of whom were incapacitated for any kind of work by age or infirmity, the effect was most disastrous. In France alone 855 Jesuits were mobilized. Of these 165 died in the service. How many returned from camp, crippled or incurably ill, is not recorded. It is worth noting that the 855 French Jesuit army and navy men gained 1056 distinctions; nevertheless when the war was over they found much of the old anti-clerical spirit as pronounced as ever, with the prospect of a denial of a corporate existence for the Society in the country

and no hope of recovering its expropriated churches and colleges.

The wholesale withdrawal of the educational staffs will explain the collegiate wrecks in France, Italy and Belgium. Even the buildings which had been converted into hospitals were uninhabitable for some time after the cessation of hostilities. In the missions the effects of the upheaval were also felt severely. Thus the French Jesuits had to leave their posts in Alexandria, Aleppo, Damascus, and elsewhere, for the Turks were on the German side in the fight. Even the great university of Beyrut closed its doors and in the Bombay district of India the English Government objected to the presence of the German Jesuits who had labored there for years. An attempt was made by their American brethren to fill their places, but the necessary permission was so long delayed by the Government, that the Americans went to the Philippines instead, while the already overworked Belgian Jesuits of Calcutta did their best to fill the gaps in Bombay.

During the war the colleges of Budapest and Kalocsa in Hungary suffered from the alternate victories and defeats of the Austrians and Russians, but their lot was still worse when after the war the Bolsheviki invaded and wrecked the houses, sent their inmates adrift or to jail, after ordering them to write down a declaration of their withdrawal from the Society. Poland also had a hard experience during the Russian and Ruthenian conflict.

At the beginning of hostilities it was thought prudent for the Father General and his Assistants, on account of their complex nationality, to withdraw from Rome for the time being. The General sought the seclusion of Ziziers in Switzerland, but as the Jesuits are not alllowed in this little country permission was granted only on condition of their living in strict privacy, and even that concession could not have been obtained had not the President of the Republic happened to be a Catholic. At the close of the war they returned to Rome.

The emergence of new nationalities in Europe as a result of the struggle, necessarily called for a readjustment of the racial and national units in the Society, independently of other reasons, such as the size of some of the provinces. These new provinces were variously grouped under the larger sections of the Italian, German, Spanish, French, English and American Assistancies. Of these Assistancies the Italian is numerically the weakest. In 1921 it had only 1415 members as against 4229 in the Spanish and 4359 in the German Assistancy. Not only did it gain nothing by this new arrangement, but it lost 149 who were transferred to the American division.

The Italian group includes the Roman, Neapolitan, Sicilian, Venetian and Turin Provinces. The Roman had its Gregorian University and Biblical Institute, but both were badly crippled during the war. Its novitiate also at Castel Gondolfo had only a very limited number of novices and juniors; there was no tertianship, and its theological students had dwindled to nineteen theologians. No philosophers appeared on the lists. The explanation of this wreck is given by the constantly recurring phrase in the catalogue *militiam agit*, "he is in the army." Even of the nineteen theologians nine are so labelled. All of the philosophers had been drafted. On the whole the Roman Province furnished 18 priests, 41 scholastics and 14 lay brothers to the combatants. Similar conditions prevailed in the Venetian section. Scholastics and novices were housed in the same building as well they might be, for 18 philosophers, 10 juniors, 2 novices and 6 lay brothers were under the colors. Turin had only 2 theologians, 7 philosophers, 6 juniors and 12 novices, all of whom lived in one house at Chieri. There were 12 priests, 30 scholastics and 12 lay brothers with the troops. Sicily had colleges at Messina, Catania and Malta but as 17 of its priests and 11 of its scholastics were in camp the colleges were in a moribund state. Finally, Naples had to furnish the army with 59 Jesuits, leaving in the scholasticate only 7 theologians and no philosophers, while its novitiate counted only 6 scholastics and 5 lay brothers. The entire membership of its province amounted to only 340.

Prior to the war the German Assistancy was composed of the Provinces of Austria, Belgium, Galicia, Germany and Holland. The enormous size of both Germany and Belgium, as well as the appearance of new nations, compelled another arrangement, so that the German Assistancy is now made up of the Provinces of Austria, Belgium, Czechoslovakia, South Germany, North Germany, Hungary, Holland, Jugoslavia and Poland.

Austria has 3 colleges, a scholasticate, a novitiate, a professed house, and 6 residences with a membership of 359. Belgium has 13 colleges, 8 residences, 2 novitiates, a scholasticate, an apostolic school, 2 houses for retreats, and 1291 members. The bilingual difficulty which is at present an acute political issue prevents the division of Belgium into two or three provinces. The Province of Germany, however, has been cut in two: Lower and Upper Germany; the former with 2 colleges, a house of retreats, a house of writers, a novitiate, a scholasticate, and 12 residences; the latter with a college, a house of writers, a novitiate and 2 residences. The partition of the personnel is 649 for the lower and 634 for the upper section. As the German Jesuits are now allowed back in their country, from which they had been exiled ever since the time of the Kulturkampf, new changes must necessarily occur. Hungary, which was formerly part of Austria, has a novitiate, 2 residences, 1 college and 2 which are as yet incohate. The membership of the new province is 196. The vice-province of Czechoslovakia counts only 164 members, but has 4 colleges, a novitiate and 4 residences. The vice-province of Jugoslavia counts only 117 on its register. It has a novitiate, a seminary, 2 colleges and 2 residences. Holland comprises 4 colleges, a scholasticate, a house of retreats, a novitiate and 8 residences. The membership is 587. Finally Poland has a scholasticate, a novitiate and tertianship and 15 residences, and 464 members.

As Waldeck Rousseau's Association Laws of 1901–04 had robbed the Society of all its property in France we find a continual recurrence in all the catalogues of the words *collegia dispersa, residentia dispersa*, which means that some of the members of the extinct establishment are living here and there in rented houses, writing, preaching or teaching wherever the opportunity presents itself. Hence the Jesuit conscripts returning to civil life after winning great glory for their country have nowhere to go except to these restricted quarters, for they find that much of the old anti-clerical spirit is still in France and there is little if any hope of recovering the expropriated colleges and churches. Three of the French provincials are still living outside of France. The Province of France numbers 732 against 700 in Champagne. It has a college at Canterbury, which is likewise a juniorate. Its scholasticate is on the Isle of Jersey. Lyons also finds shelter for its scholastics at Hastings, England, but it has continued to have a tertianship at Paray-le-Monial and an Apostolic School at Thonon. Like the other two provinces Lyons is wrecked. Counting those at home and on the missions its members run up to 681.

Until recently the Spanish Assistancy consisted of the Provinces of Aragon, Castile, Toledo, the dispersed Province of Mexico and Portugal. A new province has now been added in the mother country,

which is known as Leon, which has 521 members, besides another in Spanish America called the Argentine-Chile Province, already with 396 members. Even Mexico has 327, and has found entrance into Chihuahua, Guatemala, Nicaragua and San Salvador. Argentine-Chile has a novitiate besides 3 seminaries, 5 colleges with a sixth just beginning, and five residences. Since the revolution the Portuguese province has ceased to exist in Europe.

The English Assistancy has undergone no change, but in the American, New England has been severed from the Maryland-New York Province and is in process of adjustment. The Provinces of California and New Orleans have also been established.

Substantially all the provinces have foreign missions, in Europe, Asia, Africa and America. They are in Alaska, Central and Southern Africa, Ceylon, China, Japan, India, Egypt, Syria, Turkey and elsewhere, among Moslems and pagans, semi-civilized, or utter barbarians and degraded savages. One of the most interesting of them all is perhaps that of the lepers, four or five thousand of whom are being cared for by 20 Jesuits in India, Madagascar, the Philippines, Java, Ceylon, Colombia, Ecuador, the Lesser Antilles, Jamaica and even in Spain.

In 1921, the Society had 17,540 members, of whom 8586 are priests, 4957 scholastics, and 3997 lay brothers. It is divided into 31 provinces grouped into 6 assistancies. The Superior General is the Very Reverend Father Wladimir Ledochowski.

Socorro, Diocese of (de Succursu; cf. C. E., XIV—118c), in Colombia, suffragan of Bogota. Mgr. Antonio Vicente Arenas, b. at Zapatoca in 1862, was vicar general when he was elected at the consistory of 28 May, 1914, in succession to Bishop Toro, transferred to Santa Marta and now bishop of Antioquia (q.v.). The diocese has 230,000 inhabitants, 50 parishes, 2 congregations of men and 3 of women. A diocesan seminary was established in 1919.

Sofia and Philippopolis, Vicariate Apostolic of.—The present vicar apostolic is Rt. Rev. Vincent Pejov, O. M. Cap., who succeeded as vicar Robert Menini (d. 14 Oct., 1916), titular Archbishop of Gangra, whose administration of the vicariate was one of prudence and wisdom and resulted in the founding of many Catholic works. The Balkan war of 1912–13, which involved the vicariate, was followed shortly by the World War of 1914–18, in which 3 priests served as chaplains. The Catholic population of 19,000 is largely Bulgarian, formerly followers of the Paulician sect, but converted to Catholicism by the Franciscan Fathers. In the cities of the vicariate, especially Sofia, the Catholic population is partly foreign. There are 20 secular and 37 regular priests and 18 lay brothers; 13 parishes and 29 churches; 2 convents for men and 7 for women; 2 colleges for boys with 30 teachers and 800 students, and 3 for girls with 34 teachers and 900 students; 2 elementary schools with 8 teachers and 300 students; 2 asylums; 2 hospitals, and 4 religious asociations among the laity. The government does not contribute to the support of the Catholic institutions

Soissons, Diocese of (Suessionensis; cf. C. E., XIV—130c), in France, suffragan of Reims. In 1920 occurred the death of the Rt. Rev. Pierre-Louis Péchenard, who had administered the diocese since 1907. He reorganized the diocese after the law of Separation had become effective and was active in restoring the churches which had been destroyed during the war. His successor is the Rt. Rev. Henri-Joseph Binet, b. at Juvigny 8 April, 1869, ordained at Soissons 22 Oct., 1893. He joined the army and was decorated with the Legion of Honor, was vicar general and archdeacon of Laon, elected 16 June, 1920, took possession of the see 31 July, consecrated 24 August and published 16 Dec. following. During the war three-quarters of the diocese was laid waste by the fierce battles which raged on the Aisne front and the continuous fighting which lasted from May to November, 1918. More than 200 churches were completely demolished and 300 were badly damaged. In many places Mass was celebrated in the chapels of the barracks. Eighty of the clergy were cited in orders of the day, the present bishop and four priests were decorated with the Legion of Honor and several others received the military medal. Immediately after the armistice the priests returned to the devastated regions and courageously began the work of restoration. In nearly all the districts the *Union Sacreé* continued; the clergy were invited to bless the flags of the former combatants and the monuments which were erected to the dead soldiers. The following persons of note have died since 1912: M. Hurier de Crécy-sur-Serre, an ardent champion of Catholicism; Mme. Hugues de St. Quentin, who was made a chevalier of the Legion of Honor. With great devotion and zeal she helped to restore the homes of the devastated region of St. Quentin. She died in 1921. According to the statistics of 1922 the diocese contains 578 parishes, 869 churches, 8 convents for women, 488 secular priests, 1200 Sisters, 2 seminaries and 95 seminarians. Schools existing in the diocese are: 14 high schools, 130 teachers (550 boys, 1000 girls), 35 elementary schools, 100 teachers (1600 pupils). The schools are not supported by the Government. The following institutions exist in the diocese: 2 homes, 4 asylums, 2 hospitals, 1 settlement house, 10 nurseries. One Catholic paper is published in the diocese. The following organizations exist among the clergy: Mutual Aid Society, Relief Fund. Among the laity: 6 Conferences of St. Vincent de Paul, 1 Mutual Aid Association, 30 societies for young men and women, 4000 branches of the Patriotic League of France.

Solicitation, (cf. C. E., XIV—134d).—Any confessor found guilty of the crime of solicitation is to be suspended from saying Mass and hearing sacramental confessions, and may even be declared unable to exercise again the function of confessor because of the gravity of his offence; he is to be deprived of all benefices, dignities and the right of active or passive voice and to be declared incapable of again acquiring these privileges; in a very grave case he might also be canonically degraded. If anyone personally or through another lays a false accusation of the crime of solicitation against a confessor before his superiors he incurs *ipso facto* excommunication specially reserved to the Holy See, from which he cannot be absolved in any case unless he has formally retracted his calumny and repaired the wrong he has done as far as possible, and has been given a severe long penance. False accusation is a sin reserved to the Holy See on its own account, the only instance in canon law of such a reservation; for in any other case when a crime is punished by a censure reserved to the pope the sin is reserved only in virtue of the censure.

Slater in *Eccl. Rev.*, LIX (Philadelphia, 1918), 458–63; Gearin, *ibid.*, LX, 61–9.

Solimoes Alto, Prefecture Apostolic of (Solimoes superioris; cf. C. E., XIV—135), in Brazil, is bounded by the Vicariate of Llanos de San Martín, and the prefectures of Rio Negro, Teffé, Ucayali, and São Leon des Amazones. It is confided to the Capuchins of the Seraphic Province (Italy), and is divided into 4 large parishes, São Paolo de Olivenca, Remate de Males, Tonantins, and Urutuba, which are intersected by numerous rivers and are peopled by a civilized and an uncivilized populace.

Since 1910 the mission has lost 3 of its zealous workers: Frei Jucunds of Soliera, Frei Agatangelo of Spoleto and Frei Julio of Nova, whose deaths at the early ages of 42, 27, and 25 respectively were due to the hardships of such an undeveloped mission and the severity of the climate. The Fathers are supported entirely by alms from Propaganda and different societies in Europe. The mission statistics for 1922 record: 20,000 Catholics; 4 parishes; 2 churches and 12 chapels; 6 Capuchin Fathers and 1 lay brother; 2 Catholic associations or circles; 1 high school with 20 pupils; 2 primary schools with 30 pupils. The government does not contribute to the support of these schools. The first and present prefect apostolic is Frei Evangelist, b. at Cefalonia, Italy, on 5 Maye 1882, entered the Capuchins in 1898, and was mad, superior of the mission and prefect apostolic in September, 1910. He resides at Tonantins.

Solomon Islands, Northern, Prefecture Apostolic of (Insularum Salomonicarum; cf. C. E., XIV—138a), comprises (1) the islands of Choiseul and Shortland in the British Protectorate, the island of Isabel being since 1912 included in the Vicariate Apostolic of the Southern Solomon Islands; (2) the late German islands of Bougainville, Buka and other small islands presumably under the Australian administration and included politically in the New Guinea territory. The first prefect apostolic, Mgr. Joseph Forestier, appointed in 1898, died 3 May, 1918, after a humble hidden life of suffering and sacrifices, in realization of his motto, "Good makes no noise, noise does no good." He had spent eighteen years in the Solomon Islands, having previously labored in Samoa for fifteen. The present vicar is Rt. Rev. Maurice Boch, S. M., elected 18 May, 1920, who makes his residence at Poporag on Shortland. Malaria, black-water fever and dysentery are prevalent in these islands and all the missionaries who came to establish the mission in 1898 have been carried off by disease. The sanitary conditions are now improving owing to the clearing of land and drainage of swamps. The missionaries' chief difficulty is the learning of native languages and dialects, which are numerous and difficult.

The native Catholic population in 1922 is 3024, but there are only eight Catholics among the white population, which consists chiefly of government officials and plantation overseers. There are 2 churches, 8 districts, 11 stations, 14 regular priests (Marists), 8 Sisters, 2 lay brothers, 3000 catechumens, 6 training schools for catechists, with 80 students, 16 elementary schools with 809 pupils taught by 9 priests and 7 Sisters, 1 industrial school with 20 pupils, 8 orphanages in connection with the Sisters' schools, 9 dispensaries. Among the clergy the Apostleship of Prayer, the Association of Priests Adorers, the League of Priestly Holiness, and the St. Joseph Association for the Agonizing have been organized, and among the laity the Apostleship of Prayer and the Confraternity of Mount Carmel.

On 30 December, 1914, occured the death of Rev. Joseph Bertet, S.M., a victim of his zeal in evangelizing Choiseul. He was only 29 and had been only two years on the mission. Rev. Charles Flaus, S.M., d. 29 December, 1920, at Rockhampton, Queensland, of disease contracted during his 10 years of apostolate. He had been one of the founders of this mission, to which he came from Fiji, where he had spent seven years and was sent to Germany to found a house of missionaries at Meppen in Hanover. After five years he returned to the Solomon Islands in 1905, to resume his labors, but his strength failed and he had to go to Australia where he continued his work for souls.

On 10 December, 1914, an Australian fleet arrived at Rieka to take possession of Bougainville, an island attached by Germany to its former colony of the Bismarck archipelago. The boundary which cut this prefecture in two remains. From being Anglo-German it has become Anglo-Australian, politics not having taken into account the real geographical situation or the new boundary which it makes necessary.

Solomon Islands, Southern, Vicariate Apostolic of; (cf. C. E., XIV—138b).—By a decree of Rome, dated 1 June, 1912, the Prefecture Apostolic of the Southern Solomon Islands was erected as a Vicariate Apostolic with new boundaries including, Ysabel, New Georgia, Guadalcanar, Florida, Malaita, San Christoval, Santa Cruz and adjacent islands. A brief dated 2 June, 1912, appointed Rev. J. M. E. Bertreux, S. M., Vicar Apostolic of the new Vicariate and titular Bishop of Musti. He was consecrated at Nantes, France, 28 Oct., 1912. Bishop Bertreux died at Rua Sura 4 Jan., 1919. His successor is the Rt. Rev. Louis Marie Rancaz of the Marist Congregation and titular Bishop of Telepte. He was b. at Verrons-Arvey, 1 Feb., 1879, professed 15 June, 1902, left for the Solomon Islands 6 Sept., 1903, elected bishop 13 July, 1920; named Vicar Apostolic of the Southern Solomon Islands, 15 July, 1920, consecrated at Sydney 27 Dec., 1920, and published 16 Dec., following. In spite of the death of several priests and Sisters of the mission, victims of the unhealthy climate of these islands, much progress has been made in evangelizing the natives, especially those of the islands of Guadalcanar, San Christoval and Malaita. At the end of the year 1921 the mission comprised: 12 Marist Fathers, 3 lay brothers, 12 nuns of the Third Order of Mary, 8 churches, 109 chapels, 8 schools for boys (410 pupils) 5 schools for girls (276 pupils). The Catholics number 3866, neophytes 2275.

Solsona, Diocese of (Celsonensis; cf. C. E., XIV—138), in Lerida, Spain, suffragan of Tarragona, is governed by Mgr. Valentin Comellas y Santamana as Apostolic Administrator. Mgr. Comellas, who succeeded Bishop Benlloch y Vidal (raised to the cardinalate 7 March, 1921), on 18 December, 1919, was b. at Caserras, in the Diocese of Solsona on 5 June, 1861. The diocesan statistics for 1921 record 150 parishes; 480 churches, chapels and oratories; 1 seminary with 98 seminarians; 1 home for the aged; 10 hospitals; 12 parish magazines, 1 official ecclesiastical bulletin, 8 Catholic weeklies. Only the Government schools receive State aid, but they are entirely Catholic, as are the inhabitants. The following are the religious institutes not already mentioned in C. E., *loc. cit.*: men, Franciscans (Berga); Brothers of the Christian Schools (Berga and Mollerusu); Dominicans (Apostolic School, Solsona); Capuchins (Tarrega); women, Pious Institute of Charity; Sisters of the Blessed Virgin; Josephines (Cardoza); Franciscan Tertiaries of the Sacred Hearts of Jesus and Mary (Villanova; Miralcamp); Servants of the Passion (Polla de Lillet); in all 46 religious houses, with 438 religious, of whom 198 are Sisters.

Sonda Islands, Prefecture Apostolic of (Insularum Sundæ Minorum), in Oceania, was erected 16 September, 1913, and entrusted to the Fathers of the Divine Word. Rev. Peter Noyen of that congregation is the first prefect. The statistics for 1920 report 45,700 Catholics, served by 24 Fathers of the Divine Word, 15 lay brothers, 4 Jesuit Fathers, 6 lay brothers, 17 Franciscan Sisters from Heijthuizen, Holland, 6 Sisters Servants of the Holy Ghost from Uden, 64 Catholic schools with 5978 boys and 4308 girls. The residence is at Lavantocka, island of Florès.

Sonora, Diocese of (de Sonora; cf. C. E. XIV—145), in Mexico, suffragan of Durango, is governed by Mgr. Juan Navarette, b. in Oaxaca on 12 August, 1886; graduated doctor of theology, philosophy, canon and civil law at Rome; driven into exile during the Revolution; appointed to the see on 13 January, 1919, and consecrated at Aguascalientes on 8 June following. He succeeded Mgr. Valdespino y Diaz, who was transferred to Aguascalientes on 10 January, 1913. As one might naturally construe from the lengthy episcopal vacancy, the diocese suffered very severely during the Mexican Civil wars, and from the activity of the sectaries. The population, however, is practically all Catholic and besides Spanish Mexicans, includes creoles, mestizos and Indians. The latest diocesan statistics report 28 parishes, 85 churches or chapels, 19 secular priests, 5 seminarians, 25 Sisters, 1 boys' college, 5 girls' colleges with 25 teachers and 500 students. There is a Catholic propaganda sheet with a circulation of 30,000.

Sons of Saint Joseph. See Saint Joseph, Sons of

Sontag, James. See Mission, Congregation of the

Sorrento, Archdiocese of (Surrentinensis; cf. C. E. XIV—151h), in the province of Naples, Southern Italy. Most Rev. Giuseppe Giustiniani, who had succeeded to the see in 1886, died 6 July, 1917, and was succeeded by the present incumbent Most Rev. Paolo Iacuzio, b. at Forino, 1862, elected bishop of Capaccio in 1900, promoted 9 July, 1917. From January to April, 1918, he was apostolic administrator of Capaccio and was appointed to the same office for Castellamare di Stabia 23 January, 1920. The statistics for 1920 give a Catholic population of 55,900 divided into 36 parishes and served by 266 secular and 34 regular priests. There are 16 seminarians, 197 Sisters, 235 churches and chapels. On 10 December, 1914, the church of St. Michael at Piano was made a minor basilica.

Sorrowful Mother, Sisters of the, a community with mother-house in Rome, founded in 1883, by Mother Mary Frances Streitel who was also the first mother general. In 1889 the Sisters came to America where they devoted their lives to the education of children and the care of the sick. The American novitiate is at Marshfield, Wis., where ample means are provided to prepare the Sisters for their profession as teachers and nurses. The congregation numbers 300 Sisters, 6 novices, and 6 postulants. They are represented in the Archdiocese of Santa Fé and the Dioceses of Green Bay, La Crosse, Newark, Oklahoma City, Superior, Wichita, and Winona. They have charge of the following institutions: 1 sanitarium; 10 hospitals; 1 orphanage, and 5 schools. Their rules have been approved by the Holy See.

South Carolina (cf. C. E., XIV—157b).—The area of the State is 30,989 square miles. In 1920 the population was 1,683,724, an increase of 11.1% since 1910. Of this, 17.5 was urban; 82,5 was rural. The average number of persons to the square mile is 55.2 as against 49.7 in 1910. Since 1910 three new counties have been organized from parts of six others. South Carolina has 15 cities of which Charleston, with a population of 67,957, is the largest. The others include: Columbia, 37,524; Spartanburg, 22,638; Greenville, 23,127. The negro population exceeds the white population, the whites numbering 818,538; the negroes 864,719, but the percentage of negroes is decreasing, 55.2% in 1910, 51.4% in 1920. Allendale (77.6%), Beaufort (78.4%), Fairfield (76.1%), Counties have there gatest percentage of negroes. Of the population ten years and over 220,667 (18.1%) were illiterate. Among the native whites, the illiterates numbered 38,639; among the foreign-born whites 391; among the negroes, 181,422 The illiterate white males of voting age numbered 17,385; the illiterate white females, 15,988; the illiterate male negroes, 69,185; female negroes, 76,842.

Economic Status.—According to the census of manufactures taken in 1919, there are 2004 establishments, with an average of 79,400 wage earners, a capital of $374,538,000, products worth $381,454,000.

Agriculture is more than holding its own in the State, the number of farms in 1920 being 192,693, an increase of 9.2% since 1910. The value of all farm property was $953,064, of live stock, $91,518; of all crops, $437,121,837. The chief crops were oats, 3,597,835 bushels, valued at $4,317,400; corn, 27,472,013 bushels, $54,944,026; wheat, 630,911 bushels, $1,634,062; rye, 50,342 bushels, $143,477. More than one fourth of the land is devoted to cotton, South Carolina being the third State in the production of cotton, producing 1,476,645 bales, valued at $259,889,520. Tobacco is also extensively grown, 71,193,072 pounds, worth $23,493,714 in 1919.

In 1919 there were 75 national banks with a capital of $96,757,000; 342 state banks with a capital of $14,820,000, and 28 savings banks with a capital of $9,697,647. On 1 January, 1920, the State debt amounted to $5,382,059; the assessed value of real property $207,829,170; of personal property $152,-670,741. The railroad mileage is 3824. Recent improvements to the Savannah River have made it navigable for over 200 miles from Savannah to Augusta, Ga. Charleston, with its fine harbor, is a great commercial port, its imports in 1919, being $2,618, 869, exports, $21,407,596.

Education.—Private and parochial schools must give their instruction in the English language. There shall be exempt from taxation all schools, colleges, and institutions of learning, except where the profits are applied to private uses; provided, that as to real estate, the exemption shall not extend beyond the buildings and premises actually occupied. Private schools shall report to county superintendent relative to enrollment, attendance, teachers, grade, and amount of work. Persons in charge of private educational institutions shall make such statistical reports to state superintendent as he may require. Private school to be lawfully attended by children of compulsory school age must be approved by the State Board. Among the laws passed in 1920 was an act encouraging teaching of agriculture, industry, and domestic science in the public schools. A State Board of correctional administration was established in 1918 and under its control were placed the South Carolina industrial School and the State Reformatory for Negro Boys and the new State Industrial School for Girls. In the same year a State Training School for the Feeble-Minded was opened. In 1919 an equalization fund for needy schools was provided by the state, guaranteeing a minimum school term of 7 months in any school district voting an 8 mill tax. Provision was made for improvement of school conditions in industrial centres. School attendance is compulsory for children between the ages of eight and fourteen, for four months in the year, or during the school term, if it is shorter than four months. Bible reading in the public schools is neither permitted nor excluded.

In 1920 there were in the State 2332 schools for white children employing 753 men teachers, and 5646 women and teaching 226,065 whites, with an average attendance of 153,511. For negro children, there are 2502 public schools employing 670 men and 2630 women, teaching 251,980 pupils with an average attendance of 177,940. The total revenue of both

white and negro schools was $7,659,536.10 out of which was expended $5,894,917.43 for whites and $765,481.75 for negroes. The State *per capita* expenditure in 1920 was $26.08 for whites, $3.04 for negroes, $13.94 average for both races. There are 26 institutions of higher learning for whites and 10 for negroes. Of the 26 institutions for whites, 8 are non-sectarian and receive a total state support of $1,067,935.71; 7 are Presbyterian; 5 are Baptist; 3 are Methodist, and 3 are Lutheran. The University of South Carolina has 47 officers and faculty, 579 students, and a total income of $240,184.37; Clemson Agricultural College has 170 officers and teachers, 1014 students, and an income of $388,422.-57; The Winthrop Normal and Industrial College has 127 officers and an income of $680,798.49.

RELIGION.—The following statistics are taken from the latest United States Census of Religious Denominations:

Denominations	Churches	Ministers	Members
Baptist	2,405	381	416,341
Methodist Episcopalians Colored, South	807	82	105,306
Presbyterian	407	144	38,284
Lutheran	103	44	14,788
Episcopal	114	84	11,000
Universalist	4	1	146
Congregational	6	5	501
A. R. Presbyterian	46	27	4,923
Catholic	32	16	9,514

For further religious and educational statistics, see CHARLESTON, DIOCESE OF.

RECENT LEGISLATION AND HISTORY.—During the governorship of Coleman L. Blease (1911–15) several conflicts took place between the executive and the judiciary and legislature. Governor Blease clashed with the State Supreme Court over judicial appointments, refusing to commission any appointees except his personal friends. He exercised his veto to an extraordinary degree, vetoing more bills in his term of office than his predecessors had in twenty years. He pardoned so many convicts that the prison population was depleted. He was nevertheless re-elected in 1912 and the following year revoked the commissions of notaries public, state constables and officers in the State. On 11 January, 1915, he disbanded the organized militia of the State and resigned the following day. His successor revoked the order of disbandment. Marriage licences were required by law in 1911, and regulations made for their insurance. In 1912 electrocution was provided as a means of capital punishment. South Carolina voted for prohibition in 1915; in 1920 free tuition in the State institutions was given to ex-soldiers.

During the European War South Carolina contributed 53,482 soldiers or 1.42% of the United States Army. The South Carolina members of the National Guard joined the 30th Division at Camp Sevier, South Carolina, and those of the National Army, the 81st Division at Camp Jackson, South Carolina. The summary of casualties among the South Carolina members of the American Expeditionary Force is as follows: deceased, 50 officers, 1088 men; prisoners, 2 officers, 14 men; wounded, 162 officers, 2603 men.

South Dakota (cf. C. E., XIV—160d).—The area of the State is 77,615 square miles. In 1920 the population was 636,547, an increase of 9 per cent since 1910. Of this, 16% was urban; 84% was rural. The average number of inhabitants to the square mile is 8.3 as against 7.6 in 1910 and 5.2 in 1900. South Dakota has 68 counties, 4 of which are unorganized. Since 1910 four new counties have been organized from 3 unorganized counties and parts of 2 organized counties. The largest cities are: Sioux Falls, 25,202; Aberdeen, 14,537; Watertown, 9400. There are five Indian reservations, two of which comprise the 4 unorganized counties of the State. The native whites of native parentage number 308,598; of foreign parentage, 141,341; of mixed parentage 86,817. The foreign born (82,391) came chiefly from Norway (16,813), Russia (11,193), Germany (15,674), Sweden (8573). There are also 16,384 Indians. Among the population ten years of age and over (482,195), there are 8109 illiterates.

ECONOMIC STATUS.—The output of the farms of the state for 1919 is as follows: corn 91,200,000 bushels, worth $108,528,000; wheat 30,175,000 bushels, worth $72,420,000; oats 53,650,000 bushels, worth $33,-800,000; barley 19,250,000 bushels, worth $22,138,-000; rye 6,500,000 bushels, worth $8,125,000; flaxseed 1,160,000 bushels, worth $4,930,000; potatoes 4,450,000 bushels, worth $8,550,000; hay 1,158,000 tons, worth $21,033,000.

The number of farms is 74,637 (34,636,491 acres), of which 1198 are irrigated. Agricultural products shipped out of the state in 1918 returned $270,536,-000. In 1917 the State produced gold to the value of $7,364,233; lime, cement, and other minerals, also stone, $973,443; mica, $11,008; in 1919 the value of the gold produced fell to $5,267,600.

The latest census of manufactures gives the following summary: establishments, 1414; persons engaged, 9034; capital, $30,933,630; salaries and wages, $9,981,625; cost of materials, $42,985,870; value of products, $62,170,582. The principal industries ranked by the value of their products are: buttermaking, flour and grist mill products, bread and other bakery products, printing, publishing, newspapers and periodicals. The products of the creameries were valued at $10,806,000; of the flour mills, $8,873,000

The Constitution limits the bonded debt of the State to $100,000 over and above the debt of the territory of Dakota assumed by the State at its foundation. The State at present has no bonded debt. The assessed value of real and personal property in 1919 was $1,846,456,090; of moneys and credits, $110,-876,049; of corporate property, $137,802,039. The railroad mileage is 4278.

EDUCATION.—The laws governing private and parochial schools are as follows: All private school instruction and all private instruction accepted in lieu of public school instruction shall first be approved by the county superintendent who shall exercise supervision over such schools and such instruction and shall exercise the right of visitation and inspection thereof and may revoke his approval of such instruction at any time. Instruction shall be given in all common schools of the State, both public and private, in the English language only. Religion shall be taught in English. No person shall be permitted to teach in a private school any of the branches to be taught in the public schools unless such person shall hold a certificate entitling him to teach the same branches in the public schools of the state. All teachers in public and private schools must take oath of allegiance. No public appropriation to aid any sectarian school shall ever be made (VIII—16). Branches to be taught in public and private schools are: reading, writing, orthography, arithmetic, primary language and English grammar, United States and South Dakota history, physiology and hygiene, civil government and drawing. Patriotic instruction shall be given one hour each week. School attendance is compulsory for all children between the ages of 8 and 16 for the entire school term up to the 8th grade After a child reaches the sixth grade, the period of attendance may be reduced to 16 continuous weeks. A child welfare commission was established in 1919. Free tuition is given to

war veterans in all state institutions. The population of school age numbers 211,870, of whom 144,441 (68.2%) are attending school.

About one-third of the school lands has been sold for the sum of $17,000,000 which returns an annual revenue of interest and rentals of over a million dollars. The expenditure for school purposes in 1920 was $11,620,117. Elementary and secondary education is free to all from 6 to 21 years of age. Between the ages of 8 and 16 it is compulsory on all not otherwise taught. In the 4749 elementary schools in 1920 there were 78,746 pupils and 4873 teachers; 421 secondary schools with 1018 teachers and 12,694 pupils. The government maintains three Indian schools in the State at Flandreau, Rapid City, and Pierre. There are four normal schools, a school of mines, an agricultural college, and a university (60 instructors and 961 students). The agricultural college has 67 on its faculty and 1096 students (1918).

Religion.—The following figures are taken from the United States Census of Religious Denominations (1916).

Denominations	Members	Churches
Adventists	1,046	25
Baptists	8,852	90
Catholics	72,113	294
Congregationalists	11,762	181
Disciples	1,764	17
Evangelicals	1,752	40
Friends	192	3
German Evangelicals	339	5
Independents	236	5
Jews	270	1
Lutherans	52,035	478
Mennonites	1,798	16
Methodists	22,141	271
Presbyterians	10,077	116
Protestant Episcopal Church	8,156	119
Reform Bodies	4,421	54
Salvation Army	336	....
Swedish Evangelical	749	19
United Evangelical Church	231	5
United Brethren	260	7
All other denominations	336	7
Total	199,017	1,756

For Catholic statistics see Sioux Falls, Diocese of; Lead, Diocese of.

Recent Legislation and History.—In 1911 the distribution of lands of the Sioux Indian Reservation was begun at Gregory. There were 4000 homesteads and 50,000 applicants. Provision was made for indeterminate sentence for criminals, the length of the sentence being determined by the Warden and Board of Charities and Corrections. In 1912 the new Richards Primary Law was adopted, so as to do away with party elections. In 1916 State-wide prohibition was adopted. In 1917 the office of State Sheriff was created, the city manager plan of governing cities approved, a Workmen's Compensation Act adopted, and a school survey provided for. The Federal Suffrage Amendment was ratified on 4 December, 1919; the Prohibition Amendment on 20 March, 1918. In 1917 the South Dakota National Guard was called into Federal Service and entrained at Camp Greene, Charlotte, North Carolina. According to the figures prepared by General W. A. Morris, South Dakota's contribution of men was as follows: voluntary enlistments, 10,268; selective draft, 21,517; navy and marine, 1006. A total of 141,243 registered for the selective draft. South Dakota soldiers went over with the first contingents sent across and continued to go at intervals until November, 1918, but as they were brigaded with no reference to states it is impossible to follow units to any extent; the veteran Fourth South Dakota, however, was chiefly apportioned to the 146th, 147th, 148th Field Artillery, went to France in December, 1917, and January, 1918, and rendered valiant service. The summary of casualties of South Dakota men in the American Expeditionary Force is as follows: deceased, 13 officers, 541 men; prisoners, 16 men; wounded, 43 officers, 1254 men.

Southwark, Diocese of (Southwarcensis; cf. C. E., XIV—162d), suffragan of Westminster, England. The present incumbent is the Rt. Rev. Peter Emmanuel Amigo, who has administered the diocese since 1904. The following clergymen and distinguished laymen have died since 1921: Canon Thomas Scannell, joint author with Dr. Wilhelm of a manual of Catholic Theology (Wilhelm and Scannell). He revised the "Catholic Dictionary" and prepared the new edition (1918); Canon Halloran, who for sixty years was attached to the mission of Our Lady Star of the Sea, at Greenwich, London, S. E.; the Duke of Norfolk, well known for his munificent generosity to the Church and for his interest in and support of Catholicity. In 1918, twenty-four of the secular clergy of the diocese were serving as chaplains in the army and navy. Rt. Rev. Anthony Alphonse De Wachter, auxiliary to Cardinal Mercier, was charged with the spiritual interests of the Belgian war refugees. He resided at the bishop's house during the four and a half years of his stay in England, the episcopal residence being placed unreservedly at his disposal and made the headquarters for his work. As the diocese of Southwark was the nearest to the seat of war, many hospitals were opened there which were faithfully attended by the priests of the diocese. In 1921 the diocese contained 674 parishes, 158 churches, 150 private chapels, 70 stations, 37 religious houses for men, 142 for women, 280 secular priests, 257 regulars, 9 homes for lay brothers, 1 seminary with 100 seminarians. The following colleges and schools exist in the diocese: 17 colleges for men, 200 teachers; 64 colleges for women, 500 teachers; 2719 boys and 7059 girls attend the various high schools; 94 elementary schools, 22,757 pupils; 2 industrial schools, 14 teachers; 20 Poor Law Schools. Elementary chools as well as Poor Law, industrial and reformatory schools receive Government appropriations. Charitable institutions in the diocese are: 3 homes, 5 hospitals, 2 refuges, 3 settlement houses, all of which admit the ministry of priests. The Catholic population of the diocese numbers 160,000. The Catholic paper of the diocese is called the "Southwark Record." The following socieites have been established for the priests: the Apostolic Union and the Priests' Eucharistic League. There are nine societies for the laity.

Sovana and Pitigliano, Diocese of (Soanensis Pitilianensis; cf. C. E., XIV—165b), in the province of Grosseto, Central Italy, suffragan of Siena, with the residence at Pitigliano. Mgr. Riccardo Carlesi, b. at Prato in 1869, came to the see 8 July, 1916, in succession to Bishop Cardella, who governed it from 1896 and died 6 February, 1916. The Catholic population numbers 38,500. There are 48 parishes, and 78 churches and chapels served by 96 secular and 10 regular priests, 8 Brothers and 23 Sisters.

Soviet.—The word is derived from the Russian, meaning *Council.* In the modern sense it is used to describe a form of revolutionary organization and is more specifically applied to the organization of the Communist governments which were set up in different countries during the years following the World War. Thus Soviet Governments were formed in Russia, Hungary, Georgia, Armenia, and Ukrainia. In Russian governmental law the word *Soviet* has been used in different ways since the

first part of the nineteenth century. For instance: the supreme administrative power was vested in the Council of Ministers, acting under the authority of the emperor. On the other hand, the supreme legislative power in Russia was vested in the Imperial Council, together with the Imperial Duma, both houses acting under the authority of the emperor. The legislative authority of the Imperial Council corresponded to that of the Senate in the United States, the House of Lords in England, and the Senate in France. The specific meaning attached to the word *Soviet* had its origin in 1905 at the time of the first outbreak of the revolutionary movement in Russia, when the extremist leaders in Petrograd and other Russian cities induced the industrial workers and employees in different lines of trade to elect their representatives to the Central Council or Soviet, the institution of which was designed to control the revolutionary movement. Following out this program the workers in Petrograd, Moscow, and elsewhere elected their respective deputies, each factory sending its own delegates to the Soviet of this or the other city. The Soviets thus elected became the revolutionary centers in which the plans were worked out for the overthrow of the imperial Government, and through which they were actually put into operation.

In most instances the elections of the Soviets were merely staged and the representation of the factories consisted in self-styled agitators who had nothing in common with the shop-workers themselves. The first Petrograd Soviet of Workers' Deputies was controlled by Trotzky (Bronstein) and Parvus (Helfandt), both of whom were professional agitators and have never been manual workers themselves. The brief history of the first Petrograd Soviet was identified with different criminal outbreaks, and the looting of public property (banks, the treasury, etc.). The first Moscow Soviet of Workers' Deputies was engaged in the organization of the armed uprising against the Government in 1905. During that stage the make-up of the Soviets was heterogeneous, for practically all revolutionary, radical and Communist factions were represented therein. With the defeat of the revolution of 1905, all Soviet organizations were dissolved by the Russian Government and many of their members were tried and imprisoned. In 1917, simultaneously with the outbreak of the March Revolution, Soviet organizations were hurriedly formed, first in Petrograd and Moscow, and later in other Russian cities. Although at that time the Soviets had no official standing, their influence upon governmental affairs became so great as to overshadow the significance of the officially recognized Provisional Government. Moreover, Kerensky who after the March Revolution became the head of the Provisional Government, was vice-chairman of the Petrograd Soviet of Workers' and Soldiers' Deputies. In 1917 the make-up of the Soviets was augmented by the representation of revolutionary army units and the poorer peasants. Thus, the recognized title of these revolutionary organizations was "Soviets of Workers', Soldiers' and Peasants' Deputies." During the first five months subsequent to the revolution the Soviets were composed of revolutionists belonging to the different extreme factions, such as the Bolsheviki, Mensheviki, Social Revolutionists and People's Socialists. Gradually, however, the influence of the Bolsheviki or Communists became dominant and by August, 1917, the Soviets practically everywhere fell under the complete control of the Communists. In the same proportion as the Soviet influence grew the Provisional Government was losing its prestige. Soviets became the controlling factor not only in the economic life but also in military affairs in Russia. Every regiment and army unit had a local Soviet of its own which took upon itself the interference with the orders of the regimental commanders and sometimes even of the supreme command. Conditions resulting therefrom were disastrous as the activities of the different army units became thoroughly discoördinated and military operations became impossible.

During this phase of the history of the Soviets a new tendency was manifested, namely, plans were worked out for the centralization and coördination of the activities of the various local Soviets. To attain this end the latter were urged to elect their representatives, who were sent to the capital where they formed an All Russian Central Soviet, which in turn elected an executive committee in which the supreme administrative power was vested. With the overthrow of the Provisional Government the Soviets automatically seized the state control. The official "Constitution" of the Soviet system was adopted at the Fifth All Russian Congress of Soviets in July, 1918, according to which the "Russian Socialist Federal Soviet Republic" is governed by the All Russian Congress of Soviets, which in turn is composed of representatives of local, urban and provncial Soviets. The All Russian Congress of Soviets is convoked at least twice a year by the All Russian Central Executive Committee. In the intervals between the sessions of the All Russian Congresses of Soviets the supreme power is exercised by the All Russian Central Executive Committee. Paragraph 31 of the Soviet "Constitution" provides that "The All Russian Central Executive Committee is the supreme legislative, executive and controlling organ of the Russian Socialist Federal Soviet Republic." The same Central Executive Committee forms a Council of People's Commissars for the purpose of the general management of the affairs of the Soviet Republic, and it also has authority to form different departments or People's Commissariats for the purpose of conducting the various branches of government. The Central Executive Committee considers and enacts all measures and proposals introduced by the Soviet of People's Commissars, or by the various departments issuing decrees and regulations of its own. At the same time the Council of People's Commissars has the right to issue its decrees, resolutions and orders, notifying the All Russian Central Executive Committee of all orders thus issued.

The Soviet or Council of People's Commissars is composed of seventeen Commissars: (a) Foreign Affairs; (b) Army; (c) Navy; (d) Interior; (e) Justice; (f) Labor; (g) Social Welfare; (h) Education; (i) Post and Telegraph; (j) National Affairs; (k) Finances; (l) Ways of Communication; (m) Agriculture; (n) Commerce and Industry; (o) National Supplies; (p) State Control; (q) Supreme Soviet of National Economy; (r) Public Health. The Soviet of People's Commissars is accountable to the All Russian Congress of Soviets and the All Russian Central Executive Committee. The organization of local Soviets comprises Soviet organizations of four categories: (a) Regional; (b) Provincial; (c) County; (d) Rural of Volost, the latter being the smallest administrative division of the Russian State. Each local Soviet elects an executive organ of its own, the membership of which in regional and provincial Soviets does not exceed twenty-five; in county Soviets, twenty; and in rural Soviets, ten. These Executive Committees are responsible to the Congress which elects them.

In addition, the Soviet "Constitution" provides for so-called "Soviets of Deputies." These are organized in the following way: In cities, one deputy is elected for each one thousand inhabitants. The total number of deputies is not less than fifty and not more than one thousand members. Other settlements, such as towns and villages, of less than ten thousand inhabitants, elect one deputy for each one hundred inhabitants, the total being not less than three and not more than fifty deputies. The term of the deputy is only for three months. The Soviets of Deputies, in turn, elect Executive Committees to deal with current affairs. These Committees are also accountable to the Soviets which elect them. This complicated and clumsy governmental system makes it impossible to administrate governmental affairs in a way that would be more or less efficient. Conflicting decrees are issued by the hundreds of different local Soviets. Moreover, even within the central state organization contradictory orders are given by the Soviet of People's Commissars, the All Russian Central Executive Committee and the All Russian Congress of Soviets —the three bodies acting in a large degree independently one from the other. The Commissars themselves have admitted on various occasions that such a system of government is bound to result in a complete paralysis of the governmental machine. Thus, Nevsky, formerly Commissar of Ways and Communications, and Rykoff, in charge of the Supreme Council of National Economy, as far back as 1920, addressing the All Russian Congress of Soviets, gave a complete account of the shortcomings of the Soviet system, picturing in the darkest colors the state of Russian economic life.

In spite, however, of these warnings, and the proven collapse of the whole governmental system, which is in a state of complete decay, no measures have been adopted to improve the situation. In various countries revolutionary movements have been accompanied by attempts to set up Soviets of rebellious Workers' and Soldiers' Deputies. The notorious Communist rule in Hungary (1918-19), under the dictatorship of Bela Cohen (Kuhn), assumed the shape of a Soviet administration. In the same way, in November, 1918, the mutinous sailors of the German fleet, after an uprising in Kiel, organized a Council or Soviet of Workmen, Soldiers and Sailors. This revolutionary outbreak was followed by a similar Soviet movement in Hamburg and other ports and German industrial districts. By the Fall of 1918, Soviets were established in nearly every center of importance in Germany, and their tactics became identified with the agitation for world revolution and the destruction of the capitalist régime in Germany itself. The German Soviet movement, similar to that in Russia, was dominated by the Bolshevist faction, which is known in Germany as the Spartacus group (q. v.). The Soviet system both in Russia and elsewhere expresses practically the program of proletarian dictatorship.

See Bibliography for BOLSHEVISM; also *Decrees and Constitution of Soviet Russia* (New York, 1920); TERNE, *In the Realm of Lenin* (in Russian, Berlin, 1921); SHCHERBINA, *Laws of Evolution and Russian Bolshevism* (in Russian, Belgrade, 1921); FRANKE, *Die Wahrheit ueber Russland* (Berlin, 1920); *The Bolsheviki in their Role of Managers and Rulers* (in Russian, Tokio, 1919); *Memorandum on the Bolshevist or Communist Party in Russia and its Relations to the Third or Communist Internationale and to the Soviets* (Washington, D. C., 1920).

BORIS BRASOL.

Spain (cf. C. E., XIV—169b).—The kingdom has an area of 190,050 sq. m., but including the Balearic and the Canary Islands and the Spanish possessions in Africa, the total area is 194,783 sq. m. The census of 1910 gave 19,950,817 inhabitants, but the estimated population in 1919 was 20,738,844.

AGRICULTURE.—The soil of Spain is subdivided among a very large number of proprietors. In 1919, 3,300,965 acres were under vines and produced 7,914,252,192 pounds of grapes; in 1918, 3,852,910 acres under olives yielded 1,403,831 pounds. Silk culture is carried on in Valencia, Murcia, and other provinces. There are 26 cane sugar factories and 40 beet sugar factories in Spain. The production in 1917 totalled 80,034,580 kgs. The normal agricultural production in 1919 was: wheat, 70,352,992 bushels; barley, 35,623,758 bushels; rye, 11,835,142 bushels; maize, 12,882,452 bushels; oats, 9,555,392 bushels; total, 140,249,736 bushels. Oil, 255,202 tons; wine, 543,904,788 gallons.

FISHERIES.—In the Spanish fisheries the total number of boats employed in 1917 was about 15,293, of which 751 were steamers; fishermen, 86,287; the value of catch about 87,229,047 *pesetas*, representing a total weight of 135,607 tons. The most important catches are those of sardines, tunny fish, and cod. In Spain there are 677 factories, with 19,320 workmen for the preparation of sardines and fish-preserves.

RELIGION.—Religious liberty prevails in Spain, but the whole population except 30,000 adheres to the Catholic faith. The law of 1910 allows the public exercise of all creeds in Spain. In the year 1919 the religious orders in Spain numbered 807 communities of men and 3585 of women. The number of male religious was 9667; of female 37,849. Some of these religious communities have taken up sections of the most desolate and wild lands in Catalonia and the North, lands which have never been profitable or even cultivated, and erected monasteries there after the manner of the Middle Ages or of the energetic missionaries in the Far West.

EDUCATION.—The elaborate system of education created by the law of 1857 has not been rigidly enforced, but various improvements have been effected, especially by a law of 9 June, 1909, which made education obligatory. The country is divided into eleven educational districts with the universities as centres. There are seventeen government schools of commerce, and the national government maintains twenty-five manual training schools. There are also 26,103 public schools and 5669 private schools, with 2,604,308 pupils. Besides the 58 secondary institutions, or middle class schools, there are 253 annexed schools or *colegios*, preparatory to the cultural institutions. Educational conditions in Spain are improving. In 1917 the amount expended by the Government upon primary education was $6,894,235, an increase of 33 per cent since 1902; on secondary education, an increase of 48 per cent; on special schools of 161 per cent. The appropriation for university education in 1916 was twice that of 1902. By royal decree of 25 August, 1917, there was organized with the Ministry of Public Instruction a foundation for the study and encouragement of the education of deaf mutes, the blind and the mentally abnormal. The establishment of the Commission for the Enlargement of Studies and Scientific Investigations, *La Junta para de Estudios e Investigaciones Científicas*," composed of eminent educational and scientific experts, chosen with "due regard" to the diversity of intellectual and religious tendencies of Spain, is of doubtful value as the universities are really deprived of initiative and freedom. It supports Spanish students in foreign countries and encourages new types of educational institutes as well as scientific and sociological research.

CHARITY.—In 1919 there were sixty-three hospitals in the capitals of the country, Madrid has eight: Provincial, Princesa, Clinico de San Carlos, San Juan de Dios, Nino Jesus, V. O. T. de San Francisco, Jesus

Nazareno, Nuestra Senora del Carmen. On 1 January, 1919, there were 2732 patients, and with 21,790 admitted during the year, the total number of patients included 12,604 men and 11,918 women. The five asylums of Madrid, including the Hospicio de Madrid, Asilo de Nuestra Señora de la Paloma, Asilo de Vallehermoso, de Santa Cristina, and de Nuestra Señora de Las Mercedes, sheltered in 1919 a total of 5059 people. There are sixty emergency hospitals in the country. The number of insane people (2185) added in 1919 to those already present in the asylums of the capitals brought the total up to 9187. The number of leprosy cases treated in 1914 was 874 and in 1920, 1039, an increase of 165.

Special mention should be made of the work of the Society of Saint Vincent de Paul in Spain. Owing to the incomplete data given for the year 1919 the figures published are those for 1918. In that year 621 conferences and meetings were held; 10,549 families were visited; 1212 marriages regulated; 444 children legitimatized; 5202 children and 2487 adults were instructed; personal taxes, 23,332 *pesetas*; funds: income, 1,105,055 *pesetas;* expenditure, 1,039,543 *pesetas*. In all, the number of benevolent institutions were 11,274; their funds amounted to 548,811,447 *pesetas*, the average fund of each institution 48,679 *pesetas;* their total revenues, 15,995,619 *pesetas*, the average income of each foundation, 1418 *pesetas;* average fund for each inhabitant, 26.49 *pesetas*.

Defence.—Military service in Spain is compulsory. The total term of service is for 18 years, divided into the following: 1 year recruits in deposit; 3 years active army (first standing); 5 years active army (second standing); 6 years reserve; and 3 years territorial reserve (not yet organized). In 1916 a central general staff of the army was appointed. The country is divided up into eight territorial districts, each under a Captain-General. The peace establishment for 1920 was fixed at 216,649 men of all ranks (64,355 in Morocco), and the total strength of the field army would probably be about 300,000 combatants. The army is organized in 16 divisions, each of 2 brigades and 1 of artillery. There are also the Guardia Civil and the Carabineros, the former a constabulary, the latter a military police used as customs guard on the frontier, both recruited from the army and under military discipline. Outside the Spanish peninsula there are the three military commands of Melilla, Ceuta and Larache in Morocco, also the Balearic Islands and the Canary Islands.

Government.—The various provinces and communes of Spain are governed by provincial and municipal laws. Since 1 January, 1918, every commune has its own elected *ayuntamiento*, consisting of from five to fifty *regidores*, or *concejales*, and presided over by the Alcalde, at whose side stand, in the larger towns, several *tencientes alcaldes*. The entire municipal Government, with power of taxation, is vested in the *ayuntamientos*. Half the members are elected every two years, and they appoint the *alcalde*, the executive functionary, from their own body. Members cannot be re-elected until after two years. Each province in Spain has its own Assembly, the *Diputacion Provincial*, the members of which are elected by the constituencies. The *diputaciones provinciales* meet in annual session, and are permanently represented by the *comision provincial*, a committee appointed every year. The Constitution of 1876 secures to the *diputaciones provinciales* and the *ayuntamientos* the government and administration of the respective provinces and communes. Neither the national executive nor the Cortes has the right to interfere in the established municipal and provincial administration, notwithstanding which pressure is too frequently brought to bear upon the local elections by the Central Government. During the World War, Spain maintained strict neutrality.

Political Situation.—The various political parties at present are the Conservatives, Liberals, Reformists, Republicans, Regionalists (Catalonia), Carlists, and Independents. Until a recent date all the progressive elements in the country were republican, anti-clerical and Jacobin. The monarchy was reduced to seeking a basis in the rural population, which, for several causes, among which lack of proper communications and an insufficient standard of education are prominent, were politically passive. The result was a political system, based on the predominance of local demagogues, called in Spain *caciques*. The *cacique* keeps the constituency in hand for the benefit of the Government's candidate, and in exchange, the Government puts all the power of the State at the service of the local activities of the *cacique*. Throughout the Restoration period the actual working of the system was entrusted to a political machinery composed of two parties, the Liberals and Conservatives. The Conservative party, now in power, stands for the old order of things in general, the "make haste slowly" principle; its adherents are of various shades of opinion. The majority of them are heart and soul for the present monarchy and for a constitutional Spain. Others are "Carlists" and hark back to the older regime. Others want to see no change whatever —they are the "stand-patters" of the party. Others are strong clericals and see in any change an attack on the vested rights of the Church. The Liberal party believes in developing Spain to the extreme limits of pure Constitutionalism without actually destroying the monarchy, no matter what interests may suffer. The majority of its adherents are strictly constitutional and devoted to the monarchy. They want the broadest measure of modern political invention, whether Spain is ready for it or not. Then comes the Republican party, which may be described as being in the same relation (in the inverse order) to the Liberals as the Carlists are to the Conservatives. They are anti-constitutional and anti-monarchical, and desire a republic in Spain. They follow the Radicals, who are the apostles of discontent, and whose members are of all shades of opinion, theorists, Socialists, and some of the "white glove" or philosophical school of anarchy. They are divided into various groups, such as Regionalists, Independents, etc.

The situation in Spain today is the result of the contemporaneous maturing of two movements, each aiming at a transformation of the political and social order of the nation. The one is called in Spain the "regionalist movement," and the other, the Spanish manifestation of the same social unrest that is sweeping the world, is industrial in character and aims at nothing less than social revolution. The regionalist movement, as a whole, is a concerted attack on the central Government. It is, in other words, a political movement aiming at a decentralization of governmental control by a recognition of the great historic "regions" of Spain, to be erected into autonomous or even into independent States. In two regions particularly, this agitation for regional autonomy is intensified by a local nationalistic propaganda of more or less ancient origin. The Basques and Catalonians, by virtue of their Spanish language, literature, and race, are appealing to the principle of self-determination for "oppressed nationalities." The enthusiasm for the movement has made it powerful enough to become an issue throughout the peninsula. With one-tenth of the total population of the nation, Catalonia pays one-fifth of the taxes, buys one-half the imports, and sells one-third of the exports of the whole nation. It is, therefore, difficult to reconcile the Catalonians to the control of the central Govern-

ment. Moreover, Catalans feel alien from Castilians, Andalusians from Galicians.

In direct contrast to this movement is the "Spanish" movement, lacking the separatist patriotic animus, but aiming simply at a political re-organization of the nation as the moral and social renovation of government in Spain. The proposed reorganization has, however, been radical enough to arouse determined opposition in the central Government.

At present there is division in the ranks of the Socialist party. This has strengthened the Syndicalist movement, which is economic, not political. The Socialists have met with bitter and uncompromising opposition from the established order and in their present attitude are bound to remain a negative or at most a merely critical force in the politics of the nation. However, they have been an important factor in the present industrial unrest of Spain. Other contributing causes are the privations of the economic crisis and the agitation in military circles. The consequent widespread strikes and disturbances brought about the rise and fall of several ministries and at times the placing of the whole country under martial law. The dissatisfaction in the army is due to what is held to be favoritism, certain officers receiving advancement through court influences, and also to the insufficiency of pay and lack of adequate military organization. This resulted in the organization by the officers, the gendarmerie and customs officials of *juntas* for the defense of their interests. So great was their influence in 1917 that the army was in actual revolution and the political situation in Spain was most critical. The military *juntas* are reactionary and are opposed to labor organizations.

Labor unions, or *sindicatos Catolicos*, as they are called, have been formed, however, and are still being formed among the miners, railroad men, and men of other trades; classes of social work have been established, employers are instructed in the proper treatment of their workmen. *Casas Sociales* with recreation rooms, co-operative stores, theatres, have been established in a few cities; and last but by no means the least, practically the entire population has been formed into an association called *El Sindicato Agricola*. With the help and guidance of Father Nevares as its prime mover and guiding star it has, since its establishment ten years ago enrolled as associates 600,000 families, representing about three million souls. These are formed into a nation-wide union of 6000 *sindicatos* or local branches with divisions in each province, while individual towns are subject to the province. It is truly democratic in organization; the workmen or farmers of each town elect their representative, the representatives of the towns elect the chief of each province, and the last named elect the general director of the confederation. Each federation or local branch takes care of the temporal welfare of the associates, interests itself in all disputes between workmen and employers, makes loans, and has a loan fund as well as a sick fund. The organization of other unions, or *sindicatos*, of workmen of various trades is similar to that of the Agrarian Federation. The railroad union has 6000 or 7000 associates. Its worth was exhibited in the railway strikes of 1916 and 1917, when its members, not being convinced of the reason and justice of the strike, refused to strike.

The policy of reconstruction is at present much discussed in Spain. It comprises the following objects: (1) the nationalization of the main railroad lines and change of legislation in regard to the less important lines; (2) regulation of concessions of watercourses; (3) extensive appropriation for public works; (4) changes in the mining regulations; (5) agricultural credit; (6) organization of agricultural education and of reforesting; (7) the creation of an organized body to shape economic policies during the transition period. Included also is the construction of a large system of railways. In 1917 it was estimated that the hydro-electric power utilized in Spain is equal to 2,000,000 tons of coal, a present value of $80,000,000. It is necessary to exploit water power on account of the coal shortage. The industrial situation in Spain has been unique for two reasons, one being that a considerable proportion of employers has been limited to companies whose directing bodies resided abroad. This circumstance introduced into labor questions a national consideration together with difficulties of international law. It is proposed now that all concessions for the use of water power and mines must be limited to individuals and companies living in Spain.

Spalato and Macarska, Diocese of (Spalatensis et Macarscensis; cf. C. E., XIV—207d), in Jugoslavia, suffragan of Zara, in 1917 had a Catholic population of 201,149 with about 10,500 schismatics and about 3000 Protestants. There are 98 parishes, 281 secular and 79 regular priests. Mgr. Gjivoic, who succeeded to the see 11 July, 1911, died 27 February, 1917. He was succeeded by one of his two auxiliaries, resident at Macarska, Rt. Rev. George Caric, born 1867, elected titular bishop of Ceramus and auxiliary to the bishop of Spalato, 1906, being consecrated at Rome by Cardinal Merry del Val. He died 17 May, 1921, and the see is still vacant. Mgr. Vincent Palunko, titular bishop of Rhodiopolis and auxiliary to the bishop of Spalato (elected 1904) resides at Spalato.

Spalding, James Field, b. at Enfield, Connecticut, in 1839; d. at Boston on 9 August, 1921. The conversion of Mr. Spalding to the Faith in 1891 provoked a storm among the Protestants like that caused by Newman's abandonment of Anglicanism in 1845. He graduated from Williston Seminary, Easthampton, Mass., and in 1862 from Williams College. He was then a Congregationalist, but was dissatisfied with its doctrine and becoming Episcopalian about 1868, he was ordained deacon by Bishop Lawrence of Massachusetts. After rectorships at Ithaca, N. Y., and Portland, Conn., he was assigned to Christ Church, Cambridge, in 1879. It was not till twelve years afterwards that he entered the True Fold, announcing as his reason that he found the Episcopalian Church and the entire Anglican community permeated with rationalism and free thinking and unbelief.

Spalding, John Lancaster.—Scholar, distinguished churchman and first Bishop of the Diocese of Peoria, Illinois, b. at Lebanon, Kentucky, 2 June, 1840; d. at Peoria 25 August, 1916. He received his education at Mount St. Mary's College, Emmitsburg, the University of Louvain, Belgium, and the American College in Rome. After his ordination to the priesthood, he was designated as one of the assistant priests at the Cathedral in Louisville, Kentucky, and later was made secretary to the Bishop of Louisville and chancellor of the diocese. From 1872–77 he was stationed at St. Michael's Church in New York City, where he had gone to write the life of his uncle, the Most Rev. Martin John Spalding, seventh Archbishop of Baltimore. Appointed first bishop of the See of Peoria 27 Nov., 1876, he was consecrated in New York City by Cardinal McCloskey 1 May, 1877. He was very active in the cause of Catholic higher education and was one of the prime movers in the establishment of the present Catholic University at Washington, D. C. He also coöperated quite actively in the movement for Catholic colonization of the West, and in 1902 he was

appointed by the President of the United States as one of the arbitrators in the anthracite coal strike. At the height of his power and prestige, he was stricken with paralysis 6 Jan., 1905, and three years later he was compelled to resign from the active administration of his diocese and was given the title of titular Archbishop of Scitopolis. Among his writings may be mentioned, "Life of the Most Rev. Martin J. Spalding, D.D."; "Religion, Agnosticism and Education," "Socialism and Labor," and his essays.

REUSS, *Biog. Cycl. of the Catholic Hierarchy of the United States* (Milwaukee, 1898); SHEA. *The Defenders of Our Faith* (New York, 1892), 334–35; *The Catholic Hist. Rev.*, III, 154.

Spartacus Group.—Under this name is known the extreme faction of the German Socialist movement. The pretext for the birth of this group was the dissension among German Socialists on their attitude toward the World War, and more specifically the voting for the war credit. While on 4 August, 1914, immediately after the outbreak of the European War, the Socialist representatives in the German Reichstag unanimously voted for the war credit, nevertheless the debates which preceded this voting indicated that there was a difference of opinion among the Socialists with regard to the vital issue of military preparedness. Karl Liebknecht was among the most violent antagonists of the Hugo Haase Socialist faction, which stood for the support of the Imperial German Government. In December of the same year, when the German Chancellor made a plea for additional war credits, Liebknecht voted "no." The final organization of the Spartacus Group dates back to 1917, when Liebknecht and Rosa Luxemburg came out openly against the tactics of the Independent Socialist Party, accusing them of liberal or petty bourgeois tendencies. Simultaneously the Spartacus Group combined its efforts with the so-called group of the Internationale and started extensive propaganda among the German workers and soldiers, advocating an immediate social revolution, with the final aim of establishing proletarian dictatorship. This movement was largely influenced by the Bolshevik revolution in Russia. Financially the Bolsheviki came to the assistance of the revolutionary movement in Germany by appropriating 10,000,000 rubles for propaganda purposes abroad. This fund was dispensed through the Bureau of International Revolutionary Propaganda. Millions of leaflets and pamphlets were circulated by the Spartacides, both in Germany and Austria. The fundamental aim of the Spartacus Group was made clear in an appeal to the German workers in connection with the Brest-Litovsk parleys. Therein it was stated: "There is only one means of putting an end to the present butchery and misery of the workers—the overthrow of the government and the bourgeois class, in the way this was accomplished in Russia." The Spartacus Group also advocated a general strike as a measure calculated to bring about stoppage in war industries, paralyzing all economic activity.

With the overthrow of the Imperial German Government, Liebknecht and his associates endeavored to establish control over the Congress of Soldiers' and Workers' Deputies, which was convoked in Berlin. In this, however, the leaders of the Spartacus movement failed completely and the majority of the 450 delegates constituting said Congress repeatedly voted in favor of the platform of the Independent Socialists, adhering to Kautsky and Haase. The climax of the influence of the Spartacus Group among the German workers came at the time when one of the well-known leaders of German Social Democracy, Scheidemann, joined the German Republican Government announcing his program of social reforms as opposed to and distinguished from the tactics of violent social revolution along the lines advocated in the Communist Manifesto of Karl Marx. Armed uprisings spread over Germany, with the Spartacides invariably leading the rebellious workers and the demoralized soldiery. In 1919 the political situation in Germany became critical. Berlin and other large cities were actually besieged by Communist workers, and the whole country was on the verge of a social cataclysm. The Moscow Soviet Mission in Berlin became the headquarters of revolutionary agitation. Spartacan tactics grew more aggressive every day, until finally the German Government was compelled to arrest Rosa Luxemburg and Karl Liebknecht. Their arrest was the turning point in the development of the revolutionary movement in Germany. When put under arrest in Berlin, Liebknecht and Luxemburg had to be convoyed from one prison to another. While on their way, they were shot and instantly killed by the soldiers under whose guard they were. The actual circumstances of Liebknecht's and Luxemburg's deaths, however, still remain dubious. With the elimination of these two Spartacan leaders, the whole movement lost its impetus. The milder factions of German Social Democracy again assumed control over Socialist activities. In 1920 the different German Socialist factions began to investigate independently the conditions in Soviet Russia. German revolutionary workers proceeded to that country in the hope that they would find there ideal social conditions. However, the situation which they actually found converted them into conscious and implacable enemies of the Soviet régime. In this connection the report of one of the German Socialist leaders, Dittman, who also studied the Soviet experiment in Russia herself, produced a great impression on the minds of the German workers, and dealt a grave blow to the Spartacus movement. Aside from those mentioned above, the Spartacus Group counted among its leaders Franz Mehring, the author of the "History of the German Social Democracy." Theoretically the Spartacus Group always declared itself in favor of orthodox Marxism, while in matters of practical action it advocated an alliance with Soviet Russia for the purpose of forcibly introducing Communism into western countries, with the assistance of the combined Russian and German Red Armies.

FRAINA, *The Social Revolution in Germany* (Boston, 1919); DAMENBERG, *The Revolution in Germany* in *The Radical Review* II, (January-March, 1919); DITTMAN, *Report* in *Der Freiheit* (August 31–September 1, 1920); *Documents of the American Association for International Conciliation*," I (1919); FRANKE, *Die Wahrheit ueber Russland* (Berlin, 1920).

Speyer, DIOCESE OF (SPIRENSIS; cf. C. E., XIV—214d), in Bavaria, suffragan of Bamberg. The present diocese is a remnant of the former diocese situated on the right and left banks of the Rhine to within a distance of nineteen miles of Stuttgart. It comprises, moreover, parts of the dioceses of Strasburg, Metz, Trier, Mainz, and the now suppressed diocese of Worms and since 1815 it is coterminus with the Pfalz, a political territory created by the Congress of Vienna. The real date of its foundation is 23 Sept., 1821, on which day the papal Bull of circumscription was published. During the administration of Bishop, afterwards Cardinal, Geissel, and even more so under that of Bishop Weis, the work of building up the diocese was begun. Due to the World War and the revolution of 1918, many changes have since taken place. The constitution of the Republic has brought about the sepa-

ration of Church and State, although the final separation has not yet definitely taken place. The State, which is bound to compensate the Church, by reason of the secularization, has been unable from technical financial reasons to pay the indemnities. Consequently the incomes of the benefices are supplemented by voluntary contributions from the State, which the latter has the power to withdraw at any moment. The bishops are also concerned with regard to the salaries of the priests. They do not wish the clergy to be paid by the State, as in that case the Government would have control over them. The independence of the Church even in financial matters has been inaugurated by the *religionsgesellschaftliche* (religio-social) tax legislation, which grants the Church the right of taxation such as has been the case in Prussia during the past twenty years. The democratic Government has already granted some privileges to the Church, such as the right to make new foundations without the approval of the State. One of the most difficult problems of the future will be the maintenance of denominational schools, the only privilege which the church has retained in regard to the schools being the supervision and teaching of religious instruction. Those who wish to teach this branch must have the *Missio Canonica*, without which a teacher cannot receive an appointment in the denominational schools. The law in regard to the religious education of children will lead to many evil results. Even a child of fourteen is now lawfully able to withdraw from the Church. Owing to the low value of the currency, it will be impossible to build churches as heretofore, which will prove a drawback to the spiritual development of the people. Before the war about 8,000,000 marks were annually expended for this purpose, but now ten times that amount would not suffice.

The present incumbent of the diocese is the Rt. Rev. Ludwig Sebastian, b. at Frankenstein, 6 Oct., 1862, ordained 17 Aug., 1887, elected 31 July, 1917. The diocese contains 243 parishes, 94 chaplaincies, 373 churches, 4 missions. There are about 1,000,000 inhabitants, four-fifths of whom are Catholics. The following clergymen and laymen of prominence have died since 1912: Rev. Joseph Bischoff (Conrad v. Bollanden), a writer of prominence; Rev. Jacob Frederick Bussereau, founder of the Congregation of St. Paul for men and women for the care of the abandoned and destitute; Cardinal v. Bettinger, formerly dean of the cathedral of Speyer; Rev. Dr. Joseph Zimmern, capitular of the cathedral, political defender of the Church; Prof. Jacob Reeb, founder of an educational institute for homeless boys. The zeal and activity shown by Bishop, now Cardinal, Michael von Faulhaber during the war is worthy of the highest praise. He forbade any criticism of the bishops of the *Entente*, visited the trenches at the risk of his own life, held conferences for the military chaplains and preached to them. In the beginning of the war seventy young priests became chaplains and served in the hospitals. A number of theological students were killed and some lost their vocation. The clergy who remained in their parishes comforted the afflicted, kept in communication with those at the front, tried, when possible, to procure food for the starving. Many of the church bells were taken by the Government.

Spiritism (cf. C. E., XIV—221b).—On 17 April, 1917, the Congregation of the Holy Office in reply to a query declared that it was not permissible to attend at spiritistic seances of any kind, even as a spectator, with a tacit or express protestation against having any communication with evil spirits.

LILJENCRANTS, *Spiritism and Religion* (New York, 1918); CRAWFORD, *The Reality of Psychic Phenomena* (London, 1917); IDEM. *Hints and Observations for those investigating the Phenomena of Spiritualism* (New York, 1918); IDEM, *Experiments in Physical Science* (London, 1919); POPE. *Spiritualism, Occultism and the Catholic Church* in *Eccl. Rev.*, LXIII (Philadelphia, 1920), 225–53; RAUPERT, *The New Black Magic* (New York, 1919); ROURE, *Le Merveilleux Spirite* (Paris, 1917), *Preliminary Report of the Commission appointed to investigate modern spiritualism* (Philadelphia, 1920).

Spisz (ZIPS), DIOCESE OF (SCEPUSIENSIS).— cf. C. E., XV—761b), The late Bishop Alexander Parvi; died 24 March, 1919, and was buried with great honor. He built an entirely new home for the Sisters of St. Vincent de Paul of Leutschau, collecting for this purpose more than 400,000 crowns, and also erected a training school for teachers. On 9 December, 1915, Marlin Kheberich, domestic prelate, was preconized titular Bishop of Sabrata and appointed Auxiliary Bishop of Spisz, the first time such an appointment had occurred in Spisz in over one hundred years. Upon the death of Bishop Parvi, Bishop Kheberich was unanimously elected Bishop of Spisz; but the newly created republic of Czechoslovakia having since embraced the entire diocese he resigned the bishopric, remaining, however, auxiliary bishop and major mitred provost of the ancient chapter of Spisz. During the World Warboth clergy and laity voluntarily sacrificed their wealth to their country. The bishop is Mgr. John Vojtassak, who was chancellor of the diocese when he was elected at the consistory of 16 December, 1920. The Catholic population of 244,000 is attended by 220 secular and 14 regular priests, assisted by 8 lay brothers. There are 166 parishes with 166 churches and 100 mission churches; 123 public chapels; 7 convents for men and 5 for women; 1 seminary with 6 professors and 21 students; 1 Catholic daily and 2 other periodicals. The principal religious organization among the clergy is that of Saint Joseph; such associations among the laity are many and varied. The Government at present contributes generously to the support of the Catholic institutions.

Spitzberg. See NORWAY, VICARIATE APOSTOLIC OF.

Spokane, DIOCESE OF (SPOKANENSIS).—This diocese was established on 17 December, 1913, and comprises the following counties in the State of Washington: Oskanogan, Ferry, Stevens, Pend Oreille, Douglas, Grant, Lincoln, Spokane, Adams, Whitman, Benton, Franklin, Walla Walla, Columbia, Garfield and Asotin, and covers 30,192 square miles of territory. The first and present administrator of the diocese is the Rt. Rev. Augustin F. Schinner, b. at Milwaukee 1 May, 1863, ordained 7 March, 1886, elected first bishop of Superior, 13 May, 1905, consecrated 15 July, published 11 December following: he resigned 15 January, 1913, and was transferred 18 March, 1914, published 28 May following. According to the statistics of 1922 the diocese contains: 28,608 Catholics, including Irish, Germans, Italians and about 1500 Indians, 46 parishes, 97 churches, 51 missions, 59 stations, 2 convents for men (Jesuits and Franciscans), 1 monastery for women (Poor Clares), 7 convents for women, 51 secular priests, 39 regulars, 32 Jesuit lay brothers, 1 Franciscan brother, 299 sisters who teach in academies and parish schools. Educational institutions in the diocese are: 1 university, 32 professors, 615 students, 5 academies, 473 students (35 boys and 438 girls); 1 normal school, 43 students; 1 training-school for nurses; 16 parochial schools. The following charitable institutions exist in the diocese: 1 orphanage, 4 hospitals, 1 House of the Good Shepherd. Societies among the clergy are: St. Joseph's Ecclesiastical Society for aged and infirm priests; among the laity: Catholic Social Betterment League and several fraternal organizations. A diocesan magazine called "The Inland Empire Catholic Messenger" is published monthly.

Springfield, Diocese of (Campifontis; cf. C. E., XIV—236d), in Massachusetts, suffragan of Boston. The present bishop is Rt. Rev. Thomas M. O'Leary, b. 1875, ordained 1897, elected 16 June, 1921, consecrated 8 September following, succeeding Bishop Beaven (d. 5 October, 1920). The Catholic population of the diocese is 332,758. There are: 366 secular priests, 26 regular priests, 188 churches with resident priests, 26 missions with churches, 2 colleges with 915 students, 2 academies, 72 parochial schools with 34,085 pupils, 5 orphan asylums with 626 orphans, 35,751 young people under Catholic care, 1 House of the Good Shepherd, 8 hospitals, 1 infant asylum with 90 inmates, 5 homes for the aged poor with 326 inmates, 3 homes for working girls.

Stanislawow, Diocese of (Stanislaopoliensis; cf. C. E., XIV—247a), of the Greek-Ruthenian Rite in Galicia, Poland, suffragan of Lwow (Lemberg). Almost the entire diocese was laid waste during the World War; many of the churches were desecrated, destroyed or burnt; many priests were driven out of the country, and many died in prison, but in spite of the numberless adversities they never failed in true apostolic zeal for their flocks. The laity proved staunch defenders of their country, and every town of the diocese suffered the death of at least 19 of its youth. The present bishop is Mgr. Gregory Chomyszyn, born at Chomyszyn in 1867, elected 16 April, 1904, to succeed Mgr. Szeptycki, promoted to Lwow. Among the clergy of note recently deceased are: Jeremias Gommickyj, O.S.B.M., the first rector of the thelogical seminary at Stanislawow, and founder of the convent of the Sisters Servants of the Blessed Virgin Mary, exiled into Symbirck, Russia, where he died in 1916; Analbert Halibej, spiritual director of the theological seminary, butchered by Polish soldiers in 1919. Of the Catholic population of 1,022,000, those belonging to the Greek Rite are Ukrainians. The Redemptorist Fathers of Stanislawow embraced the Greek Rite in 1919 and founded their first such monastery within the city itself. There are 538 secular and 22 regular priests and 12 lay brothers; 22 deaneries; 433 parishes; 234 mother churches with 298 affiliated churches and 64 chapels; 5 Reformed Basilian monasteries for men; 2 monasteries for women; 1 convent for women with 15 foundations; 1 theological seminary; 1 college for boys with 70 students, and 1 for girls with 40 students; 1 normal school for girls with 6 teachers and 200 students; 9 orphanages; 12 day nurseries. The government has established normal schools everywhere; about 5 seminaries for teachers of the normal schools, and 8 gymnasia. The religious organizations among the clergy are: Society of the Immaculate Conception, and Association of St. Peter; and among the laity: Association of St. Nicholas, Apostleship of Prayer, and charitable Association of St. John.

Stanley-Falls, Vicariate Apostolic of (de Stanley Falls; cf. C. E., XIV—247), in Belgina Congo, is still governed by Mgr. Gabriel-Emile Grison, titular Bishop of Sagalassus. Mgr. Grison was born at St. Julien, in the Diocese of Verdun on 25 December, 1860, and ordained in December, 1883. He joined the priests of the Sacred Heart of St. Quentin in 1886 and was professed on 13 September, 1887; he was superior in Ecuador in 1890, and was sent to the Congo mission in 1897, becoming Prefect Apostolic of Stanley-Falls on 4 August, 1904; appointed Vicar Apostolic on 12 March, 1908, and consecrated at Rome by Cardinal Gotti on 11 October following. The vicariate has 13 Franciscan Sisters; 348 native catechists; 22,929 Catholics and 20,042 catechumens; 2991 baptisms were administered last year. The war called away 6 missionaries, who were under arms during the four years—3 in France, 3 in Kamerun. All of them returned safely, but four of them have been sent to Kamerun to replace the German Fathers, who had that mission formerly. There are now 30 priests and 5 lay brothers in charge of 11 missions: St. Gabriel, Stanleyville (2), Avakubi, Lokandu, Banalya, Basoko, Bafwalaka, Beni, Yanonge and Ponthierville. All the last four have clay-wall churches, the others have brick churches in Roman or Gothic style; there are at least 250 small rural chapels. The Franciscan Missionary Sisters of Mary have establishments at St. Gabriel, Basoko, and Stanleyville (left bank); the Marist Brothers have charge of the state school at Stanleyville (right bank). There are 11 central schools with 1249 pupils; and 116 rural schools taught by catechists with 1292 pupils. The Sisters have 3 girls' schools with 120 pupils; the Brothers have a primary school at Stanleyville with 300 pupils; a clerical school with 14 pupils; and a professional school with 50 pupils. In October, 1921, *petite séminaire* was opened at Bafwalaka with 22 students. Each mission, except Stanleyville (right bank), has a dispensary and in case of necessity takes in abandoned children. The Sisters have a small leper-hospital at St. Gabriel and visit the lazaret for sleeping-sickness victims, 2 miles from Stanleyville, three times a week; they have charge, moreover, of the European and the native hospitals of the Grand Lacs Railway at Stanleyville (left bank). In addition the mission has 14 workshops and 3 farms where the natives are taught masonry, carpentry, gardening and agriculture.

Stanton, William Jerome, Jesuit missionary b. at Staunton, Illinois, 8 February, 1870, d. at St. Louis, 10 March, 1910, the son of Thomas Stanton and Regina Helen Brawner. Stanton entered the Jesuit novitiate near Florissant, Missouri, 16 July, 1887. In 1894 he was sent to teach in St. Ignatius College, Chicago, and in 1895 to Detroit. In 1896 he was sent to a newly opened college at Belize, the capital of British-Honduras, Central America. Here he found time to collect specimens of insects, crustaceans, reptiles, etc., the fauna of British Honduras. In 1899, he returned to St. Louis for his theology, but was sent in 1901 to Manila where he studied at the observatory of the Spanish Jesuits and was ordained in 1902, the first American priest to be ordained in the Philippines. In 1904 he returned to America and soon after left for Europe where he spent his tertianship at Manresa near Barcelona, Spain. Exceptional scientific gifts and equipment marked him out for fine work in entomology but he preferred to go as a missionary to the Indians he had seen on his vacations some years before in British Honduras. In October, 1905, he went back to Belize and soon left for the west of the colony to begin a new mission among the Mayo Indians. He opened the mission alone and worked there for five years in face of every hardship, preaching, teaching, being the Good Shepherd to the half civilized natives of the district. At the end of 1909, although his quest for souls had been most fruitful, the years of hardship had ruined his health and Father Stanton was forced to return to St. Louis where he died of cancer.

Samuel Fowle Telfair, Jr.

Steinamanger, Diocese of. See Szombathely

Stoeger, Johann Baptist, Redemptorist lay brother, b, at Enrersfeld, near Vienna, on 4 October, 1810; d. at Eggenburg, Austria, on 3 November, 1883. He was received into the Redemptorist Congregation as a coadjutor brother 18 March, 1840. The forty-six years which he passed in religion in the humble role of assistant cook and baker he sanctified

by his humility and his devotion towards the Blessed Sacrament and Our Lady. He died with a reputation of unusual holiness and the cause of his canonization was introduced at Rome on 22 December, 1915.

Stone, JAMES KENT, afterwards and better known as FATHER FIDELIS, Passionist, b. in Boston 10 November, 1840, d. 14 Oct., 1921. He was a grandson, on the maternal side, of the famous jurist, Chancellor James Kent. His father was the Rev. John Stone. He graduated at Harvard in 1861, studied for a time at Göttingen in Germany, saw service in the American Civil War and became an Episcopal minister in 1866. He had been professor of the classics and president in Kenyon College, Ohio, and of Hobart College, New York. He became a Catholic in 1869, after a perusal of the appeal of Pope Pius IX to the world outside of the Church to enter the fold. He was received, on 8 December, at Madison, N. J., by Dr. Wigger, then pastor of the church, and subsequently Bishop of Newark. The "Invitation Heeded" was written to explain his conversion. He was ordained priest by Cardinal McCloskey, 21 December, 1872, and entered the Paulist Community, but in 1878 subsequently became a Passionist, his two young daughters having been adopted by Michael J. O'Connor of San Francisco. The mother of these children had died some years previously. He spent three years in Rome and was then sent to South America, where he labored for twelve years as provincial consultor, master of novices and provincial. He preached at Harvard in 1896 and 1897 and in 1901, at the request of President Eliot, took charge of the 1400 pupils who attended the Summer school. In 1908 he was recalled to South America, where he remained until 1914 and was then assigned to Mexico but was unable to enter the country because of the civil wars that were raging there. In 1919 he retired to Norwood Park, Chicago, and for two years was a victim of great physical suffering. There his daughter joined him and brought him to her home in California where he had the happiness of saying Mass until two days before his death. His famous book, "The Invitation Heeded," had gone through seventeen editions and had been translated into several languages.

Strasbourg, DIOCESE OF (ARGENTINENSIS; cf. C. E., XIV—313b), in France, directly dependent on the Holy See. In 1918 Alsace was restored to France and the religious situation under the Concordat with Germany was maintained. Rt. Rev. Charles Joseph Ruch was nominated by the French Government and appointed bishop of Strasbourg 1 August, 1919. He was b. at Nancy 24 September, 1873, ordained 17 July, 1897, elected titular bishop of Gerasa and coadjutor bishop of Nancy, 14 June, 1913, consecrated 16 July. He was appointed bishop of Nancy 21 October, 1918, and transferred to the see of Strasbourg in 1919, succeeding Rt. Rev. Adolph Fritzen, who died in that year. According to the statistics for 1921, the diocese contains 720 parishes, about 860 churches, 1 monastery for men (Trappists), 15 convents for men, about 1100 secular priests, 20 religious orders of women, 1 seminary with about 160 seminarians. The educational institutions in the diocese are: 1 university at Strasbourg, 15 professors, about 180 theological students, 2 colleges for men, 12 boarding schools for girls. The charitable institutions are in a flourishing condition. Among them are several juvenile institutions, 1 institution for the blind, 1 for the deaf and dumb. All the public institutions admit the ministry of priests and most of them are in charge of Sisters. There are in the diocese the following congregations of men: Franciscans, Capuchins, Dominicans, Congregation of the Holy Ghost, Oblates of Mary Immaculate, White Fathers of the African Missions, Brothers of the Christian Doctrine, Marist Fathers. Two associations have been founded in the diocese for the defence of Catholic rights, Catholic League of Alsace and the League of Parents. Four German and two French dailies are published in the diocese.

Strassmaier, JOHANN NEPOMUK, Assyriologist, b. at Hagenberg, Bavaria, on 15 May, 1846; d. at London on 11 January, 1920; son of Johann Evangelist and Theresa (Pichler) Strassmaier. After preliminary studies at Hagenberg and Metten, and a brief stay in the Seminary of Ratisbon, he entered the Jesuit novitiate at Gorheim near Sigmaringen. He studied philosophy at Maria Laach and with two hundred fellow-Jesuits served in the ambulance department of the German Army during the War of 1870, being awarded a medal and certificate for fidelity to duty. This availed him but little, for with his fellow-religious he was exiled soon after by the German Protestants and took refuge at Alost in Belgium. The following year he crossed over to England and completed his studies at Ditton Hall and St. Beuno's (Wales), being ordained in 1876. Two years later he was sent to London, where he began his intensive life study of the Babylonian remains in the British Museum. As a result of his labours he published six valuable tomes of Assyrian texts, translations and studies: "Alphabatisches Verzeichnis der assyrischenund akkadischen Wörter" (1886); "Wörterverzeichnis zu den babylonischen Inschriften in Museum zu Liverpool" (1886); "Inschriften von Nabonidus" (1886-89); "Inschriften von Nabuchodonosor" (1889); "Inschriften von Cyrus" (1889). Later he published the inscriptions of Cambyses and Darius. With Joseph Epping, S. J., he undertook the testing of the Babylonian Calendar-Tablets and Observation-Lists, and after eight years' study and calculation they produced their remarkable "Astronomisches aus Babylon," which contained quite a number of fundamental discoveries regarding Babylonian astronomy and chronology. One of the greatest Oriental scholars of the age, Father Strassmaier was in addition one of the best-known and most popular spiritual directors in London.

Stuart, JANET ERSKINE, Superior General of the Society of the Sacred Heart, b. at Cottesmore, Rutland, England, 11 November, 1857; d. at Roehampton, London, 21 October, 1914. She was the youngest daughter of Rev. and Hon. Andrew Stuart, son of the second Earl of Castlestewart, the male representative of the royal Stuarts. She became a Catholic in 1879, and three years later entered the novitiate of the Sacred Heart at Roehampton, where she became secretary to Reverend Mother Digby (q. v.). Professed in 1889, she then became mistress of novices, and in 1894 succeeded Mother Digby as Superior. When five years later Mother Digby as superior general visited her convents in the United States, Canada and Mexico, Mother Stuart accompanied her and in 1901 was sent to visit the houses of the Society in the West Indies and South America. In May, 1911, on the death of Mother Digby, with whom she had worked for twenty-nine years, Mother Stuart was called to France as vicar general, pending the election of a new superior general. The following August she was herself elected to that office, and went to Rome to get the blessing of the Holy Father on her generalate. Later she visited her convents in the eastern part of Europe and finally those in Australia, New Zealand, and Japan, returning to England by way of America, where she gathered together the superiors of the various houses in the vicariate at Manhattanville, N. Y., and made with them an eight days retreat. The last months of

Mother Stuart's life were saddened by the events of the war; the Sacred Heart Convent at Liège fell into the hands of the Germans and the nuns fled to Brussels; several days later word was brought to her that two of her religious in Tournai had been shot. She was cut off from communication with her other houses on the continent, and with the help of friends she left the mother house at Ixelles and went to Rochampton, where she died several months later. Mother Stuart's wide and deep culture, her breadth of view, her understanding of children, her perfect balance, her choice spirit as well as her distinction of style, are shown in her two published works "The Education of Catholic Girls" (1911), which established her reputation as a great educator; and the "Society of the Sacred Heart" (1914), a character sketch, exquisitely etched, of the institute of whose exalted type of spirituality she was such a perfect expression.

EDITH DONOVAN.

Stuhlweissenburg, DIOCESE OF. See SZEKESFEHERVAR

Styria, See JUGOSLAVIA

Suau, PIERRE, historian, b. in Guadeloupe, West Indies, on 7 June, 1861; d. on 15 August, 1916. For a long time on the editorial staff of the *Etudes*, Father Suau, besides contributing to its pages, is the author of several books which attracted considerable attention, notably his "History of St. Francis Borgia," "Heroic Spain," "The Society of Jesus," "Rudolph Hequaviva," and others. His "France in Madagascar" was crowned by the French Academy. He was a quick, incisive writer whose broad strokes which sketched a landscape or depicted a character, immediately held the attention of the reader. He was educated at Toulouse and Angers and became a Jesuit in 1878. On a scrap of paper, written long before his demise, were found the words: "I request that no one be permitted to write the smallest necrological notice about me."

Sublimation, PSYCHOLOGICAL. See PSYCHOANALYSIS

Sumatra, PREFECTURE APOSTOLIC OF (cf. C. E., XIV—333c), embraces the island of Sumatra and some of the lesser surrounding islands, including Banka and Billiton. The inhabitants number 6,300,000, of whom 145,000 are in Banka and 68,500 in Billiton The Catholic population is 6754; and includes 5081 Europeans, 912 Japanese or Chinese and 706 Malays. There are 180,000 Protestants, 600,000 pagans, and the rest mostly Mohammedans. The principal mission centers are: Padang, Medan, Kolta Radja, Sawah Loento, Font de Kock, Palembang, Telok Betong, Tandjong Sakti, Sambong in Banka, Manggar in Billiton. The soil is rich and well cultivated, yielding tobacco, coffee, tea, rubber, pepper, wood, etc. The principal mineral products are petroleum, coal and gold. The present prefect apostolic is Rt. Rev. Mathias Brans, who succeeded the late Bishop Liberatus Cluts, d. 23 April, 1921, after a life of zealous labors, first among the people of Borneo, and lastly in the Prefecture Apostolic of Sumatra. Seventeen Capuchins look after the 7 larger and 15 lesser stations and the 15 churches, and frequently during the year journey to about 100 different localities to attend the resident Catholics. They are assisted in their labors by 4 Capuchin lay brothers, 41 Sisters of Charity from Tilburg, and 19 lay catechists. For the purpose of teaching the young, the Brothers of the Congregation of Tilburg and the Franciscan Sisters from Dongen in Holland are expected to take up their residence in the prefecture this year (1922). There are 10 elementary schools with 30 teachers and 815 pupils; 1 high school with 4 teachers and 42 pupils; 2 orphanages, 1 for boys with 40 children, and 1 for girls with 68 children. The Government to a certain extent contributes to the support of the orphanages and to some of the Catholic schools. In Padang the laity have the Society of St. Vincent de Paul and in Medan an organization for social uplift, and one for political ends.

Superior, DIOCESE OF (SUPERIORENSIS; cf. C. E., XIV—336c), in Wisconsin, suffragan of Milwaukee. According to the statistics of 1922 there were 57,509 Catholics in the diocese, including 54,224 whites and 3285 Indians. Rt. Rev. Augustin Francis Schinner, first bishop of the diocese, resigned 15 Jan., 1913, and was succeeded by Rt. Rev. Joseph M. Koudelka, b. at Clistowo, diocese of Budweis, 8 Dec., 1852, ordained 8 Oct., 1875, consecrated auxiliary bishop of Cleveland and titular bishop of Germanicopolis 25 Feb., 1908, transferred to Milwaukee as auxiliary bishop, 4 Sept., 1911, appointed to the see of Superior, 6 Aug., 1913, made assistant at the pontifical throne 13 July, 1917. He died 24 June, 1921. He founded the diocesan home for orphans in 1914, and was a zealous missionary among the Slavic races. The see is still vacant. During the war 3 priests became chaplains in the army, 1135 Catholics joined the army, 220 joined the navy. Of these 27 were killed and 49 wounded. The diocese contains 68 parishes, 153 churches, 85 missions, 28 mission stations, 11 convents for men, 29 for women with 256 sisters, 98 secular priests, 21 regulars, 7 lay brothers and 5 seminarians who are being educated in seminaries in other dioceses. Educational institutions include 2 high schools, 1 academy, 22 elementary schools with 4355 pupils, 2 industrial schools with 302 pupils. There are 8 hospitals and 1 orphan asylum in the diocese. Ten public institutions admit the ministry of priests. Two associations exist among the clergy and eight among the laity.

Susa, DIOCESE OF (SEGUSIENSIS; cf. C. E., XIV—345a), in the province of Turin, Southern Italy, suffragan of Turin. It reports 62 parishes, 130 secular priests, a convent of Friars Minor Conventuals, (the building being an example of perfect Gothic), an institute of Sisters of the Third Order of St. Francis, founded by Rt. Rev. E. G. Rosaz, bishop of Susa (d. 1913), which has other foundations at Turin and in Switzerland; an institute of the Sisters of St. Joseph with foundations within and without the diocese, with hospices for pupils of the primary and secondary schools. There is a diocesan seminary with 60 seminarians. The Franciscan Sisters have charge of a home for old people and of an orphanage for girls; the Sisters of Charity of a hospital and infant asylum and the Sisters of St. Joseph of an elementary poor school, which is supported by the Government. A mutual benevolent association is established among the clergy and among the laity there are circles for Catholic youth and groups of Catholic women with their own constitutions and residences. "La Valsura", a Catholic weekly, is published by the *Tipografia Pia San Carlo*. The clergy took an active part in all the committees formed during the war to assist the families of the combatants. The priests of the city founded and maintained for four years the only Casa dei Soldati. The present bishop is Rt. Rev. Umberto Rossi, elected at the Consistory of 13 June, 1921, succeeding Mgr. Giuseppe Castelli, who was bishop of Susa from 1911 until his transfer to Cuneo.

Suspension (cf. C. E., XIV—345d), is a censure by which a cleric is deprived totally or partially of his

office or of his benefice or of both office and benefice. Suspension from office means that one is forbidden to exercise the power of orders or of jurisdiction, or to act as an official administrator; suspension from jurisdiction generally forbids any act of jurisdiction, whether ordinary or delegated, in either forum; suspension from divine functions forbids any exercise of the power of orders which one has obtained through ordination or by a special privilege; suspension from orders forbids any exercise of the power of orders obtained through ordination as distinct from the power of jurisdiction or the powers received by special privilege. Suspension from sacred orders forbids any exercise of the power of orders received through major ordination; suspension from a particular order forbids any act of that order, and the suspended party may not confer that order on another or receive a higher order himself, or exercise it if he received it in spite of this prohibition.

No suspended cleric may be promoted to a higher order. Anyone exercising an order from which he has been suspended becomes irregular. While suspension imposed by the common law of the Church affects the offices or benefices held anywhere by the suspended party, an ordinary cannot suspend a cleric from a particular office or benefice held in another diocese. Just as in the case of excommunication, a cleric who is suspended from the administration of the sacraments or sacramentals cannot lawfully administer them unless when he has been requested by the faithful to do so. He may always consider the request legitimate, unless he was suspended by a condemnatory or declaratory sentence, in which case it is only in danger of death that the faithful may ask for absolution, or, if there is no other priest present, for the other sacraments or sacramentals. Again, no cleric under suspension after a declaratory or condemnatory sentence can validly exercise the right of election, presentation, or nomination, or acquire any ecclesiastical dignity, office, benefices or pension. If such a sentence were pronounced any pontifical favor received later by the suspended cleric would be of no effect, unless the suspension wa, mentioned in the rescript.

Suspension reserved to the Holy See is incurred *ipso facto* (a) by a consecrating bishop, the assistant bishops or priests, and the bishop consecrated when the consecration takes place without an Apostolic mandate—general suspension; (b) by clerics promoted to orders by simony or receiving or administering any other sacrament simoniacally—general suspension; (c) by one who has presumed to receive orders from a person censured by sentence, or from a notorious apostate, heretic, or schismatic—suspension from divine functions; those, however, who acted in good faith in receiving these orders are prohibited from exercising them, until they receive a dispensation; (d) it is incurred for a year by anyone who ordains a person not subject to him without proper dimissorial letters, or his own subject without testimonial letters, or his own subject without testimonial letters from the ordinaries of the places where he lived long enough to contract a canonical impediment, or by one conferring major orders on a candidate who lacks a canonical title, or (apart from a privilege) on a religious who does not belong to a house situated in the territory of the ordaining bishop, unless the bishop of the place of residence of the religious consents or is of a different Rite or is absent or not holding ordinations at the specified times or has died and left no one with episcopal orders in his place—suspension from conferring orders; (e) by a religious in major orders whose profession has been declared null by reason of his deliberate deceit—general suspension; (f) by a chapter or those who admit a person elected, presented or nominated, before he exhibits the requisite letters—suspension from the right of election.

Suspensions reserved to the ordinary are incurred *ipso facto:* (a) by a cleric who without his ordinary's leave cites anyone enjoying the privilege of the forum before a lay judge—suspension from office; (b) by a fugitive religious in sacred orders who has left his community, but with the intention of returning—general suspension reserved to his higher superior.

Non-reserved suspension is incurred *ipso facto:* (a) by a priest presuming to hear confessions or to absolve from reserved sins, without obtaining the necessary jurisdiction—suspension from hearing confessions; (b) by those who with malice have had themselves ordained without dimissorial letters or with false ones, or before the canonical age, or without having received the lower orders—suspension from the order received; (c) by a cleric who presumes to resign his ecclesiastical office, benefice, or dignity into lay hands—suspension from divine functions; by an abbot or prelate nullius who has neglected to obtain the necessary episcopal blessing within the fixed time—suspension from jurisdiction; (d) by a vicar capitular who unlawfully grants dimissorial letters for ordination during a vacancy—suspension from divine functions; (e) by religious superiors who unlawfully presume to send their subjects to be ordained by an extern bishop—suspension from saying Mass for a month.

Suspension *ex informata conscientia*.—This extraordinary remedy may be applied by the ordinary only when the usual method of procedure cannot be followed without grave inconvenience. The decree is generally but not necessarily to be in writing and should contain the exact date, an express statement that the suspension is *ex informata conscientia*, and indication of the duration, which must be temporary, unless the suspension is inflicted as a censure, in which case the cause must be stated, and furthermore should clearly mention what acts are prohibited. The suspended cleric may appeal to the next higher superior. An important change is that, while it may never be inflicted for a notorious crime, it may be imposed for a public offence: (a) if the crime is revealed to the ordinary by unimpeachable witnesses who alone can prove it but who cannot be induced to give evidence in court, and no judicial proof can be obtained from others; or (b) if the cleric himself prevents the judicial investigation from being begun or completed; or (c) if the judicial process would involve a conflict with the civil law or probably cause scandal. It rests with the bishop in his discretion and charity to reveal the cause or crime to the cleric involved.

Swatow, Vicariate Apostolic of, in China, was erected on 6 April, 1914, under the name of Chaochau, by separation from the Prefecture Apostolic of Kuan Tom (Canton); on 18 August, 1915, the name of the vicariate was officially changed to Swatow. The mission has an area of 50,000 square miles and embraces the civil prefectures of Chaochau and Kie-yang and five sub-prefectures of Honitchow, viz., Chang-ning, Lu-feng, Lung-chuan, Lien-ping, Ho-ping. It is bounded on the north by the vicariate of Southern Kiang-si and Fu-kien, on the east by the vicariate of Amoy and the Chinese Sea, on the south by the Chinese Sea and on the west by the Vicariates of Hong-kong and Canton. The islands in the Chinese Sea belonging to the civil districts mentioned above are under the jurisdiction of the vicar. The vicariate, which has a population of six millions, mostly of the Holo and Kakka races, is under the spiritual care of the Foreign Missions. The first and present vicar Apostolic is Mgr. Adolphe Rayssac, b. at Lunan in the diocese of Cahors, France, on 4 November,

1866; studied at Figeac, Montfaucon, and Cahors, entered the Missions Etrangères at Paris in August, 1887; ordained on 21 Sept., 1889; set out for the Chinese mission three months later. Mgr. Rayssac was appointed vicar apostolic on 17 July, 1914, and consecrated at Hong-kong on 3 May, 1915. From March, 1915, till February, 1917, he was Apostolic administrator of Canton. He resides at Swatow. The statistics of the vicariate for 1917 recorded 22 European and 7 Chinese priests; 224 churches and chapels; 33,695 Catholics; 594 adult baptisms, 3107 infant baptisms (1976 being of pagan parentage); 77 confirmations; 5794 annual and 70,186 devotional confessions; 5208 Easter and 114,619 devotional communions; 76 boys' schools with 1490 pupils; 12 girls' schools with 497 pupils; 5 orphanages with 148 orphans.

The notable events in the vicariate since its erection are as follows: In October, 1915, Father Louis Etienne, when travelling to Swatow to report in accordance with the French military law, was shot and stabbed by brigands, but he recovered after eight months in a hospital at Hong-kong; in 1916 the Sisters of St. Paul of Chartres were withdrawn from the vicariate; in 1917 the southern armies defeated the northern forces, but in June, 1918, Swatow was recovered by the Pekin Government. A very violent earthquake occurred on 13 February, 1918, killing hundreds in Swatow and on the island of Namoa. In Swatow the Catholic church was badly shaken and is beyond repair. while in Chaochowfu the tower of the beautiful church of Notre Dame Auxiliatrice was thrown down and the walls of the building split.

Sweden, (cf. C. E., XVI—347a).—The area of the monarchy is 173,035 square miles and the population on 31 December, 1920, was 5,904,000, including 4,161,000 in the rural communes and 1,743,000 in the cities.

Education.—In 1919 there were 77 public secondary schools with 27,384 pupils, 51 high schools with 3486 pupils, 2 high and 7 elementary technical schools with about 4000 pupils, 17,085 elementary schools with 24,265 teachers and 706,841 pupils, and 5 navigation schools. Education is compulsory and free, and children not attending the public schools must furnish proofs of being privately educated. There are 2 universities at Upsala and at Lund, also medical, philosophical, and law faculties at Stockholm and Göteborg.

Social Conditions.—According to the Poor Law ordinances issued in 1918, the communes are obliged to assist children under 16 years of age, if necessary, and all those who are disabled from disease, old age, and infirmity. In each commune, which constitutes a poor district, there is a board of public assistances. In 1919 a total of 256,441 received relief (140,973 in country parishes, 115,468 in towns).

Government.—Sweden is a constitutional monarchy, with a King and a Parliament of two houses. The King must be a member of the Lutheran Church, and exercises his power in concert with the Council of State and the Diet. The provincial administration is entrusted in Stockholm to a High Governor and in each of the 24 governments to a prefect, who is nominated by the King. Ecclesiastical affairs and questions relating to the primary schools are dealt with by the parish assemblies, presided over by the pastor of the parish.

Religion.—The mass of the population belong to the Lutheran Church, recognized as the State religion. There are 12 bishoprics, and 1587 parishes (1920). Upsala is the metropolitan see. The clergy are chiefly supported from the parishes and proceeds of church lands. The Jews number about 6000.

Economic Conditions.—In 1919 the number of farms in cultivation was 428,758, of which 120,788 were of 2 hectares and under; 270,511 of 2 to 20 hectares, and 34,883 above 100 hectares. The harvest in Sweden was between 50 per cent and 75 per cent more abundant than normal, but the demand was not equal to the supply. In order to allay the discontent caused by the fact that large quantities of foreign wheat was being imported, while Swedish wheat was lying unbought, the government raised the duty on imported grain. In 1920, 286,535 tons of wheat were produced, 1,024,757 tons of oats, 1,677,545 tons of potatoes, 3,599,014 tons of sugar beet and fodder roots; and 4,499,896 tons of hay. In 1919, the value of all crops was estimated at 2145 million kroner (1 krona=$.268). The public forests in Sweden (mostly on crown lands) have an area of 8,193,981 hectares, and in 1918 yielded 5,636,240 cubic metres of timber. In the same year, 289,113 men, 50,516 women, 34,980 boys and 10,671 girls (under 18 years of age) were employed in the factories. On 15 July, 1921, the Sales Union which had regulated the price of timber, was dissolved, and the sales of timber, which had shrunk to a low level, improved. A new eight-hour week law went into effect on 1 January, 1920. Foreign competition has been severely felt in the iron and steel trade. About 4,981,110 tons of iron ore were mined in 1919; of these, 2,418,989 tons were exported. Of the 493,701 tons of pig iron mined in 1919, 81,578 tons were exported. In Sweden, 45,108 persons were engaged in mining. The foreign trade of Sweden in 1920, included exports valued at £127,421,500 and imports valued at £187,415,833. At the end of 1919, the railway mileage in Sweden was 9392, of which 3409 miles belonged to the state. The total revenue was estimated at £71,926,310, the expenditure, £46,792,777. On 1 January, 1921, the total debt, chiefly contracted for productive purposes, was 1,270,440,927 kronor, or 217 kroner per head of the population (96 in 1910). The assets in the state were 1,207,806,233 kroner.

Defence.—The military forces of Sweden are recruited on the principle of universal suffrage. The peace standing (1920) is about 86,507 men. The Swedish navy is used entirely as a coast defense force.

Recent History.—During the World War, Sweden maintained the strictest neutrality, although its shipping suffered greatly from the submarines and the allied blockade. After the war, Sweden claimed the Alland Islands, which were, however, awarded by the League of Nations to Finland. On 26 May, 1919, the Swedish Parliament granted full national suffrage to women, who in 1909, had been given municipal suffrage. In June, 1919, the Swedish Congress of Independent Socialists at Stockholm, voted to join the "Third International at Moscow" and adopted a resolution favoring Bolshevist principles. In 1920, a marriage law was passed depriving the husband of personal guardianship over the wife and of legal right to dispose of the wife's property. The wife could acquire property in her own right. If both parties desired a divorce, no court action was required, the parties merely registered before a judge, and the marriage was automatically dissolved. A trade agreement with Soviet Russia was signed in February, 1922. A consultative referendum on the question of alcohol will take place in August, 1922.

Sweden, Vicariate Apostolic of, is under the guidance of Mgr. Albert Bitter, titular bishop of Doliche. He was born in 1848 at Melle, in the diocese of Hildesheim, was ordained in 1874, and spent his early priestly life as a missionary in Sweden, first in Stockholm and then in Göteborg. Later he went to Mecklenburg and returning to Sweden was raised to the episcopacy and appointed vicar apostolic 1893. To his apostolic labors is largely due

the sure if slow progress of the Church of Sweden. Although liberty of conscience has not yet been formally proclaimed in the Swedish Constitution, it is a practical fact; religious orders are allowed to develop without government interference and the Sisters of St. Joseph and the Grey Sisters of Breslau conduct several schools there. In 1921, the first Catholic daily, the "Credo", was published by the same publishers who had issued a Catholic review of that name two years earlier. Statistics for 1921 give 15 priests, 17 churches and chapels, 5 stations and a Catholic population of 2558.

Swedenborgians.—I. General Convention of the New Jerusalem in the United States of America. In 1912 a very complete Book of Worship was adopted by the General Convention. In recent years this sect has suffered a decrease in nearly all particulars. In 1921 it reported 101 churches, 99 ministers and 6519 members.

II. General Church of the New Jerusalem. This sect centers its main energies on the religious education of children through the three parochial schools which it supports. Its higher educational center is at Bryn Athyn, Pa., where also an experiment at reviving the medieval guilds was attempted in the erection of a stately cathedral under the direction of Ralph Adams Cram. The guild experiment was not entirely successful and the architect, Mr. Cram, withdrew from the undertaking.

Foreign missionary work is carried on in Sweden, Belgium, France, Switzerland, South Africa, Brazil, and Canada. There were in 1916, 6 stations, 5 American missionaries, 5 churches and 310 members. In 1921 they reported in the United States 15 churches, 35 ministers, and 733 members, showing a slight decrease in members since 1912.

Religious Bodies, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual).

N. A. WEBER.

Switzerland (cf. C. E., XIV—358a), a federal republic in Central Europe, divided into 22 cantons, three of which are divided into half cantons. On 1 December, 1920, the area was 15,976 square miles and the population 2,861,508. According to the 1910 census the inhabitants of Switzerland were classified by native tongue as follows: 2,594,186 spoke German, 793,264 spoke French; 302,578, Italian; 23,031 spoke other languages. The number of foreigners resident in Switzerland in 1920 was 412,306. In 1919 there were 74,205 births, 30,731 marriages, and 57 deaths and still births. The number of emigrants in 1920 was 9276. The largest cities with their respective populations are: Zurich, 206,120; Basle, 135,385; Bern, 103,385; St. Gall, 69,733; Lausanne, 67,858. With the exception of the Moravians and two Lutheran parishes in Geneva, all the Protestants of Switzerland belong to the Evangelical Church. The great majority of these belong to the "National Churches," organized according to cantons. There are differences in details in the constitutions of these cantonal National Churches. Besides these there are also large independent Protestant Churches and Evangelical sects of the most varied kinds. In the census the Old Catholics are not counted as independent confessions, but are enumerated among the Catholics. In addition to the Old Catholic bishop, the Christian Catholic National Church is administered by a national synod which meets annually; besides the Old Catholic priests and the bishop, its membership includes delegates elected by the parishes. The Swiss Jews are united for worship into several communities, which are organized in accordance with the laws of the Confederation for associations.

According to the census of 1 December, 1920, the number of Protestants amounted to 2,218,589 (57 per cent of the population), of Catholics, 1,586,826 (41 per cent), and of Jews, 20,955 (2 per cent). The Protestants are in a majority in twelve cantons, and the Catholics in ten. Of the more populous cantons, Zürich, Bern, Vaud, Neuchâtel, and Basle are mainly Protestant while Luzern, Fribourg, Ticino, Valais, and the Forest Cantons are mainly Catholic. The Jesuit order and its affiliated societies cannot be received in Switzerland, and the foundation of new convents and religious orders is forbidden. The Catholic population is is governed by the sees of Basle and Lugano, Chur, St. Gall, Lausanne and Geneva, and Sion.

GOVERNMENT.—The constitution of 29 May, 1874, which is still in force, provides for a President and Vice-President, elected for one year, and a Parliament of 2 Chambers, a *Standerat* or State Council, and a *Nationalrat* or National Council. The first is composed of 44 members, two for each canton and the Nationalrat has 189 members, chosen by the people, one for each 20,000. The executive administration of the Confederation is divided into 7 departments, each of which is under the direction of a member of the Federal Council. When business relative to a particular department is considered in the legislature, the Councillor who manages that department attends, answers questions, gives explanations, and joins in debate. Besides its general administrative (including financial) work, the charge of foreign relations and of the army, the Council supervises the conduct of the permanent civil service of the Confederation. By the law of 1914 the Department of Foreign Affairs, which was in charge of the President of the Council and which was changed every year, became permanent and comprised three sections: viz. Foreign Affairs, Internal Affairs and Commerce. The initiative and referendum prevails, but is seldom used, only three times on 62 laws passed between 1905 and 1919. Three of the cantons are politically divided—Basle into Stadt and Land; Appenzell into Ausser Rhoden and Inner Rhoden, and Unterwald into Obwald and Nidwald. Each of these parts of cantons sends one member to the State Council. In 1919 a new group of Peasants, Artisans, and Bourgeois won 26 seats in the National Council. A Civil Code, combining the old Teutonic customary law with the principles of modern French law was enacted in 1912. A penal code is being prepared (1919).

EDUCATION.—The statistics for 1918 give 302 kindergartens, 4229 primary schools with 13,371 teachers and 555,353 pupils, 527 secondary schools with 49,170 pupils, and 1877 teachers, 128 middle schools with 26,608 pupils and 1708 teachers. There are also special schools and seven universities. The Academy of Neuchâtel was transformed into a university in May, 1909, but without the faculty of medicine.

SOCIAL CONDITIONS.—There is a Federal Insurance Law, entitling all Swiss citizens to insurance against illness and accident (passed in June, 1911). Accident insurance is obligatory in industrial establishments under the Federal Liability Law and is administered by the Swiss Accident Insurance Institution. On 31 December, 1919, the prison population consisted of 3187 of whom 400 were women.

ECONOMIC CONDITIONS.—*Agriculture.*—It is estimated that there are 250,000 separate farming properties averaging less than 15 acres in size, by far the greater part of which are occupied and worked by the owner or members of his family. In 1920, the production was as follows: wheat, 97,600 metric tons; oats, 45,200 metric tons; potatoes, 768,700 metric tons; rye, 37,200 metric tons. According to

the estimates of the Swiss Milk Office, created by the Government in 1917 to regulate the provisioning of the country, milk production for 1913 was estimated at 273,000 metric tons, with a constant decrease during the war years to 186,000 tons in 1919. The amount of milk utilized in the manufacture of cheese, butter, and condensed milk, in 1919 (53,000 tons) was only half the amount used in 1913. In view of the innumerable strikes in the surrounding countries, the labor situation in Switzerland has been very calm. The forty-eight-hour week became effective for all Swiss industrial establishments on 1 January, 1920. At the end of 1919 there were 20 central trade unions in the country with a combined membership of 223,588. A Federal Labor Bureau was established in 1921 with jurisdiction over all labor questions, including the drafting of bills regulating relations between employer and employee. The Bureau was designed to act also as an intermediary between the Swiss government and the labor organizations of the League of Nations. In 1918 there were 9317 factories, including 1222 watch establishments with 46,500 employees, of whom some 25,000 were male. The railway mileage of Switzerland in 1920 was 3881, besides 34 miles of foreign railways in the Confederation. The state railways are being electrified. In 1920 the foreign trade of Switzerland included: imports valued at $712,777,052, and exports, valued at $550,553,435. In 1921 the revenue of the government was estimated at £14,333,600, and the expenditure at £20,937,600. The public debt of the country, exclusive of the railway debt, amounted on 1 January, 1921, to £64,234,264, mostly at 5 per cent. The floating debt was £10,280,000. The total debt was thus £74,514,264.

DEFENCE.—Switzerland depends for defence on a national militia; service being compulsory and universal. The number of soldiers in peace time is about 140,000. In 1920 the military budget was £1,930,989.

The position of Switzerland in the Great European War (1914), completely surrounded by belligerent Powers, was one of great difficulty. The nation as a whole was extremely anxious to maintain neutrality, though in their sympathies the Swiss people were sharply divided. The country suffered acutely from economic difficulties. Besides maintaining its army on a war footing for the duration of the war, Switzerland became a clearing house for the refugees, wounded, and prisoners of the belligerents, while exiled monarchs and international diplomats made it their headquarters. After the Revolution in Germany, the small districts of Busingen, Jestelten, and Lottstelten in Baden declared themselves united to the canton of Schaffhausen. In the popular referendum held on 15 May, 1920, 11½ cantons voted for and 10½ against joining the League of Nations. The popular vote favored it by 400,000 to 300,000.

Sydney, ARCHDIOCESE OF (SYDNEYENSIS; cf. C. E., XIV—365b), in Australia. In 1917, 12 parishes were separated from the archdiocese to help form the new diocese of Wagga-Wagga. In 1921 the centenary of the foundation of the church in Australia was solemnly celebrated at Sydney, the hierarchy of Australasia attending. On 8 June, 1913, the Archbishops of Sydney and Melbourne laid the foundation stone of the new cathedral and £11,000 were subscribed on that day. It is hoped that the work will be completed in five years. The archdiocese is in a flourishing condition, due in great part to the zeal and energy of its present administrator, Most Rev. Michael Kelly. He was b. at Waterford, Ireland, 13 Feb., 1850, ordained 1 Nov., 1872, rector of the Irish College at Rome, 1891, elected titular Archbishop of Achrida 16 July, 1901, and coadjutor of the archdiocese of Sydney, consecrated 15 Aug. following, succeeding the late Cardinal Moran, 16 Aug., 1911. In his episcopate was founded the Apostolic Delegation in Australia, Mgr. Cerretti being the first delegate. According to the statistics of 1922 the archdiocese contains 86 parishes, 177 churches, 156 secular priests, 105 regulars, 270 brothers, 1668 nuns. There are 3 seminaries in the archdiocese with 182 seminarians. Educational institutions are: 43 high schools, 369 teachers, 5345 students; 144 elementary schools, 705 teachers, 34,932 pupils. No census of the Catholic population has been taken since 1911. The following institutions exist in the archdiocese: 2 homes (1 conducted by the Little Sisters of the Poor, 1 for infirm priests), 9 hospitals, 3 refuges. All the public institutions admit the ministry of priests. Hospitals receive small donations from the government. There are two Catholic weekly newspapers: the "Catholic Press" and the "Freeman's Journal." The official records of the war show that Catholics enlisted in proportion to the population. Chaplains were sent from time to time with the different divisions. Two of them were decorated with the Officer Order of the British Empire.

Sylvestrines (cf. C. E., XIV—372d).—The Congregation of Sylvestrines is formed by several monasteries *sui juris*, and has a superior general, who, with a procurator general and a secretary general form the governing body. They are elected for six years only by the capitular Fathers assembled in general chapter. There is no vicar general. The mother-house of the congregation is the Monastery of St. Sylvester on Monte Fano, though the superior general resides at the monastery of St. Stephen on Monte Cacco. Revised constitutions of the congregation were confirmed by Alexander VIII in 1690, but the present constitutions are those approved by Gregory XVI, 4 May, 1838. The monasteries in Portugal are entirely extinguished. Those in Brazil were ruled by a vicar, but owing to the difficulties of communication and local differences, in the course of time they passed over to the Cassinese Congregation of Benedictines, under which some of them still exist. There were formerly monasteries of Sylvestrine Nuns, which, however, have ceased to exist. Among the saints of the congregation are: Simonettus, Philip of Recanato, Paulinus Bigazzini of Perugia, Bonapars Ghisleri of Jesi, John the Solitary, Benvenuto of Arcevia, Simon of Roccacontrada, Bartholomew a Cingulo, and many others. The principal records of the congregation are still in manuscript in the general archives.

Synod (cf. C. E., XIV—388a).—Under the new regime a diocesan synod is to be held in each diocese at least every tenth year, to treat exclusively of the special needs of the clergy and laity of the diocese. It can be convoked only by the bishop or by the vicar general if specially delegated, but not by the vicar capitular, and is to be held ordinarily in the cathedral. The following persons are to be invited and must attend—if they are unable to be present they must inform the bishop of their inability: the vicar general; the cathedral canons or diocesan consultors; the rector of the higher diocesan seminary; the vicars forane; a representative of each collegiate church, chosen by its chapter from among its members; the parish priests of the city in which the synod is being held; at least one parish from each vicariate forane, chosen from among those who are charged there with the cure of souls; abbots de regimine; and of the superiors of each clerical order or congregation in the diocese, appointed by the provincial, unless when the provincial house is in the diocese and the provincial himself prefers to attend. The bishop may, if he pleases, invite all the

religious superiors and any of the secular priests; he can punish any of those who neglect to be present after being summoned, except exempt religious not acting as parish priests. Those who attend have merely a consultive vote, the bishop being the sole legislator; he alone signs the synodal constitutions, which, if promulgated in the synod, begin to bind *ipso facto*, unless the contrary is expressly provided.

In each diocese there are to be selected not more than twelve priests skilled in canon law, who need not belong to the diocese, to whom the bishop is to delegate power to act as judges; the bishop decides the number that ought to be appointed and submits the names to the synod for its approval; if between synods any vacancies occur the bishop can fill them after consulting the cathedral chapter; the former judges are called synodal; the latter pro-synodal, but they are otherwise identified in the eyes of the law. They hold office ordinarily until the next synod, but may be re-appointed and may not be removed by the bishop except for grave cause and after consulting the cathedral chapter. The Code does not mention any obligation on the part of the bishop to send the names of the judges to Rome, as was formerly the case.

Syon Abbey (cf. C. E., XIV—394c).—On 21 April, 1920, the fifth centenary of the first profession of monks and nuns of the Bridgettine monastery of Syon was celebrated. In honor of this event Pope Benedict XV restored to the monastery of Syon its former privileges of perpetual abbacy and solemn vows. On 4 May, the anniversary of the canonical election of the first abbess of Syon, Rev. Dame Mary Teresa Jocelyn was blessed and installed by the Bishop of Plymouth.

Syra, Diocese of (Syrensis, cf. C. E., XIV—395a), one of the Cyclades Islands in the Greek Archipelago, suffragan to the Archdiocese of Naxos and Tinos. The present incumbent, Rt. Rev. Anthony Macrioniti, succeeded to the see in 1912 upon the promotion of Bishop Darmanin to the Archdiocese of Corfu. He was born in Smyrna in 1853, studied at the College of Propaganda, and was chancellor of the Archdiocese of Smyrna until his appointment as bishop. The Catholic population of this island numbers about 10,000, living mostly in the old town or in a few outlying villages. There are a commercial school for boys conducted by the Christian Brothers—and an academy under the Vincentian Nuns, who also conduct a hospital. The Capuchin Fathers have had a residence and church here since the Seventeenth Century, and the Jesuits have been established on the island since the Eighteenth Century. The 1920 statistics credit it with 25 secular and 6 regular clergy, and 20 churches or chapels.

Syracuse, Diocese of (Syracusensis; cf. C. E., XIV—397c), in the state of New York, suffragan of New York. The present incumbent is the Rt. Rev. John Grimes, b. at Lisnagrey, Ireland, 25 Jan., 1856, ordained 19 Feb., 1882, rector of the cathedral of Syracuse, elected titular bishop of Himeria, 1 Feb., 1909, and coadjutor bishop of Syracuse, published 29 April, consecrated 16 May following, succeeded the Rt. Rev. Patrick Ludden, 6 Aug., 1912. The diocese contains 98 parishes, 137 churches, 39 missions, 5 convents for men, 6 for women, 483 Sisters, 143 secular priests, 18 regulars, 4 lay brothers, 25 seminarians who are being educated in seminaries of other dioceses. The educational institutions include: 11 high schools, average attendance 946 (402 boys, 544 girls); 3 academies with 43 teachers, average attendance 579 (boys 321, girls 258); 34 elementary schools with 430 teachers, attendance 16,344. The following charitable institutions exist in the diocese: 3 hospitals, 5 settlement houses, 1 home at Syracuse called the Ludden Home for Working Girls. Regular Sunday services are held at nine public institutions. Associations existing among the clergy are: Eucharistic League, Clerical Fund, Society for Infirm Priests. Among the laity: Knights of Columbus, Catholic Welfare, Society of St. Vincent de Paul and the usual Catholic societies. A paper called "The Catholic Sun" is published at Syracuse.

Syria (cf. C. E., XIV—405a).—While four of the Catholic Oriental Rites have archbishops in Syria, the Latins are organized in the Vicariate Apostolic of Aleppo. This flourishing vicariate was almost ruined during the war. Most of the missionaries, including the Sisters, were expelled; almost all the churches, schools, colleges, and other institutions were closed or taken over by the Turkish Government. The few workers who remained were helpless to stay the devastation. After the armistice in 1918 the missionaries and Sisters began to return to undertake the work of restoration; but even in 1922 not all the vicariate has been blessed with peace, Christians are still being slaughtered, especially in parts of Cilicia and Northern Syria, where six of the Fathers had already been slain. Most of the faithful, abandoning everything, have followed the French forces into exile. The Vicar Apostolic of Aleppo is ex-officio Apostolic Delegate to Syria. The present incumbent Mgr. Frediano Giannini, titular Bishop of Serres, was born at Bozzano in the diocese of Lucca, Italy, on 16 June, 1861; he joined the Friars Minor on 8 August, 1876, was professed on 22 November, 1881, ordained on 21 December, 1883; he was appointed custodian of the Holy Land, and on 19 January, 1905, named vicar apostolic and Apostolic Delegate. In March, 1920, he was decorated with the Cross of the Commanders of the *Légion d'Honneur* by General Gouraud in the name of the French Government. In 1921 the vicariate comprised 28 quasi-parishes and missions; 49 houses of clerical religious, 15 of lay religious, and 90 of Sisters; there are 170 priests, all regulars, 130 Brothers and 669 Sisters of different congregations. There are about 7500 Catholics of the Latin Rite and 335,000 of various Eastern Rites.

The Jesuit University at Beirut has faculties of philosophy, theology, medicine, seicnce, Oriental letters, law, architecture. The university and college have about 1000 students. Annexed to the university is a seminary for students of various Eastern Rites with thirty-four seminarians. The university astronomical observatory is located at Ksara on Mount Lebanon. The faculties of law and architecture are dependent on the University of Lyons, and the faculty of medicine belongs to the French Government; but all three are under the direction of the Jesuits who have the appointment of the professors. In addition in 1919-20 there were 15 colleges for boys with 3630 pupils, and 10 for girls with 2230 pupils; 120 elementary schools for boys with 10,016 pupils, and 64 for girls with 11,284 pupils; today (1922) the pupils number over 30,000; finally there is a normal school for men, and one for women. Most of the teachers in the schools, most of which are aided by the French Government, are religious, while the remaining teachers are dependent on them. The different Catholic Oriental Rites have also colleges, schools, and institutions of their own, but the Latin schools receive pupils of all rites, and even schismatics and infidels. The Catholic orphanages contain more than 1000 children, who, in addition to an elementary education, receive suitable manual and technical training. There are 3 foundling asylums; various dispensaries; 3 hospitals; numerous *ouvroirs* or

workrooms, where poor girls can get suitable employment; 1 home for the aged; numerous religious sodalities for boys, girls, men and women, with thousands of members; conferences of St. Vincent de Paul in most of the larger cities; workingmens' societies; circles for the young; catechetical societies. Provision is made for giving the spiritual exercises to ecclesiastics and the faithful, especially Orientals. The Jesuits at Beirut have an excellent printing press, where they publish the journal "Al-Bachir" and the periodical, "Al-Machreq," both in Arabic.

Capuchin Mission.—The Capuchin Syrian mission was established as early as 1825. Its present superior is Fr. Jerome de Lyons. The Fathers have charge of six quasi-parishes or missionary districts at Beirut, Mersina, Antioch, Tarsus, Baaldath and Khodulek; with 10 churches and 7 stations, 30 Franciscan Third Order sodalities with 2850 tertiaries. They have organized and now direct 29 charitable institutions—refuges, work-rooms, sanatoriums, and especially orphanages—with 4700 inmates or beneficiaries. In 1910 they had 106 schools with 6000 pupils; as a sequel to the war they have had to curtail their efforts in this field, but they have already 24 schools—3 of which are colleges—with 62 teachers and 335 students. All the schools and institutions receive Government aid.

Szamos-Ujvar, See GHERLA

Sze-chwan, EASTERN, VICARIATE APOSTOLIC OF (Se-ciuensis orientalis, cf. C. E., XIV—419a), with residence at Chiong-King-fu, China, is entrusted to the Society of Foreign Missions of Paris, the present vicar apostolic being Rt. Rev. Celestin-Felix-Joseph Phouvellon, titular bishop of Dansara, to which see he was elected on his appointment to this vicariate in 1891. The mission reports for 1920-1921 a Christian population of 58,102, 64 parishes and 729 mission stations, 103 secular priests, 37 of whom are French and 66 Chinese; 4 Brothers, 53 Sisters, of whom 7 are Europeans; 211 schools for boys with 4168 pupils and 159 for girls with 3116 pupils. There are a theological seminary with 25 seminarians and a lower seminary with 60 students, and a probatorium with 45 students. There are a Carmelite convent with 10 nuns, a hospital conducted by the Franciscan Missionaries of Mary (7 Sisters), 1 native convent of the Sacred Heart with 41 Sisters, who conduct 2 hospitals; 1 home for aged women, with 102 inmates, 2 orphanages with 394 orphans. "La Vente" a weekly published in Chinese with a supplement in French, has about 2000 subscribers. A printing press with bindery attached issues Chinese and French books.

Székesfehérvár (GERMAN STUHLWEISSENBURG, DIOCESE OF ALBAEREGALENSIS, cf. C. E., XIV—317b), in Hungary, suffragan of Esztergom. The present bishop of Székesfehérvár is Dr. Ottokar Prohaszka, famous preacher and leader of the Hungarian Catholic movement, b. at Nyitra 10 October, 1858, professor of theology in the University of Budapest, elected bishop 11 December, 1905, consecrated in Rome by Pius X, 21 December following, succeeding Mgr. Varosy, promoted to Kalocsa. The Catholic population of 289,772 is for the most part Hungarian; about 3000 are either German or Slavonic. Hospitals were erected during the World War and equipped with the necessary furnishings and provided with ample food for the care of the inmates. Among the recently deceased of note is Ferdinand Zichy, founder of a political faction that defended the cause of Catholicism in the public assemblies. There are 146 secular and 33 regular priests and 12 lay brothers; 99 parishes, and 132 churches; 6 monasteries for men, and 1 for women; 1 seminary; 2 colleges for boys with 4 teachers and 78 students, and 3 for girls with 9 teachers and 132 students; 1 high school with 14 teachers and 270 boys students; 147 normal schools with 268 teachers and 20,738 pupils; 3 industrial schools with 28 teachers and 400 pupils; 1 hospital; 2 orphanages; 1 day nursery. The Government supports the Catholic institutions liberally and all the public schools and gymnasia admit religious instruction. The clergy have an association for mission work; and among the laity there is a popular Catholic organization. One Catholic daily is published.

Szombathely or (STEINAMANGER), DIOCESE OF (SABARIENSIS), suffragan of Esztergom in Hungary. Szombathely was an episcopal see even before the invasion of the Huns, but King St. Stephen gave it to the Bishop of Veszprem and, in 1777, the see was reconstituted. The present incumbent is Count John Mikes von Zabola, born at Zabola, Diocese of Transylvania, 27 June, 1876, elected 11 December, 1911. Bishop Mikes was imprisoned in Budapest during the Bela Kuhn regime in 1919 and rescued by Catholic railroad workers. In the diocese there are 463,511 Catholics,194 parishes, 711 churches, and stations, 5 abbeys and 6 titular abbots, 2 titular provosts, 8 monasteries for men and 20 for women with 288 members, 1 seminary with 42 seminarians, 1 college for boys with 2 teachers and 70 students, 5 colleges for girls with 210 students, 423 elementary schools with 780 teachers and 63,607 pupils, 5 industrial schools, 3 homes for poor, 6 Catholic publications and various associations of the clergy and laity.

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Tabasco, Diocese of (Tabasquensis; cf. C. E., XIV—423b), in the Republic of Mexico, suffragan of Yucatan, with episcopal residence at San Juan-Bautista. This see is filled by Rt. Rev. Antonio Hernandez, born in Tepijulco, 23 July, 1864, served as a canon of the Cathedral and vicar general of the diocese of Chilapa, and was appointed bishop 2 December, 1912, succeeding Rt. Rev. Leonardo Castellanos, app. 22 March, 1908, d. 19 May, 1912. The diocese embraces a population of about 100,000. No recestati

Tacambaro, Diocese of (Tacambarensis), in Mexico, erected by a decree of 29 July, 1913, which took seven parishes from the diocese of Michoacan and 16 from Zamora and formed them into the new diocese. However, on account of political troubles the diocese was not really organized until recently, when the first bishop was appointed in the person of Rt. Rev. Leopoldo Lara, 23 December, 1920. He was born in Quiroga, diocese of Michoacan in 1875 and was serving as a pastor there when he received his appointment. Statistics for the diocese are not yet published.

Tahiti, Vicariate Apostolic of (Insularum Tahiti; cf. C. E., XIV—430a), comprises the most important of the Society Islands. It is entrusted to the missionaries of Picpus and has its episcopal residence at Papeete. The present vicar apostolic is Rt. Rev. André-Athanase Hermel, appointed titular Bishop of Casium and coadjutor to the former vicar 15 May, 1905, succeeding as vicar in March, 1908. According to 1920 statistics the vicariate comprises a total population of 39,230, of whom 7770 are Catholic, 29,760 Protestants (of whom many are Mormons), and 1700 Pagans, The mission is served by 30 missionary priests, 2 lay brothers, 15 Brothers of Ploërmel, 80 catechists, 54 churches or chapels, 22 Sisters of St. Joseph of Cluny, 1 school for boys, 3 schools for girls, and 13 schools for both boys and girls.

Taigi, Anna Maria, Blessed. See Anna Maria Taigi, Blessed

Taiku, Vicariate Apostolic of (de Taikou; cf. C. E., XVI—85b), was formerly part of the Vicariate Apostolic of Corea. By a decree of 8 April, 1911, the northern part was taken to form the Vicariate Apostolic of Taiku, and entrusted to the Society of Foreign Missions of Paris. Rt. Rev. Florian-Jean-Baptiste Demange, of this congregation was named the first Vicar Apostolic, and appointed titular Bishop of Adrassus, 8 April, 1911. The vicariate takes its name from the city of Taiku where the episcopal residence is situated. By latest statistics, 1920-21, the total Catholic population of this territory numbers 30,672; it has 17 European missionaries, 7 native priests, 7 Catechists, 2 European Sisters and 11 native Sisters, 15 districts, 71 churches and chapels, 403 mission stations, 27 schools for boys with 734 pupils, 5 schools for girls with 364 pupils and 119 orphaned infants receiving care. During the year the sacraments were administered as follows: 405 adults baptized after receiving instruction, 303 aultsd baptized at the point of death, 1533 children of Christian parents and 1310 children of Pagans baptized when dying; annual confessions, 20,828; confessions repeated 52,749; Easter communions, 20,360; communions repeated, 174,424; confirmations, 365; marriages, 301; extreme-unctions, 421; and holy viatica, 282. At the close of the year the vicariate counted 528 catechumens.

Tamaulipas (or Ciudad Victoria), Diocese of (Tamaulipanensis; cf. C. E., XIV—440c), comprises the Mexican State of the same name and seven parishes in the State of Vera Cruz, suffragan of Linares. The present bishop is Mgr. José Guadalupe Ortiz, b. at Momax, diocese of Zacatecas, 12 December, 1867, elected 24 January, 1919, and consecrated 18 June following, to succeed Mgr. Guzman, deceased. The revolution impeded to a great extent the progress of the Church in this state. The episcopal residence is at Ciudad Victoria, the capital of Tamaulipas. The Catholic population is given at 315,000 although the figures probably mean nominal Catholics. There are 30 parishes, 45 churches, 25 secular priests, 15 sisters, 4 colleges for girls with 20 teachers and 400 students, and 1 asylum.

Tananarive, Vicariate Apostolic of (de Tananarive; cf. C. E. XVI—85b), in Madagascar, with residence at Tananarive. It comprises the territory formerly known as the Vicariate Apostolic of Central Madagascar. It is entrusted to the Society of Jesus, the present vicar being Rt. Rev. Henri de Lespinasse de Saune, titular Bishop of Rhizus, appointed coadjutor to the Vicar Apostolic of Central Madagascar, Rt. Rev. Jean Baptiste Cazet 18 February, 1900, succeeding as vicar 30 August, 1911. The Franciscan Missionaries of Mary have arrived in the vicariate recently to work among the lepers. They have a novitiate here, as have also the Sisters of Providence of Corence, and have also founded a hospital at Tananarive. Mgr. Dantin, who was appointed to be the first Vicar Apostolic of Betafo, was consecrated here, his consecration being the first that has ever taken place in the capital of Madagascar. An upper seminary has been established for recruiting native clergy, and the Premonstratentian Fathers have been introduced into the territory to work in the region of Vatomandry. An organization for the native Catholic youth, "Knights of the Sacred Heart of Jesus," has been established, and a society of native religious under the patronage of St. Francis Xavier has been founded. A bi-monthly review is published in Malgache and a French monthly, "Messager du Sacré Cœur de Tananarive," is also published. During a recent epidemic one of the missionaries devoted himself entirely to caring for the needs of the stricken people. During the World War a number of the missionaries were mobilized and called to France and two were killed at the front. A number of the native Catholics also served in France and the Orient. At home the Catholics took an active part in all patriotic endeavors. Reverend Mother Zénaide, superior of the Sisters of St. Joseph of Cluny, and a missionary in Madagascar for almost fifty years, was given the

Prix Lange, by the French Academy, and the government conferred upon her the medal of honor, gold medal of Madagascar and the rosette of an *Officier d'Acadèmie*, in recognition of the signal services rendered to the sick and wounded of the French Army by her and her community, and for their devotion to the moral and religious progress of the Malgaches. The vicariate now (1922) counts a total of 108,000 baptized Catholics, 6 parishes in the city of Tananarive, 362 churches besides 50 houses where the faithful gather to practice the Faith, 12 convents of women, 44 missionary priests, 133 Sisters, 40 Brothers, 20 of whom are Brothers of the Christian Schools, 1 seminary, 35 seminarians, 1 college for boys with 290 students, 1 for girls, 119 elementary schools with 179 teachers and 17,702 pupils, 1 hospital, 10 homes, 12 workhouses and 6 orphanages. The two civil hospitals and 1 leprosy hospital admit the priests when it is requested. On 8 May, 1921, the feast of St. Joan of Arc was celebrated with great splendor in Tananarive.

Tanganika, Vicariate Apostolic of, in former German East Africa, now under a British mandate, confided to the White Fathers with residence at Notre Dame de Karema. The vicar apostolic is Mgr. Joseph-Marie Birraux, b. at Bernex, France, 27 Novembe r, 1883, novice at Maison Carrée, ordained at Carthage, 1908, missionary at Tanganika 1911. At the declaration of war the territory of the vicariate was a German colony and the missionaries were interned but were later given their liberty, probably through fear of the natives;th ey suffered great privations until the arrival of the English and Belgians. In 1919 Father Birraux was attacked by grippe and he left for Algiers on the advice of the doctor. Returning, he was elected vicar apostolic and titular bishop of Ombus 22 April, 1920, and was consecrated at Bernex 23 June following. The inhabitants of the district number about 3,000,000 negroes, 18,871 of whom are converted Catholics. There are 13 missions, 13 churches, 13 stations, 6 convents of women, 30 White Fathers, 10 lay brothers, 1 seminary with 65 seminarians, 4 of whom are in theological studies, 241 elementary schools with 255 teachers and 16,906 pupils.

Taranto, Archdiocese of (Tarentinensis; cf. C. E., XIV—450c), in southern Italy. The see is filled by Most Rev. Orazio Mazzella, born in the diocese of Benevento in 1860, appointed titular Bishop of Cyme 11 February, 1896, promoted to the archdiocese of Rossano 24 March, 1898, made an assistant at the pontifical throne 15 February, 1901, and transferred to Taranto 14 April, 1917. He succeeded Most Rev. Giuseppe Cecchini, who filled the see from 1909 until his death, 17 December, 1916. The diocese comprises, according to latest statistics: 27 parishes, 335 churches, 1 monastery for women, 4 convents for men and 3 for women, 162 secular priests, 15 Brothers, 170 Sisters, 1 seminary, 10 seminarians, 1 higher school for boys with 40 students, 3 for girls with 150 students, 1 professional school with 4 teachers and 40 students, 6 elementary schools with 25 teachers and 1000 students, 2 homes, 4 asylums and 3 hospitals. One society is formed among the clergy and about 100 different associations are organized among the laity. Diocesan and inter-parochial bulletins are published. The population of the diocese numbers about 202,850.

Tarapacá, Vicariate Apostolic of (cf. C. E., XIV—415b), in Northern Chile. The present vicar is Mgr. José Maria Caro Rodriguez, born at Cahuil, diocese of Santiago de Chili, 15 November, 1866, studied at South American College, Rome, ordained 1890, elected titular bishop of Mylasa and Vicar Apostolic of Tarapacá 5 January, 1912, and consecrated 28 April, 1912. The episcopal residence is in the seaport city of Iquique, an important shipping point for nitrate, with a population of 47,000 (1918). In Iquique there are the mother church of the Immaculate Conception, three other parishes, and seven chapels. In the saltpetre district there are ten rural churches near the mines which the pastors visit periodically. One of these churches, that of Pica, has five dependent churches. In the Andes with an elevation of 2000 to 4500 meters above sea level there are four parish churches, one of which is San Lorenzo de Tarapacá. These churches from date colonial expansion of the sixteenth and seventeenth centuries and their monuments and stone buildings recall a state of ancient grandeur. They owed their importance to the great traffic which resulted in the exploitation of these mines and those of Bolivia. Now these places, with the exception of Pica and succursals, are poor villages of Indians, who are farmers or shepherds. In the vicariate there are 110,000 inhabitants, 14 secular priests and 16 regulars (6 Franciscans, 8 Salesians, 2 Redemptorists); 7 lay brothers; Salesian Sisters, Oblates of the Sacred Heart, Sisters of the Good Shepherd, and Sisters of Charity of St. Joseph of Cluny; a "Colegio Don Bosco," of the Salesian Fathers, with 300 boys, a "Colegio de Maria Auxiliadora," of the Salesian Sisters with 300 girls; 5 elementary schools with 430 pupils, 1 orphanage, 1 House of Correction for women run by Sisters of Good Shepherd, partly supported by the Government; 1 hospital attended by the Sisters of St. Joseph of Cluny; *La Reparacion Sacerdotal* and *Hermanos de San Pedro* for the clergy and numerous societies for the laity; "La Luz," a religious weekly and "Las Cuestiones Sociales," a social weekly, are published besides numerous leaflets and tracts of pious and social propaganda. The important events since 1912, besides the consecration of the vicar apostolic were the foundation of the Oblates of Sacred Heart and their chapel in the diocese, and the erection of a chapel of St. Peter in Cavancha, a suburb of Iquique.

Tarazona, Diocese of (Tirsonensis; cf. C. E., XIV—452b), includes part of the provinces of Zaragoza, Sovia, Navarra and Logrono and is suffragan to Saragossa (Zaragoza), Spain. The bishop of Tarazona is administrator apostolic of the Diocese of Tudela, which has been suppressed since 1851. The present bishop is Rt. Rev. Isidoro Badia y Serradell, b. at Isona, diocese of Urgel, 26 April, 1865, ordained 1890, elected titular bishop of Ascalon and auxiliary to the Cardinal Archbishop of Toledo 9 January, 1903, administrator of Barbastro, 3 July, 1907, transferred to Tarazona 27 July, 1917, to succeed Mgr. Ozcoidi y Udave, deceased. Mgr. Jaime Ozcoidi y Udave was born at Pamplona 30 December, 1850, studied at Calahorra and Pamplona, elected bishop of Tarazona 14 December, 1905, consecrated in Cathedral of Vitoria, July, 1906, to succeed Mgr. Salvador y Berrera, transferred; died 9 October, 1916. Bishop Ozcoidi restored the church of La Magdalena, promoted the publication of unedited works of the Venerable Maria de Agreda and new corrected editions of her other writings, founded various burses in the seminary, helped the re-installation of a residence of Carmelites in Tarazona and the foundation of a College of the Augustinians at Agreda, Marist schools in Alfaro, and supported free schools for poor boys in Tarazona. The death occurred recently of Father Albericio, prebendary canon for sixty years, who wrote a Latin grammar and constructed a wagon-road up to the Sanctuary of Our Lady of Moncayo, situated on the mountain of that name, 1650 metres above the sea-level. The important happenings in the diocese since 1912 were the opening of the process of beatification of Fr. Ezequiel

Moreno, O. S. A., bishop of Pasto, who was born in Alfaro and died in Monteagudo, both in this diocese; the translation of the remains of Venerable Sister Maria de Jesus de Agreda and the printing of her works, especially the celebrated "Mystic City of God;" and the process of Mother Vicenta, native of Cascante and founder of the Institute of Maria Immaculata for domestic service. There are in the diocese (1921), 144,500 Catholics, 147 parishes, 299 churches, 2 abbeys of women, 10 convents of men and 18 of women, 380 secular and 215 regular priests, 2 houses of Brothers, 670 Sisters, 1 seminary, 112 seminarians, 3 asylums, 12 hospitals, 5 refuges, and many organizations for clergy and laity in every parish. In every township there are schools maintained by the Government and in more important places *colegios* directed by religious. Five Catholic papers are published.

Tarbes and Lourdes, Diocese of (Tarbiensis et Lourdensis; cf. C. E., XIV—453b), in the department of Hautes-Pyrénées, France, suffragan of Auch. In consideration of the fact that the celebrated shrine of Lourdes is situated in this diocese, a decree of 20 April, 1912, united the name of Lourdes to the title of the see, but only as an honorary title, and not changing the episcopal residence. A bull of later date, 8 December, 1917, accorded the privilege of wearing the pallium to the bishop, but this privilege is only attached to the see of Lourdes. The present bishop, Rt. Rev. François-Xavier Schoepfer was born in Wettolsheim, in the diocese of Strasbourg in 1843, he served as pastor of St. Pierre de Gros-Caillou in Paris, was named a prothonotary apostolic 1 June, 1888, and appointed bishop 14 December, 1899. Another special privilege was granted to the diocese in 1918 when a rescript of Rites dated 27 February gave permission for the celebration of the feast of the Immaculate Conception in the churches of Lourdes on 25 March, 1918, the sixtieth anniversary of the sixteenth apparition of Our Lady, in spite of the fact Holy Thursday fell on this date. The diocese embraces a Catholic population of 206,105; 28 first-class parishes, 300 succursal parishes, 133 vicariates, 647 secular priests, 1 upper seminary, 5 ecclesiastical institutes, 2 houses of retreat and 17 convents of women.

Tarentaise, Diocese of (Tarantaisensis; cf. C. E., XIV—454a), in the department of Savoie, France, suffragan of Chambéry, with episcopal residence at Moutiers. This see is filled by Rt. Rev. Louis Termier, born in Chambéry, 2 February, 1860, ordained in 1884, served as a professor in Paris and Chambéry, then as superior of the lower seminary of St. Pierre d'Albigny in October, 1894, pastor and archpriest of Aix-les-Bains, named an honorary canon in 1909 and appointed 29 November, 1918, succeeding Rt. Rev. Jean-Baptiste Biollet, app. 16 December, 1907, d. 10 October, 1918. The diocese embraces a Catholic population of 68,000; 7 first class and 79 succursal parishes, and 22 vicariates formerly supported by the state.

Tarnow, Diocese of (Tarnoviensis; cf. C. E., XIV—458c), in Western Galicia, Poland, formerly a part of the Austro-Hungarian Empire. The see, suffragan of Lwow, is now filled by Rt. Rev. Léon Wallega, born in Moszczenice in the diocese of Przemysl in 1859, ordained in 1883 and appointed bishop 15 April, 1901. He is assisted by an auxiliary, Rt. Rev. Edward Komar, appointed titular Bishop of Alinda 16 June, 1921. A decree of the Consistory of 30 August, 1921, changed the boundary line of the diocese on the side of Przemysl. By latest statistics the diocese has a Catholic population of 823,936; 21 deaneries, 181 parishes, 43 filial parishes, 452 secular and 66 regular clergy, 10 convents and 620 religious women scattered through 117 houses.

Tarragona, Archdiocese of (Tarraconensis; cf. C. E., XIV—459b), in Catalonia, Spain. The present archbishop is Cardinal Francisco de Asis Vidal y Barraquer, born in the archdiocese at Cambrils, 3 October, 1868, studied at Manresa, at the law school in Barcelona, and the Seminary of Tarragona, ordained 1899, elected titular bishop of Pentacomia and administrator of Solsona, 25 May, 1914, promoted to the archbishopric 7 May, 1919, and created cardinal priest 7 March, 1921, with the title of Santa Sabina. His predecessor was Mgr. Antolin Lopez y Pelaez, born at Manazanal del Puerto, Diocese of Astorga, 31 August, 1866, priest 1889, elected Bishop of Jaca, 14 November, 1904, consecrated at Burgos, 4 April, 1905, promoted to Tarragona, 18 July, 1913, died 23 December, 1918. Mgr. Lopez y Pelaez was a member of the Senate and, from 1913, of the Royal Academy of Spain. On the fourth centenary of the birth of St. Teresa he pronounced a discourse at the celebration. In 1914 he founded a museum for the diocese of Tarragona, which dates from Apostolic times. The Catholic population numbers 210,000 and the diocese includes 268 parishes, 600 churches, 20 monasteries for men and 70 for women, 1 abbey for men and 1 for women, 827 secular and 256 regular priests, 3 seminaries, 205 seminarians, 80 lay brothers, 560 Sisters, 1 university with 59 professors and 700 students, 21 *colegios* for boys with 6000 students and 24 for girls with 4100 students, 10 high schools with 200 boys, 3 academies, 2 normal and 28 elementary schools, 2 homes for aged poor, 9 asylums, 3 refuges, 5 charity centers, 3 day nurseries, 14 organizations among clergy and 17 among laity. Four Government institutions admit the ministry of priests and 17 Catholic institutions receive Government aid. Four periodicals (2 dailies and 2 weeklies) are published.

Taubaté, Diocese of (Taubatensis; cf. C. E., XIV—465b), in the state of São Paulo, Brazil, is still filled by its first Bishop Rt. Rev. Epaminondas Nunes de Avila e Silva. It extends over an area of 7722 square miles and according to 1920 statistics has a total population of 400,000; 39 parishes, 5 congregations of men and 5 of women.

Teano, Diocese of. See Calvi and Teano

Teffé, Prefecture Apostolic of (de Teffe; cf. C. E., XVI—69b), in Brazil, was erected by a decree of 23 May, 1910, which separated it, together with the Prefecture Apostolic of Upper Solimoes, from the Diocese of Amazones or Manaos. The first mission was established in this territory by Rev. Father Libermann in June, 1907, at Teffé, a little town of 600 inhabitants about 350 miles from Manaos. A site "Bocca do Teffé," was donated to the missionaries by the State authorities, and a large orphanage and industrial school for young Indians was erected upon it. No further aid however has been received from the Government since 1900. The first prefect apostolic, Rt. Rev. Michel-Alfred Barat, C.S.Sp., born in Crouzille, France, in 1864, came to the mission of the Amazonas in 1906, served as a teacher in the industrial school at Paricatuba from 1906-1908, and was named prefect apostolic in August, 1910. Although the territory comprised in this prefecture extends over miles it includes only four municipalities, Teffé, Fonte-Boa on the Solimoes, Carauary and San Felippe, embracing a population of 35,000. The work of the missionaries is chiefly among the mulatto "rubberers," and Indian fishers or hunters, who live in the forests on the banks of the Japura, Jutahy

and Junia. By a decree of 10 September, 1921, the boundaries on the side of the Upper Solimoes were somewhat changed. Teffé, Fonte-Boa and San Felippe have resident vicars, two other missionaries are charged with the orphanage and industrial school, and a third acts as rector of the seminary at Teffé. This seminary was established in 1920, and the following year a college for boys was added to it, and plans are being made to have Brothers established here in 1922. The only priest from this territory ordained yet, is Rev. Manuel Alemar, a former pupil of the industrial school, ordained in Paris in 1913. Rev. Constant Tastemin, secretary to the Prefect, is noted for his knowledge of languages as well as his geographical and ethnographical studies. In 1920 he received a gold medal from the Paris Geographical Society and in 1922 a dictionary and grammar of the Tupy language, published in Vienna twelve years before, was translated and published by the Museum of São Paulo, in Brazil. He has made numerous collections of the vocabularies of the many native languages, and placed them in the hands of Monsieur Rivet, a professor in the Paris Museum, for future publication. By latest statistics the territory has three parishes, 5 churches, 6 missions, 2 mission stations, 2 convents of men, 1 secular and 10 regular clergy (Fathers of the Holy Ghost), 1 seminary, 5 seminarians, 4 higher schools for boys, 1 professional school with 10 teachers and 40 students, 2 elementary schools with 2 teachers and 45 pupils. Four of the schools receive assistance from the Government, two organizations are formed among the laity and a bimonthly bulletin, "O Missionario," is published.

Teggiano, Diocese of. See Diano

Tegucigalpa, Archdiocese of (Tegucigalpensis) in the Republic of Honduras, Central America. The entire Republic of Honduras was erected into the diocese of Comayagua in 1561, but by a Decree of 2 February, 1916, it was divided into three parts, and the eastern part was made the Archdiocese of Tegucigalpa. It comprises the civil provinces of Voro, Comayagua, La Paz, Valle, Tegucigalpa, Choluteca, El Paraido and Oloucho. By the same Decree the western part of the old diocese was formed into the new diocese of Santa Rosa de Capán, and the northern part became the Vicariate Apostolic of San Pedro Sula. The new diocese and the vicariate are suffragans of Tegucigalpa. Most Reverend Jaime-Maria Martinez y Cabanas, born in Honduras, 12 November, 1842, appointed Bishop of Comayagua, 30 January, 1902, was promoted to be first archbishop of Tegucigalpa by the Decree of erection. Upon his death, 11 August, 1921, the government ordered that he should be buried with military honors, and that three days of public mourning should be observed. His successor has not yet been appointed (1922), and no statistics are published for the archdiocese.

Tehuantepec, Diocese of (Tehuantepecensis; cf. C. E., XIV—473c), in the State of Oaxaca, Mexico, suffragan of Antequera. By a decree of 1 August, 1919, the canton of Tuxtlas in the State of Vera Cruz was added to the diocese. This new territory adds about 27,000 miles to the diocese and comprises 9 cities and 500 villages, with a total population of 200,000. The episcopal residence has been transferred to San Andrés Tuxtla, and this change having been approved in 1920, one of the parochial churches of this city has been erected into a temporary cathedral, awaiting the construction of a new cathedral. The city and the whole diocese are dedicated to St. Andrew the Apostle, and the Immaculate Conception. The parish churches number 32, of which only 22 have resident priests, a great scarcity of clergy having been caused by the revolutionary decree which expelled all foreigners. In addition to these churches are a number of public sanctuaries and chapels, making in all about 150. Before the Revolution three schools for girls were conducted by the Josephine Sisters, and a school under the Marist Brothers was established at Tehuantepec. All of these schools, with the exception of one, have been suppressed since 1914, and this one is in course of suppression by being converted from a Catholic to a lay school. A preparatory school for boys destined for the seminary is conducted in the new episcopal residence, and a school for girls is to be added to this and entrusted to the Sisters. The seminary, which was founded in 1912, had four professors and 130 students distributed through four courses, but in 1914 the military authorities converted it into a hospital. The present bishop is Rt. Rev. Ignacio Placencia y Moreira, born at Zapopan in the diocese of Guadalajara in 1867, studied at the seminary in that diocese and later served as a professor there, was made a pastor in 1904, became secretary to the bishop, then prebendary canon of the cathedral, and was appointed bishop 15 September, 1907.

Telese (or Cerreto-Sannita), Diocese of (Thelesinensis or Cerretanensis; cf. C. E., XIV—476d), in the province of Benevento, Southern Italy, suffragan of Benevento, with episcopal residence at Cerreto-Sannita. Rt. Rev. Angelo-Michele Jannachino, appointed to this see 29 November, 1895, retired and was transferred to the titular see of Lorea 12 January, 1918. His successor was appointed in the person of Rt. Rev. Giuseppe Signore, born in Monteroni in 1872, made a canon and rector of the seminary, and appointed bishop 20 June, 1918. By latest statistics the diocese comprises 24 parishes, 72 churches, 3 monasteries for men, 6 for women, 71 secular priests and 8 regulars, 70 Sisters, 1 seminary, 93 seminarians, 1 higher school for girls with 4 teachers and 22 pupils, 1 home, 7 asylums and 1 refuge One association is organized among the clergy and two among the laity. During the World War all the clergy and laity of the diocese took an active part, either in the ranks, or in charitable and patriotic works at home.

Temiskaming, Vicariate Apostolic of. See Haileybury, Diocese of

Teneriffe (or San Cristobal do Laguna), Diocese of (Tenerifensis or Sancti Christophori de Laguna; cf. C. E., XIV—507a), comprises the Islands of Teneriffe, Gomera, La Palma and Hierno in the Canaries. It is a suffragan of Seville and has its episcopal residence at Santa-Cruz. Rt. Rev. Nicolas Rey y Redondo, appointed to this see 21 May, 1894, died 6 September, 1917, and was succeeded by Rt Rev. Gabriel Llompart y Santandreu, born in Inca in the Balearic Islands in 1862, appointed bishop 17 May, 1918. The diocese has a Catholic population of 260,707 and by 1920 statistics counts 184 parishes, divided among 10 archpresbyteries, 104 priests, 60 churches, 184 chapels and 18 convents with 52 religious and 229 Sisters.

Tennessee (cf. C. E., XIV—508b).—The area of the State of Tennessee is 42,022 square miles. In 1920 the population was 2,337,885, an increase of 7% since 1910. Of this, 26.1% was urban; 73.9% was rural. The average number of inhabitants to the square mile was 56.1, as against 52.4 in 1910. Besides the 1208 civil districts, there are also 236 secondary divisions, comprising 28 cities, 202 towns, and 6 villages. The largest cities are: Memphis 162,351; Nashville 118,342; Knoxville 77,818; Chattanooga

57,895. Of the entire population (1,173,967 males and 1,163,918 females), there are 1,885,993 whites and 451,758 negroes (222,758 males and 229,119 females). The native whites numbered 1,870,515 and the foreign born, 15,478. Most of the foreign born came from England, Germany, Ireland, Italy, and Russia. Of the population of ten years of age and over (1,770,-762) 182,629 were illiterate (10.3% as against 13.6 in 1910).

Economic Status.—Tennessee is forging ahead agriculturally, the number of farms (252,774), showing an increase of .27 % since 1910, and the value of farm property ($1,251,964,585), an increase of 104.4% In these farms were included 19,510,856 acres, of which 11,185,302 were in improved land. The value of the live stock, including 317,921 horses, 352,510 mules, 1,161,846 cattle, 346,196 sheep, was $173,522,135. The chief crops were: corn 70,-639,252 bushels, worth $127,150,649; wheat 6,362,-357 bushels, worth $14,506,174; hay 967,314 tons, $29,666,979; tobacco 112,367,567 pounds, worth $24,720,869; cotton 306,974 bales, worth $48,808,866; sugar 146,734 tons, worth $9,537,710. The dairy, poultry, eggs, honey, and wax were worth $50,409,-776. Peanuts are grown in the Tennessee Valley. The wool clip in 1919 was 2,052,000 pounds. Although the number of manufacturing establishments (4589) showed in 1919 a decrease of 3.9% since 1914, the value of the products ($556,271,000) revealed an increase of 179%. The 113,418 persons engaged in manufacture received for their services $106,690,000; the capital invested was $410,351,000. The productions of the mines were: coal $13,592,998; phosphates $2,101,040; iron $10,338,159; clay products, $1,960,226; limestone $504,599; stone $1,635,573; all others $17,840,520; aggregating $46,012,889. The Mississippi and Tennessee Rivers are natural waterways and the State contains 4075 miles of railway, besides 467 miles of electric railway. The bonded debt, including old bonds unfunded, on 13 June, 1919, amounted to $17,988,352. The assessed value of property in the same year, including real and personal property, was $726,369,281.

Religion.—According to the Census Bulletin of 1916 the church membership of all denominations was 840,133; total Protestant bodies 817,118; Baptists South and National 311,517; Regular Baptists 2582; Free Will Baptists 4681; Duck River, etc. (Baptist Church of Christ) 4589; Primitive Baptists 8925; Colored Primitive Baptists 811; Congregationalists 2185; Disciples of Christ 21,672; Churches of Christ 63,521; Lutherans 3541; Methodist Episcopal 56,484; Methodist Protestant 1759; Methodist Episcopal Church, South, 167,270; African Methodists 23,497; Presbyterian Church in U. S. A. 17,584; Cumberland Presbyterians 27,631; Presbyterian Church in U. S. 25,606; Presbyterian Association Reformed of the South Synod 1644; Protestant Episcopal Church 9910; United Brethren in Christ 916; all other Protestant bodies 74,115; Catholic Church 23,015; Jewish Congregations 2022. For Catholic statistics see Nashville, Diocese of.

Education.—School attendance is now compulsory during the entire term for children between 7 and 16 years of age. The employment of children under 14 years of age in workshops, factories and mines is illegal. With a scholastic population of 842,199, of which 681,470 are whites and 160,710 are colored, there were (1920) enrolled in the public schools of Tennessee 443,333 white children and 80,356 negroes. There are separate schools for whites and negroes. In 1918 the State had 7313 public elementary schools, and 226 public high schools. The two public normal schools had 71 teachers and 914 pupils. In 1917–18 the expenditure was $12,480,163. Bible reading in the public schools is obligatory. The laws governing private and parochial schools are as follows: The legislature shall exempt from taxation such property as may be held and used for purposes purely religious, charitable, scientific, literary, or educational (11–28). The flag must be displayed on or near each school building. In 1919 a State board of administration was created to consist of the governor, state treasurer, and the general manager of state institutions, and to have charge of all state institutions, penal, reformatory, and charitable. "Victory Day," 11 November, was made a legal holiday. In the same year a department of university extension to be conducted by the University of Tennessee was established for the purpose of vocational and industrial training in wage earning employments. Provision was also made for the removal of the State Training and Agricultural School for Boys to the "Herbert Domain" and of the inmates of the Tennessee Industrial School to the state-owned property in Davidson County, now occupied by the State Training and Agricultural School for Boys. The East Tennessee Female Institute was transferred to the State University.

Recent History and Legislation.—In 1913 were passed an Act providing for the parole of convicts, a measure removing the disabilities of married women on account of coverture and a Vital Statistics Act. In 1914 a so-called nuisance bill had for its purpose the closing of every saloon, gambling house, and disreputable resort in the State, by providing that no liquor could be sold within four miles of a school. In 1917 prohibition became more effective, by a law forbidding the importation of liquor into the State. In 1915 it was shown that the experiment of working the negro convicts on State roads was successful enough to warrant its continuance. The contract system of letting out prison labor to private contractors was forbidden. In 1919 pensions were granted to widows whose husbands were killed or died while in active service in the Civil War and to the widows of deceased soldiers who were married to such soldiers prior to the year 1890, if such widows are of good moral character and in indigent circumstances. The annual appropriation for the purpose is $1,-029,000. Capital punishment was abolished in 1915. The Federal Suffrage Amendment was ratified on 18 August, 1920; the prohibition amendment on 8 January, 1919.

During the European War the State contributed 75,825 soldiers to the United States Army (2.02%). The Tennessee members of the national guard joined the 30th Division at Camp Sevier, South Carolina; those of the national army, the 82d Division at Camp Gordon, Georgia. The summary of casualties among the Tennessee members of the American Expeditionary Forces is as follows: deceased, 74 officers, 1762 men; prisoners, 7 officers, 54 men; wounded, 228 officers, 4065 men.

Tepic, Diocese of (Tepicensis; cf. C. E., XIV—513c), in the territory of Tepic, Mexico, suffragan of Guadalajara. This see is filled by Rt. Rev. Manuel Azpeitia Palomar, a canon of Guadalajara, appointed a prothonotary apostolic 14 July, 1905, and named bishop 1 August, 1919, succeeding Rt. Rev. André Segura y Domínguez, d. in August, 1918. This diocese, which covers an area of 11,583 square miles, includes 180,000 inhabitans, 17 parishes, 98 secular priests, 10 seminarians, 30 churches (of which one is the celebrated church of Our Lady of Falpa,) and 29 chapels.

Teramo, Diocese of (Aprutinensis or Theramensis; cf. C. E., XIV—514b), in southern Italy, directly subject to the Holy See. This see was filled by Rt. Rev. Alessandro Benjamino Zanecchia

Gianetti from 18 June, 1902, until his death 21 February, 1920. He was succeeded by Rt. Rev. Settimio Quadraroli who was appointed in September, 1921. The statistics of 1920 credit the diocese with 130,000 Catholics, 124 parishes, 210 secular and 23 regular clergy, 40 seminarians, 381 churches and chapels, 11 Brothers and 15 Sisters.

Teresa of the Child Jesus, Sister, Carmelite of Lisieux, better known as the Little Flower of Jesus, b. at Alençon, France, 2 January, 1873; d. at Lisieux 30 September, 1897. She was the ninth child of saintly parents, Louis and Zélie Martin, both of whom had wished to consecrate their lives to God in the cloister. The vocation denied them was given to their children, five of whom became religious, one in the Visitation Order and four in the Carmelite Convent at Lisieux. Brought up in an atmosphere of faith where every virtue and aspiration were carefully nurtured and developed, her vocation manifested itself when she was still only a child. Educated by the Benedictines, when she was fifteen she applied for permission to enter the Carmelite Convent, and being refused by the superior, went to Rome with her father, as eager to give her to God as she was to give herself, to seek the consent of the Holy Father, Leo XIII, then celebrating his jubilee. He preferred to leave the decision in the hands of the superior, who finally consented and on 9 April, 1888, at the unusual age of fifteen, Thérèse Martin entered the convent of Lisieux where two of her sisters had preceded her. The account of the eleven years of her religious life, marked by signal graces and constant growth in holiness, is given by Sœur Thérèse in her autobiography, written in obedience to her superior and published two years after her death. In 1901 it was translated into English, and in 1912 another translation, the first complete edition of the life of the Servant of God, containing the autobiography, "Letters and Spiritual Counsels," was published. Its success was immediate and it has passed into many editions, spreading far and wide the devotion to this "little" saint of simplicity, and abandonment in God's service, of the perfect accomplishment of small duties. The fame of her sancity and the many miracles performed through her intercession caused the introduction of her cause of canonization only seventeen years after her death, 10 June, 1914.

Edith Donovan.

Teresian Sister. See Saint Teresa of Jesus, Society of

Terlizzi, Diocese of. See Molfetta, Terlizzi and Giovinazzo

Termoli, Diocese of (Thermularum; cf. C. E., XIV—518a), in the province of Campobasso, southern Italy, suffragan of Benevento. This see is filled by Rt. Rev. Rocco Caliandro, born in Ceglie Messapica, Italy, in 1872, served as vicar general and canon theologian of Oria, and was appointed bishop 28 March, 1912, to succeed Rt. Rev. Giovanni Capitoli, transferred to Bagnorea 14 February, 1911. The diocese embraces a Catholic population of 58,800, 19 parishes, 55 secular priests, 1 secondary school for girls with 5 teachers and 40 pupils, 50 churches or chapels, 1 asylum directed by 4 Sisters of Charity, and 1 orphanage for girls directed by 3 Sisters of Charity, caring for 15 orphans. One society is organized among the clergy and the "Unione Femminile Catholica Italiana," among the women of the diocese.

Terracine, Sezze and Piperno, Diocese of (Terracinensis, Setinensis and Privernensis; cf. C. E., XIV—518b), in the province of Rome, Italy, directly subject to the Holy See. This see is at present vacant, Rt. Rev. Domenico Ambrosi, who filled it since 1899, having died 17 August, 1921. These three united dioceses embrace a Catholic population of 70,000, and according to 1920 statistics include 25 parishes, 89 secular and 20 regular clergy, 15 seminarians, 13 Brothers, 98 Sisters and 62 churches and chapels.

Teruel, Diocese of (Terulensis; cf. C. E., XIV—525c), in Aragon, Spain, suffragan of Saragossa. It has the administration of the diocese of Albarracin (Alboracinensis). The see is filled by Rt. Rev. Juan Anton y de la Fuente, born in Burgos in 1848, studied in the diocesan seminary, served as a professor there and as a pastor and was appointed bishop 14 December, 1905. The Catholic population of the diocese numbers 180,000, and it comprises 104 parishes divided among 6 archpresbyteries, 250 priests, 252 churches or chapels and 15 convents with 40 religious and 150 Sisters. Albarracin is credited with 33 parishes.

Testimonial Letters. See Novice

Texas (cf. C. E., XIV—543a).—The area of the State of Texas is 262,398 square miles of land and 3498 square miles of water. In 1920 the population was 4,663,228, an increase of 19.7 per cent since 1910. Of this 32.4 was urban; 67.6 was rural. Texas has 171 cities, of which the largest are Dallas 158,976; Fort Worth 106,482; San Antonio 161,379; Houston 138,276.

Economic Status.—According to the Summary of Manufactures, issued by the Census Bureau in 1919, there are in Texas 5724 establishments, with 131,389 persons engaged in manufacture, earning in wages and salaries $147,908,000, and turning out products worth $999,996,000. The capital invested was $588,797,000. Texas ranks high agriculturally, the chief crops in 1920 being: maize 174,200,000 bushels; wheat 15,925,000 bushels; oats 44,100,000 bushels; rice 9,554,000 bushels. The yield of cotton in 1920 covered 12,576 acres; and the crop was 4,200,000 bales, valued at $227,200,000. In January, 1921, the State had 1,187,000 horses, 792,000 mules, 1,184,000 milch cows, 4,457,000 other cattle, 3,069,000 sheep, and 2,427,000 swine; the wool clip in 1919 amounted to 14,986,000 pounds.

The resources of the banks in 1919 amounted to $723,257,000. According to the report of the U. S. Comptroller of the Treasury there are in the State 834 State banks, 73 trust companies, 38 private banks, and 510 national banks. The total wealth of the State is $3,128,819,287. In 1919 the bonded debt was $4,002,000; the bonds being held entirely by State educational and charitable funds. The assessed value of real property was $2,060,602,300, and of personal property $939,898,582.

Religion.—The Census Bureau's figures for 1916 gave the number of Baptists as 649,037; Disciples of Christ 54,836; Lutherans 37,697; Methodists 428,409; Presbyterians 75,673; Protestant Episcopalians 17,116; Catholics 402,874; Jewish Congregations 628. Thirty per cent. are Protestant, 9 per cent. are Catholic, 58 per cent. have no definite religious belief, other religions less than 1 per cent.

In 1914 the Diocese of El Paso (q. v.) was erected from territory taken from the Diocese of Tucson, Dallas (q. v.) and San Antonio (q. v.). For further statistics see also Galveston, Diocese of; Corpus Christi, Diocese of.

Mining.—The following were mined in the State in 1917: asphalt $2,292,036; clay products $3,451,806; coal $4,177, 608; raw clay $22,477; copper; $6315; natural gas $3,192,625; gypsum $996,262

lime $361,308; cement $3,661,328; mineral waters $72,175; petroleum $42,891,555; natural gas gasoline $1,149,441; quicksilver $1,136,508; salt $564,029; sandstone brick $65,102; sand and gravel $716,457; silver $490,930; stone $697,540; graphite, manganese ore, sulphur, gems, etc., estimated at $11,626,795, total value, $77,552,369. The state ranks second of the United States in the production of quicksilver.

COMMUNICATIONS.—Galveston is an important outlet for the cotton grown in the United States and as a commercial port is second only to New York.

The total shipping business of the Galveston customs district for the fiscal year ending 30 June, 1919, was $485,564,493; of this the exports were in value $467,869,587. The coastwise commerce of the port is estimated at $400,000,000. Port Arthur had on 30 June, 1919, foreign exports for the year to the value of $57,443,660; the value of the imports was $4,684,508. In 1919 there were 610 steamships and 7 sailing vessels at the ports of Texas, with an aggregate tonnage of 1,182,919. The towns of Beaumont and Orange now share with Port Arthur in the commercial benefits of deep water, all three being connected by the Sabine Neches Canal, recently deepened. A permanent causeway, over two miles in length, connecting Galveston with the mainland, was opened to traffic in May, 1912. The level of the town has been raised to protect it from storms. Texas has 128,960 miles of public highways, 13,000 of which are still maintained with state aid (1919). The total mileage of railroads is 15,931.

EDUCATION.—The enactment of a practical compulsory law for Texas by the thirty-fourth Legislature marked a great victory for the cause of popular education in the State. The greatest single piece of school legislation within recent years was enacted into law in 1915 when the Legislature appropriated $1,000,000 to aid the people to provide for better educational facilities. A recent law provides for a county board of education in each county, and authorizes the county superintendent and the county board to grade and classify the rural schools. The employment of illiterate children under fourteen years of age in factories and mines is illegal. Separate schools are provided for white and colored children. In the 1918 scholastic census 1,098,989 children between 7 and 18 (210,278 negroes) were enrolled. In 1920 the 8401 public elementary schools had 927,869 enrolled pupils and 25,592 teachers; the 2621 public high schools had 107,779 pupils and 4766 teachers. There are also 6 normal schools; the two most recently established being at Commerce and Alpine. The University of Texas with 304 professors and 4612 students has an income of about $200,000 yearly. In 1920 its legislative appropriation was $925,521; in 1921, $915,789. The School of Mines and Metallurgy was established in 1914; the new department covers education, engineering, extension, and graduate work.

The Agricultural and Mechanical College has an enrollment of 2759. Grubbs Vocational College at Arlington and the John Tarleton College at Stephensville, opened in 1917, are its branches.

The valuation of school property in the state is $48,872,283. The expenditure on education in 1920 was $25,185,550. Two junior agricultural colleges were created in 1917. The Prairie View State College (Normal and Industrial) for colored youths had 40 professors and 1348 students in 1914. The laws governing private and parochial schools are as follows: No part of the public school fund shall ever be appropriated for or used for the support of any sectarian school (VII—4). Patriotism must be taught ten minutes each day in all schools. Bible reading in the public schools is neither permitted nor excluded.

RECENT LEGISLATION AND HISTORY.—In 1911 much disturbance along the border was caused by the revolution in Mexico. Large quantities of arms and ammunition were smuggled across the border by the Mexican Revolutionists and a detachment of United States Cavalry was posted from El Paso to Brownsville to prevent such smuggling. Conditions became so acute that a patrol along the Rio Grande River was established to co-operate with the United States authorities in the enforcement of neutrality. General Reyes, a Mexican, was arrested in San Antonio on the charge of inciting a rebellion against a friendly country. For further data see MEXICO.

In June, 1911, the international committee appointed to decide on the ownership of land within the present limits of El Paso, gave El Paso all the lands north of the boundary line of 1864 and ceded to Mexico all the lands south of that line. As the boundary of 1864 could not be fixed, the actual settlement was deferred. In 1911 the following legislation was passed: a law to prohibit the exhibition of prize fights and other immoral shows by means of moving pictures; an Act establishing a new prison system, making provision for a board of prison commissioners and for the management, control, and treatment of prisoners, and another Act establishing a State Insurance Board. In 1913, provisions were made for suspended and indeterminate sentences for criminal cases and the parole of convicted persons, for presidential primary elections in the State, a Bureau of Child and Animal Protection, and an eight-hour day for workmen Additional improvements were made to the Houston ship canal in 1916. A statutory measure put Texas in the list of prohibition States. The sales provision of this law was declared unconstitutional on the ground that it conflicted with local option, which was incorporated in the constitution. Other provisions of this Act, however, were declared void. The federal suffrage amendment was ratified on 28 June, 1919, the Prohibition Act, 4 March, 1918.

During the European War Texas contributed to the United States Army 161,065 soldiers (4.29%). Most of the Texas members of the National Guard formed a part of the 36th Division at Camp Bowie, Texas; those of the National Army, the 90th Division at Camp Travis, Texas. The summary of casualties among Texas men is as follows: deceased, 127 officers, 2595 men; prisoners, 11 officers, 69 men; wounded, 325 officers, 7006 men

Theatines (cf. C. E. XIV—556b).—A decision of the Sacred Congregation of Religious having reestablished the Congregation of the Holy Family in July, 1916, the province of that name was dissolved. At present the order is formed by the Italian and Spanish provinces. The Italian province has three houses in Italy and two. in America; and the Spanish province has three houses in Spain with a total of 130 members. It has three colleges with about 1000 pupils. Rt. Rev. Michael J. Cerdá is the present superior general. He was born in Spain in 1859, and after presiding several times over the Spanish province was appointed general in 1916. In that year Rt. Rev. Francis de P. Ragonese, former superior general, died in Rome.

Theatre Movement, CATHOLIC. See CATHOLIC THEATRE MOVEMENT

Thebes, DIOCESE OF (THEBANENSIS COPTORUM; cf. C. E., XIV—563b), a diocese of the Coptic Rite in Egypt with residence at Tahtah. The see, established in 1895, is still filled by its first bishop, Rt. Rev. Ignace Gladès-Barzi, born in Ghirghe, in this diocese, in 1867 and appointed bishop 6 March, 1896. Out

of a total population of 2,000,000 this diocese counts 15,000 Coptic Catholics. It comprises 36 priests, 36 schools, 28 churches and chapels and 81 Christian communities.

Thera (SANTORIN), DIOCESE OF (SANTORIENSIS), one of the Cyclades Islands in the Greek Archipelago, is suffragan to the Archdiocese of Naxos and Tinos. The present incumbent, Rt. Rev. Michel Camilleri, born at Corfu, in 1854, was appointed bishop of this see 1 July, 1907. There are only about 150 Catholics on the island and these are mostly descended from the Spanish or Italian crusaders. The diocese lost a prominent benefactor in the recent years through the death of Rev. Alberto Issaverdens, Superior of the Lazarist Convent, who founded and endowed an elementary school. During the World War none of the clergy from this diocese went to the Front, but several of the lay brothers, who all won the admiration of their non-Catholic compatriots.

The diocese comprises 1 parish, 13 churches, 2 monasteries for men (Lazarist and Dominican Fathers), and 2 for women (Dominican nuns and Sisters of Charity), 5 secular and 3 regular clergy, 2 lay brothers, 1 secondary school for boys with 6 teachers and 25 pupils and 1 for girls with 6 teachers and 30 pupils, 1 elementary school with 1 teacher and 8 pupils, 1 home for the destitute, 1 orphanage, 1 hospital, and 1 settlement house. The Children of Mary are organized in the diocese.

Thessalonians, I EPISTLE TO.—For the decision of the Biblical Commission on the Pauline doctrine of Parousia see PAROUSIA and Drum in "Ecclesiastical Review," LIII (1915), 472-82.

Third Orders, REGULAR.—THIRD ORDER OF ST. DOMINIC (cf. C. E., XIV—638b).—A further development of the Dominican Third Order has come in the Oblates of the Blessed Sacrament begun in Corpus Christi House, Leicester, England, in January, 1909, under Miss Ellerker and Miss Fortey. It had the approval of Bishop Brindle of Nottingham, the diocesan, and was guided by the inspiration of Father McNabb, O.P., then Prior of Holy Cross, Leicester. The aim of this society is "an attempt to meet new wants in a new way"—("Some Children of S. Dominic," by Marie St. S. Ellerker, C.T.S., England, 1916, p. 3)—i.e., by combining community life with the life of women in the world engaged in good works of all kinds. The Sisters, though not religious, take vows for three years and then for life, recite the Divine Office, and have the usual round of religious exercises but without the formalities necessarily belonging to conventual rule. Their work is "to refuse no work which might be needed and which we were asked by authority to undertake" (ibid. p. 5), and in practice this has been found to include teaching, assisting in parochial missions and missions to non-Catholics, instructing children and converts, catechising, taking part in the organization of retreat work, in social work, in local government, in directing study-clubs. Moreover of late years, they have been engaged in missionary work among the East Indians in Trinidad and in extensive labors in the Diocese of Duluth, U. S. A., where Bishop McNicholas, O.P., has become also a second founder. They number at present only about fifty.

JARRETT, *English Dominicans* (London, 1921), 208-13.

BEDE JARRETT.

THIRD ORDER REGULAR OF ST. DOMINIC IN THE UNITED STATES (cf. C. E., XIV—640b).—*Brooklyn, N. Y.* The Dominican Congregation of the Holy Cross, with mother-house at Holy Cross Convent, Brooklyn, N. Y., and novitiate at Amityville, L. I., now numbers over 665 religious and 52 novices. Mother Augustine Fleck was elected prioress general for six years in 1913, and re-elected in 1919 for another term of six years. She celebrated the golden jubilee of her profession in September, 1921, and was honored by the Holy Father with an autograph letter of felicitation. The constitution of the congregation is being revised in conformity with the new Code of Canon Law. New foundations have been made as follows: St. Agnes' Parochial School, Rockville Centre, L. I.; Our Lady of Perpetual Help Parochial School, Lindenhurst, L. I.; St. Mary Magdalen Parochial School, Springfield, L. I.; St. Thomas' Parochial School, Woodhaven, L. I.; Normal School for Training of Novices opened at Amityville in 1920; St. Martin's Parochial School, Amityville, L. I.; Corpus Christi School, Mineola, L. I., to be opened in September, 1922. At present the congregation numbers 48 dependent houses in New York, Long Island, and Porto Rico, including 44 schools, 1 sanitarium, 1 infirmary for incurables, 2 hospitals. Four of the schools are for orphans with a total attendance of 700. Other school children number 16,000. Sanatorium patients number at least 50 and the infirmary has usually 100 patients. The hospital has cared for about 5000 patients in six years. St. Catherine's Hospital, Brooklyn, celebrated its golden jubilee in 1920.

Fall River, Mass.—These Sisters have houses in the Dioceses of Albany, Fall River, and Fargo, with mother-house at Fall River. In 1915, they took charge of St. Anne's Parochial School, Cohoes, New York, and in 1920 they opened an academy and boarding school for girls in Grafton, North Dakota. The foundress of the congregation, Mother M. Bertrand Sheridan, died 20 March, 1915. The congregation numbers 73 professed Sisters, 8 novices, and 6 postulants, in charge of 2 academies, 1 high school (academic and commercial), and 4 parochial schools, with a total attendance of 1660 children.

Grand Rapids, Mich.—The Congregation of Our Lady of the Sacred Heart was established in Michigan, 22 October, 1877, at Traverse City, by Mother Aquinata and five Sisters from the Dominican Convent on East Second Street, New York, and was formed into an independent congregation in 1894. The mother-house was transferred to Grand Rapids where St. John's Orphan Home was established in 1889. At the first general chapter of the congregation in 1897, Mother Aquinata was elected mother general, which office she held for eighteen years. At her death, 1 May, 1915, the community numbered 300 Sisters who were conducting 40 mission schools, 2 academies, 1 orphan asylum, and 1 high school for girls. She was succeeded by Mother Mary Gonsalva, the mother assistant and councillor, who died 23 February, 1921. In 1919 the erection of a new mother-house was begun in the suburbs of Grand Rapids, and the cornerstone was laid 15 June, 1921. Mother M. Gonsalva was succeeded by the present superior, Mother Mary Benedicta. The membership has grown from 5 to 383 professed religious, together with 42 novices and 11 postulants; 45 of the congregation have died. The Sisters now conduct 50 parochial schools, 2 academies, 1 high school for boys, 1 high school for girls, 1 orphan asylum, and 1 nursery. The academies and high schools are affiliated to the University of Michigan and the State Normal Schools.

Kenosha, Wis.—The Portuguese Congregation of St. Catherine of Sienna, driven from Portugal by the revolution in 1910, founded a house in Ontario, Diocese of Baker City, Oregon, where they built a much needed hospital. The novitiate was canonically opened in October, 1912, and in June, 1920, wa, transferred to Kenosha, Diocese of Milwaukees

Wisconsin. Mother Mary Catherine Roth was the first superior of the congregation in America and was re-elected vicaress general in July, 1912, at the general chapter held in Salamanca, Spain. The community kept Holy Rosary Hospital as a branch house and in the year 1914 another mission was taken up in Hanford, California, where the Sisters conduct Sacred Heart Hospital and St. Rose's Parochial School. At present the congregation numbers 38 professed Sisters and 13 novices.

Racine, Wis.—The Community of St. Catherine of Sienna with mother-house at Racine, Wisconsin, celebrated its golden jubilee in 1912. Mother Mary Hyacintha Oberbrunner, who had been prioress general for thirty-five years, died at an advanced age, 28 September, 1915. Mother Mary Cecilia Fox, who was elected prioress general in 1907, died 11 November, 1915. At the general chapter 25 March, 1916, Mother Mary Romana Thom was elected to succeed Mother Mary Cecilia Fox. The most important institutions of the congregation, other than St. Catherine's Academy and Day School connected with the mother-house at Racine, Wis., are 7 high schools, 41 parochial schools, and 1 home for ladies. The membership of the congregation is 360, including 316 professed Sisters, 26 novices, and 18 postulants, with 10,000 children entrusted to their care.

Saint Catharine, Ky.—On 26 April, 1918, the St. Catherine of Sienna Community, with mother-house at St. Catharine, near Springfield, Ky., was approved by Rome as an independent congregation. Cardinal Fruhwirth O. P., was appointed cardinal protector. The rule conforms to the new Code of Canon Law. On 25 July, 1918, Mother Francesca Kearney was elected the first mother general. She had been elected prioress 25 July, 1915, succeeding Mother M. Aquin, whose second term of office began 25 July, 1912. The following new foundations have been made: Sacred Heart Academy, Watertown, Mass., 1912; Sacred Heart School, East Boston, 1912; St. Anthony School, Cedar Rapids, Neb., 1912; St. Mary School, Dawson, Neb., 1913; St. John School, North Cambridge, Mass., 1913; St. Patrick School, Fremont, Neb., 1914; St. James School, Kearney, Neb., 1915; St. Patrick School, Havelock, Neb., 1916; St. Patrick School, Missouri Valley, Iowa, 1916; St. Dominic Academy for small boys, Waverly, Mass., 1917; St. Brendan School, 1918; St. Patrick School, McCook, Neb., 1918; St. Mary School, Red Oak, Iowa, 1919; St. Bartholomew School, Chicago, Ill., 1921; Sacred Heart School, South Bend, Ind., 1921; St. Catharine of Sienna Hospital, McCook, Neb., 1921. The congregation numbers 350 members in charge of 2 normal schools, 7 academies, 25 parochial schools, 1 conservatory, and 1 hospital, with 10,000 children under their instruction.

San José, Cal.—The Californian Congregation of the Queen of the Most Holy Rosary, with mother-house at San José, Cal., was founded in 1876 by three Sisters from Brooklyn, who took charge of St. Boniface's Parochial School in San Francisco. The first regular convent of the congregation was erected in San Francisco and dedicated 29 November, 1883, under the title of the Immaculate Conception. This was the mother-house of the congregation definitely incorporated 28 January, 1890. The present mother-house and novitiate was established in 1891, at Mission San José, Alameda Co., Cal. In 1899 a second novitiate was established in Europe, in the diocese of Liége, and a third in Mexico City in 1921. At present the congregation has the following institutions: Immaculate Conception Academy, San Francisco, Cal.; St. Boniface's Parochial School, San Francisco, Cal.; St. Anthony's Parochial School, San Francisco, Cal.; St. Elizabeth's Parochial School, Oakland, Cal.; Sacred Heart Academy, Los Angeles, Cal.; St. Michael's Parochical School, Los Angeles, Cal.; St. Gabriel's Parochial School, Mission San Gabriel, Cal.; St. Catherine's Orphanage, Anaheim, Cal.; The Albertinum Orphanage, Ukiah, Cal.; St. Mary's Orphanage, Mission San José, Cal.; St. Mary's Parochial School, Portland, Ore.; Holy Rosary Parochial School, Portland, Ore.; Colegio de la Imaculada Concepcion, Ilalpam, D. F., Mexico; Colegio San Rafael, Mexico City. The congregation numbers 205 professed Sisters, 16 novices, and 12 postulants.

San Rafael, Cal.—These Sisters, with mother-house at San Rafael, conduct establishments in the Archdiocese of San Francisco and in the Diocese of Sacramento. The Sisters in the community number 151; novices 5; postulants 9.

Shepard, Ohio.—The work of this congregation, with mother-house at Shepard, Ohio, is entirely educational. The constitutions, approved in 1891, are awaiting in Rome the sanction of their revision according to the new Code of Canon Law. In August, 1915, the estate of Miss Blanche Potter at Eagle Park, Ossining-on-Hudson, N. Y., was purchased as a boarding school for girls. In July, 1917, the present mother general, Miriam Masterson, succeeded Mother Vincentia Erskine, who resigned her office. Mother Vincentia was born 25 November, 1852, at Hunter, N. Y., and received her early education in New York schools. She entered the Dominican Order and made her profession 8 April, 1875, becoming novice-mistress in 1885 and prioress in 1891. She was chosen for the newly-created office of mother general in 1893, when the Holy See elevated the congregation to the dignity of a pontifical institute. From modest proportions the missionary field served by the Sisters under Mother Vincentia has been increased to one of importance, including 21 parochial schools and 4 academies. Mother Vincentia was elected three times to the office of mother-general and asked to be released from a fourth election. She was, however, appointed vicar general in 1917, which office she held until her death on 17 December, 1919. Closely associated with Mother Vincentia was Sister Mary Thomas Scanlan, who died 10 December, 1918. At present the congregation numbers 295 professed religious, 26 novices, and 10 postulants. New foundations include 1 academy and 5 parochial schools.

Sinsinawa, Wis.—The Congregation of the Most Holy Rosary, with mother-house at Saint Clara Convent, Sinsinawa, Wisconsin, has been under the administration of Sister Clara Conway as prioress, 1849-1854, Sister Joanna Clark, prioress 1854-1864, Mother M. Regina Mulqueeney, general superior, 1864-1867, Mother M. Emily Power, general superior, 1867-1909, and the present general superior Mother Mary Samuel, 1909. At the death of Mother Emily Power in 1909 there were 47 convents with her Sisters teaching in 52 schools located in various dioceses of the United States. In 1888, after a previous visit to Rome, Mother Emily obtained from the Holy See the formal canonical approval of the revised Constitutions of the Congregation, few essential points of which were invalidated by the new Code of Canon Law. The College of Saint Clara, Sinsinawa, Wis., was chartered in 1901. Associated with Mother Emily in her labors for Catholic education were many gifted religious, among whom were: Sisters Alberta Duffy, Benedicta Kennedy, M. Charles Borromeo, and Alexius Duffy, all writers; Sisters M. Reginald Kean and M. Bonaventure Tracy, successively Prioress of Saint Clara Convent; Sister Gertrude Power, superior of the Dominican congregation in Faribault, Minn.; Sister Mary George Adamson, who braved the dangers of the World War to make a

foundation of the congregation in Europe and died there in 1918. Sister Imelda Teresa Swift, the noted convert from the Salvation Army, died in 1916 in this congregation as a professed novice. The congregation now numbers 862 professed Sisters, 35 novices, and 33 postulants. There are 63 mission houses besides the mother-house. In 1917 the Sisters took charge of a school of social science and modern languages in Fribourg, Switzerland, Institut des Hautes Etudes, Villa des Fougères. Rosary College in River Forest, Chicago, is now under construction.

Dominican Sisters of the Perpetual Rosary.—These Sisters are a contemplative community, strictly cloistered. They chant the Divine Office in choir according to the Dominican Rite and support themselves by making vestments, altar linens, altar breads, etc. The first foundation was at Hoboken, which is regarded as the mother-house, though each house is independent and governed by the prioress of each community, there being no mother general or provincial. They all observe the Rule of St. Augustine. The chief change due to the new Code of Canon Law is the wearing of the entire Dominican habit while collecting, in place of the black habit of outdoor Sisters formerly worn, and the giving of the white scapular to the lay Sisters in place of the black. Two of the first four religious who came over from Belgium are recently deceased. Mother Mary of Jesus, prioress in Hoboken for twenty years, died 4 October, 1917, at the age of seventy; Mother Mary Dominic, sub-prioress in Hoboken, died 2 November, 1920, at the age of seventy-eight. The present prioress in Hoboken is Mother Mary Agnes, elected 1 October, 1919, to succeed Mother Mary Imelda, who with thirteen other Sisters established a new foundation at Summit, N. J. The Sisters have 7 houses in the United States at Hoboken, N. J. (35 professed Sisters, 4 novices, 8 postulants); Hales Corners, near Milwaukee, Wis.; Catonsville, near Baltimore, Md.; Camden, N. J. (38 perpetual professed Sisters, 6 professed novices, 3 novices, 3 postulants, 1 outside Sister); Buffalo N. Y.; La Crosse, Wis. (15 Sisters), and Summit, N. J.

Dominican Nuns of the Congregation of St. Cajherine of Ricci.—This congregation is devoted to the work of retreats and to the spirit of adoration, reparation, and thanksgiving. It was founded in Glens Falls, Diocese of Albany, N. Y., in 1880, by Lucy Eaton Smith who took in religion the name of Sister Maria Catherine de Ricci. She was born in Brooklyn, N. Y., 22 March, 1845, was received into the Catholic Church 18 December, 1865, went to Europe seeking to fulfill her religious vocation, and returned to the United States to found a new community of the Dominican Order, in honor of St. Catherine of Ricci. The present mother-house in Albany, N. Y., was opened in May, 1887. Mother de Ricci died 24 May, 1894, in the new house founded at Saratoga, and was succeeded as second provincial by Mother Mary Loyola, who was born 8 February, 1854, and was received into the Church at Rome, 22 July, 1876. During Mother Loyola's administration an English-speaking boarding school and academy was founded at Havana, Cuba, in 1900, and a home for business women was opened in Philadelphia, Penn., in 1901. Mother Loyola died 23 April, 1904, and was succeeded by Sister Mary Bertrand, the present provincial, who was elected in January, 1905, succeeded by Mother M. Frances in 1915, and re-elected in 1918 and 1921. Under Mother M. Bertrand's administration the following foundations have been made: in 1908, an English-speaking boarding school and academy at Cienfuegos, Cuba, and in connection therewith an orphan asylum supported by the Daughters of the Rosary, an organization of the best Catholic families of the city; in 1911, a home for business women in New York City; in 1912, a home for business women in Dayton, Ohio. In all these houses the work of giving spiritual retreats is conducted. The congregation is steadily increasing in members and now numbers 89 professed religious, 6 novices, and 5 postulants.

THIRD ORDER OF ST. FRANCIS (cf. C. E., XIV—641a).—In recent years the Franciscan Third Order has been the subject of several pontifical pronouncements. The most important of these are the latter of Pius X "Tertium Franciscalium Ordinem," of 8 September, 1912; and the Encyclical Letter of Benedict XV "Sacra propediem" of 6 January, 1921. In the first of these two letters which was addressed to the three ministers-episcopal of the First Order, Pius X expressed his joy at the new evidences of activity amongst the tertiaries tending to the propagation of the Third Order. At the same time however, he confessed to a fear that many tertiaries were in danger of losing sight of the proper purpose and vocation of their order. The Third Order, he reminded them, is an order of penance, designed to teach men the love of the Cross and the avoidance of worldliness, and to lead its members in the way of evangelical perfection. Hence, Tertiary fraternities, as such, must not concern themselves with purely economic or social questions; though individual tertiaries are encouraged to take part in the social works. In virtue of their profession all tertiaries must avoid luxurious living and be ready to exercise the works of mercy, spiritual and corporal. In regard to tertiary congresses, the pontiff laid down that such congresses may only be held with the approval of the superiors of the First Order and under their leadership; the congresses may only discuss matters properly pertaining to the order and must avoid purely economic and social questions; the acts of the congress may not be published without the sanction of the superiors of the First Order.

The Encyclical Letter of Benedict XV, above referred to, was published on the occasion of the seventh centenary celebration of the formal foundation of the order. In this letter the pope again urged the tertiaries to set an example of unworldliness and in particular called upon them to cultivate modesty in dress in opposition to the prevalent fashions of the day; but more especially he bade them emulate the example of the first tertiaries as apostles of fraternal charity and good will in a world inflamed by the passions of war.

The year 1921 witnessed a world-wide celebration of the seventh centenary of the order, culminating in the international congress of the tertiaries held in Rome in September of that year. The congress had been convoked to meet in Assisi, but such were the vast numbers attending it that it was found necessary to transfer the congress to a city capable of providing accommodation for the delegates.

Of the Pontifical privileges granted to tertiaries in late years, the most notable is the concession contained in the Letter of Piux X, "Sodalium e Tertio Ordine," of 5 May, 1909, whereby tertiaries by communication of privileges share in all the good works of the First Order and enjoy the same indulgences.

A movement to bring the local tertiary-fraternities into closer cooperation with each other for their mutual benefit and encouragement was approved by Pius X in his Letter "Delectavit nos" of 17 December, 1909, addressed to the federated fraternities in Rome. The movement is but a return to the ancient practice of the Third Order fraternities in Italy; and were it carried out generally, would undoubtedly tend to strengthening the Third Order as a spiritual force in the church.

The most recent statistics give the number of

Franciscan tertiaries under the jurisdiction of the First Order as 1,525,300 under the jurisdiction of the Friars Minor of the Leonine Union; 28,000 under the Friars Minor Conventuals; and 989,500 under the Friars Minor Capuchin.

FATHER CUTHBERT.

THIRD ORDER REGULAR OF ST. FRANCIS IN THE UNITED STATES (cf. C. E., XIV—646b).—*Allegany, N. Y.*—This Franciscan congregation, with mother-house at St. Elizabeth's Convent, St. Bonaventure, Allegany, N. Y., has at present 17 foundations, including 1 college, 2 academies, 3 high schools, 14 parochial schools, 3 homes for working girls, 1 home for children, 1 day nursery, and 2 hospitals. New foundations have been made in the dioceses of Ogdensburg, Pittsburgh and Buffalo. The community now numbers 322 members.

Bay Settlement, Wis.—This congregation, with mother-house at Bay Settlement, Green Bay, Wisconsin, numbers 60 professed religious, 4 novices, and 5 postulants. The present superior is Mother M. Angela, who succeeded Mother M. Teresa in 1920. New foundations have been made as follows: St. Fidelis School, Meeme, Wis., 1917; St. Mary's School, Bear Creek, Wis., 1919; McCormick Memorial Home for the Aged (20 inmates), Green Bay, Wis., 1921. St. Aloysius Institute, a boarding school at Sturgeon Bay, Wis., was discontinued in July, 1921. The congregation is at present in charge of 10 parochial schools with 1215 pupils, 1 boarding school with 58 pupils at Robinsonville, Wis., and 1 home for the aged.

Buffalo, N. Y.—The present superior of this congregation with mother-house at Buffalo, N. Y., is Sister M. De Pazzi, elected 2 August, 1919. The present number of foundations is 41, of which 12 have been established in the last ten years. These include: 2 hospitals caring for 120 patients; 3 homes for the aged with 434 inmates; 1 orphan asylum with 450 orphans; 35 parochial schools with 7764 children. Perpetual Adoration of the Most Blessed Sacrament was founded on 27 December, 1902, and this association, affiliated with the one established in Rome, is called The Association of Perpetual Adoration and Work for Poor Churches. The congregation now numbers 375 professed Sisters, 21 novices, and 7 postulants, a total of 403 members.

Clinton, Iowa.—The constitutions of this congregation, with mother-house in Clinton, Iowa, have been revised according to the new Code of Canon Law and are in Rome for approval. The present superior is Mother M. Fidelis. The congregation numbers 200 professed Sisters and 18 postulants and novices, having under their care 1 college and academy, 2 hospitals with 822 patients, 1 old people's home with 30 inmates, and 30 parochial schools. There are 3005 children under their instruction.

Dubuque, Iowa.—This congregation with mother-house at St. Francis Convent, Dubuque, Iowa, received the decree of praise and the approval and confirmation of its constitutions in 1914. The constitutions, with revisions in conformity with the new Code of Canon Law, are to receive final approval in 1922. Since the death of the foundress in 1892, the congregation has been governed successively by Mother M. Elizabeth Hoenig, Mother M. Coletta Roehret, and Mother M. Dominica Wieneke, the present superior general, elected in July, 1920. Since 1912 the congregation has taken charge of 5 parochial schools in Iowa, 1 in South Dakota, 2 in Oregon, and 1 hospital in Iowa. It now has a total of 52 grammar schools and 15 high schools and academies with a total enrollment of 8609 pupils, 2 orphanages, 1 hospital, 1 home for the aged, 1 home for young ladies, 1 domestic department at Columbia College, Dubuque, Iowa. The number of professed Sisters is 454, novices 53, and postulants 15.

Millvale, Penn.—This congregation, with mother-house at Mt. Alvernia, Millvale, Penn., was founded in 1865 from Buffalo, N. Y. They established a hospital in a small frame dwelling, which has since given place to the large brick structure known as St. Francis Hospital, covering an entire block, with a capacity of 600 beds, and containing a psychopathic department. This department maintains an occupation school, in which weaving, wicker work, sewing and knitting are taught to patients whose condition permits them to take up the work. The hospital maintains a hydrotherapeutic department, the largest of its kind in Western Pennsylvania; also a vocational school for disabled soldiers, and a training school for nurses which numbers 126 nurses, including pupils and graduate nurses. It has for years maintained a free dispensary, and the patients treated here during the past year number 10,652. Their mission as teachers dates from 1868, when a colony of 12 Sisters opened a house on the South Side, then known as Birmingham, but since incorporated in the city as the South Side. Here they took charge of the school connected with St. Michael's parish. In 1871, at the request of Bishop Domenec of Pittsburgh, Bishop Timon of Buffalo released the community from his obedience, and a mother-house and novitiate were permanently established in the Pittsburgh diocese at the above named place. In 1884, through the influence of Rev. Father Luke, C. P., the constitutions were approved for a period of five years. In 1890, His Holiness Leo XIII granted a definitive approbation, and the Sisters have thenceforth been under the jurisdiction of the Holy See. Slight changes, due to the revised Code of Canon Law, have been made affecting the novitiate. The time of postulancy has been reduced from one year to six months; the time of novitiate from two years to one year; the time of temporary vows has been increased from two to three years. The development of the community called for a larger mother-house and novitiate, and the present structure at Mt. Alvernia, Millvale, was erected in 1898. The community numbers 262 professed Sisters, 18 novices, 14 postulants, and 18 aspirants. It has 17 houses and has charge of 2 hospitals, an insane asylum, a home for aged ladies, an orphan asylum, and a home for infants under five years of age. As educators they have charge of 15 schools, attended by 7300 pupils, and engaging 138 teachers; 10 of these schools have their own high school. In connection with the mother-house is the Community Normal School, and a preparatory school in which young ladies desiring to enter the community begin their studies preparatory to the normal course (students 18, teachers 4).

Nevada, Mo.—This congregation, with mother-house at Nevada, Mo., has its general mother-house in Switzerland, from where the first Sisters came to America in 1893. The community now numbers 26 professed Sisters and 2 postulants, in charge of 115 orphans.

Oldenburg, Ind.—This congregation, with mother-house at Oldenburg, Indiana, was governed for thirty-six years by Mother Olivia, who was succeeded in 1919 by Mother Veneranda. Mother Olivia had celebrated her golden jubilee in 1915, and in 1921 Mother Veneranda and five Sisters celebrated their golden jubilee and 51 Sisters their silver jubilee. To provide Perpetual Adoration of the Blessed Sacrament, the erection of a new chapel was begun in October, 1919. According to the new Code of Canon Law the community submits a triennial report to the Holy See, the postulate is extended from three months to six, and novices are admitted to final profession after three years of temporary vows, instead-

of five years as formerly. The present cardinal protector of the congregation is Cardinal Merry del Val, appointed in 1916, upon the death of their former cardinal protector, Cardinal Falconio. Among the recent deceased of the community have been Sister Julia (1914); Sisters Coletta, Dominica, and Bonaventure (1915); Sisters Florentine, Johanna, Petronilla, Genevieve, and Augustine (1916); Sisters Cornelia, Lidivina and Dorothea (1919). In 1920 the Sisters for the first time made use of their privilege as voters and took part in the presidential election. New foundations have been made as follows: (1912) Kankakee, Ill., Collegehill, Ind., and Hamilton, Ohio; (1915) Chillicothe, Ohio, Dayton, Ohio, and Houghville, Ind.; (1916) Bowling Green, Mo., Fort Branch, Ind., and Wichita, Kan.; (1919) Peoria, Ill.; (1921) St. Ann's, Jennings Co., Ind.

Peekskill, N. Y.—The general mother-house of this congregation is at Gemona, Italy, and the present general superior, Mother M. Carmela, succeeded Mother M. Assumpta who died in February, 1912. The provincial mother-house and novitiate is at Mount St. Francis, Peekskill, N. Y. Mother M. Joseph, provincial superior, succeeded Mother M. Elizabeth, who died 7 October, 1914. The present number of members is 318, novices 13, postulants 8. The congregation has charge of: 1 academy with 258 pupils; 3 business schools with 200 pupils; 20 parochial schools with 6973 children; 1 institution for destitute children with 950 inmates; a reception and quarantine house for this institution; 2 boarding houses for girls with 75 boarders; 5 day nurseries with 300 children; 1 convalescent home with 15 patients.

Peoria, Ill.—This congregation, with mother-house at Peoria, Ill., has charge of the following hospitals: St. Francis', Peoria, Ill., 6046 patients from July, 1919, to July, 1920; St. Joseph's, Bloomington, Ill., 2857 patients; St. Anthony's, Rockford, Ill., 4931; St. Mary's, Galesburg, Ill., 1386; St. James', Pontiac, Ill., 509; St. Francis', Burlington, Iowa, 813; St. Joseph's, Keokuk, Iowa, 1688; Sacred Heart, Ft. Madison, Iowa, 772; St. Francis', Escanaba, Mich., 1464; St. Mary's, Marquette, Mich., 985; St. Joseph's, Menominee, Mich., 1412; a total of 11 hospitals caring for 22,563 patients, of whom 1435 were charity patients. The Sisters also have a hospital at Echt, Holland, founded in 1905 by 28 Sisters from America. The congregation numbers 258 professed Sisters, 25 novices, and 12 postulants, a total of 295 members. The present mother general is Mother M. Anthony.

Tiffin, Ohio.—This congregation, with mother-house at St. Francis Convent, Tiffin, Ohio, was organized in 1868 and incorporated in 1869 under the title Citizen's Hospital and Orphan Asylum. The present superior is Mother Bonaventura. The foundations of the congregation are: St. Francis Home for the Aged, Tiffin, Ohio, capacity 100; St. Francis Orphanage, Tiffin, Ohio, capacity 150; St. Francis Convent, Tiffin, Ohio; St. Joseph's Hospital, Lorain, Ohio; Pilgrim House, Carey, Ohio; parish schools in Ohio at Adrian, Blakeslee, Carey, Custar, Fort Jennings, Lorain, Miller City, Millersville, New Washington, Paulding, Payne, Tiffin. The congregation numbers 90 professed religious, 7 novices and 9 postulants.

Franciscan Sisters of the Atonement.—These Sisters form the Second Congregation of the Society of the Atonement (see ATONEMENT, FRIARS OF THE), which was originally a foundation at Graymoor, N. Y., of Anglican Friars and Sisters, who were received into the Catholic Church 30 October, 1909. In the Second Congregation there are now 33 Sisters, 14 novices, 12 postulants, and 10 Tertiary Sisters, a total of 69. The Sisters have four mission settlement houses as follows: one in the large Italian parish of Our Lady of Pity in the Bronx, New York City, for mission settlement and catechism work among the 5000 Catholic children attending public school; a second house in Hereford, Texas, where two missionary Friars are also laboring; a mission house in Tucumcari, New Mexico; and a fourth house in Dover, Ohio, under the Capuchin Fathers. The cornerstone of a new building for the St. Clare's Mission Settlement House in the Bronx, N. Y., founded 1919, was laid 16 October, 1921. There are at present 23 Sisters of the Atonement working in the missions. Their special work is catechism and social settlement work for the foreign born children of the public schools and their parents. Their constitutions, based upon the Franciscan Rule and revised according to the new Code of Canon Law, have been approved by his late Eminence Cardinal Farley and by the present ordinary Most Rev. Archbishop Hayes.

Franciscan Sisters of Baltimore City.—These Sisters, with mother-house at St. Mary's Abbey, Mill Hill, London, were introduced into America in 1881, for work among the colored people. At the request of the late Cardinal Gibbons they established themselves in the Archdiocese of Baltimore, where they now have a novitiate and a home accommodating 300 orphans. Convents have been opened in Norfolk and Richmond, Va., and in Wilmington, N. C. In some of their schools the Sisters have as many as 600 pupils. From St. Mary's Abbey, Mill Hill, Sisters were sent to open missions in Africa in 1902, and the late Mother Mary Paul, who was then Superior of the Franciscan Convent in Norfolk, Va., was chosen to be the first superior to lead the missionary band of Sisters to this new field of labor in Uganda, British East Africa. There are now 4 convents of this congregation working among the natives of Uganda, where they have 2 hospitals and 3 schools. The aggregate number of this congregation is about 500.

Franciscan Sisters of Christian Charity.—This congregation was founded 9 November, 1869. The mother-house and novitiate is at Holy Family Convent, Alverno, Wisconsin. The present superioress is Mother M. Generose, elected in July, 1919. There are 436 professed Sisters, 42 novices, and 41 postulants. The Sisters have 52 parish schools distributed as follows: Green Bay, 32; Milwaukee, 4; Omaha, 2; La Crosse, 3; Grand Rapids, 1; Columbus, 6; Superior, 1; Marquette, 2; and a school of music at Marquette. The number of teachers actively engaged in school work is 266. Holy Family Hospital at Manitowoc, Wis., Good Samaritan Hospital at Zanesville, Ohio, and St. Joseph's Home for the Aged at West Point, Neb., are in charge of the congregation.

Franciscans of the Immaculate Conception.—This community, with mother-house at Little Falls, Minn., has charge of the following institutions: St. Gabriel's Hospital, Little Falls, erected 1915, dedicated 1916; St. Francis' Hospital, Breckenridge, Minn.; St. James Hospital, Perham, Minn.; St. Joseph's Hospital, Dodgeville, Wis., erected 1913–14; St. Ansgar's Hospital, Moorhead, Minn., bought from the Lutherans 24 October, 1920, dedicated and blessed the same year; St. Ott's Orphanage, Little Falls, Minn., averaging about 120 children a year, the children there finishing the eighth grade; Aged People's Home, Little Falls, Minn., averaging about 35 to 40 aged people a year. Connected with St. Gabriel's, St. Francis', and St. Ansgar's Hospitals are training schools for nurses. Notable members of the community recently deceased are: Sister Mary Rose, mother general for twelve years, died 7 November, 1921; Sister Mary Francis, first superior, died 11 December, 1915; Sister Mary Magdalen, one of the oldest members of the community, died 28 September,

1917; Sister M. Baptista, died 16 February, 1921; and Sister M. Joseph, died 7 April, 1921. The present superior of the community is Mother M. Teresa, elected 1918 and re-elected 1921. The community numbers 74 professed Sisters and 21 novices

Little Franciscan Sisters of Mary.—This community, founded at Worcester, Mass., has its mother-house at Baie-St.-Paul, Canada. It is affiliated by a diploma dated 7 October, 1904, to the Grand Order of the Seraphic St. Francis of Assisi, and received its decree of canonical erection 25 December, 1914, on the twenty-fifth anniversary of its foundation. The three following foundresses successively governed the institute: Mother Mary Joseph (1889–93), Mother Mary Ann of Jesus (1893–1908), and Mother Mary Dominic (1908–20). The present superior general is Mother Mary Clare of Assisi. The postulate for candidates lasts one year, and the novitiate lasts also a year; then the novices are admitted to annual vows which they renew for four years, after which they make perpetual vows. To conform with the Canonical Code the constitutions were subjected to slight changes, viz.: facility to extend the term of the postulate, novitiate, and temporary vows; also to anticipate the renewal of said vows in cases where it would be impossible for the missionary Sisters to renew them on date of expiration; while on the other hand, the Sisters who are to make their perpetual vows must have a dispensation if it is impossible for them to be at the mother-house for canonical examination on or before thirty days previous to date of making their vows. The institute has at present 17 houses, of which 9 are in the United States. Seven of these are schools at: Marinette, Wis.(1901), 190 pupils; Auburn, Me. (1904), 539 pupils; Fort Kent, Me. (1906), 580 pupils (also a boarding school for girls with 55 and one boys' with 49); Menominee, Mich. (1907), 179 pupils; Marquette, Mich., (1911), 191 pupils; Eagle Lake, Me. (1916). 260 pupils; Wallagras, Me. (founded 1898, closed 1913, reopened 1920), 122 pupils; total number of pupils, 2061. The Sisters have a home for the aged and abandoned of both sexes at Worcester, Mass., with 156 inmates, and a hospital at Eagle Lake, Me. (1906), with 27 patients, having cared for 2682 patients since 1912. At Auburn, Me., a boarding school was closed last year to give more space for class rooms. According to 1914 statistics the institute had treated, cared for, educated and instructed 21,267 persons of both sexes as follows: 1255 aged, 1838 patients, 352 insane, 765 orphans, 17,057 pupils. Up to 1921 the institute counts 27 deceased Sisters of whom 2 were foundresses. The community comprises 252 professed religious, 27 novices, and 37 postulants.

Franciscan Sisters of Penance and Christian Charity.—This congregation has its mother-house and novitiate at Stella Niagara, N. Y., where there is also a seminary for the education of girls, with 116 pupils in 1921. In the Diocese of Buffalo the Sisters conduct the Buffalo Academy of the Sacred Heart, St. Anne's St. Joachim's, St. Michael's, Mt. Carmel and St. John's (La Salle, N. Y.), parochial schools, having a total of 2753 pupils under the direction of 136 Sisters. St. Vincent's Orphanage in Columbus, Ohio, founded in 1875, now cares for 248 orphans. St. Ann's Foundling Asylum was founded in 1908, and in 1921 took care of 109 infants. In these two institutions 34 Sisters are employed. The Sisters conduct six parochial schools in the Diocese of Columbus, where 1920 children are educated under the supervision of 52 Sisters. St. Aloysius Academy in New Lexington, Ohio, was founded in 1875. There are 147 pupils in attendance here, with 28 Sisters in charge. In Charleston, W. Va., the Sisters are in charge of the Sacred Heart School which has 344 pupils. The two Indian Missions, St. Francis and Holy Rosary, both in South Dakota, care for 555 children. These Missions were founded in 1886 and 1888 respectively. In Nebraska the Sisters have academies in O'Neill and Alliance. They have three hospitals in the West: the Sacred Heart Hospital in Havre, Mont.; St. Joseph's Hospital in Minot, North Dakota., and St. Joseph's Hospital in Alliance, Neb. They have parochial schools in Los Angeles, Cal.; Sacramento, Cal.; Portland, Ore.; Spokane, Uniontown, and Cowlitz, Wash.; Denver, Col.; and Havre, Mont. In 1921 the Grace Day Nursery was opened in Sacramento, Cal. The total number of Sisters working in the United States (1922), is 446, including 394 professed religious, 31 novices, and 11 postulants. In their 4 academies, 21 parochial schools, 2 Indian Missions, 3 hospitals, orphanage, foundling asylum, day nursery, and 2 homes for working girls, they care for 12,189 seculars.

The congregation throughout the world is divided into 6 provinces, with a total of 128 convents, more than 45,000 souls being confided to the care of the Sisters, who number 2859 professed religious, 272 novices, and 119 postulants, a total of 3250 members. Statistics for each province are (1920) as follows: Holland, 717 professed, 65 novices, 18 postulants, 28 convents; Germany, 1240 professed, 150 novices, 70 postulants, 41 convents; India, 146 professed, 6 novices, 6 convents; Brazil, 350 professed, 24 novices, 17 postulants, 23 convents; North America, 386 professed, 27 novices, 14 postulants, 27 convents; Africa, 20 professed, and 3 convents.

Franciscan Sisters of the Perpetual Adoration.—This community, with mother-house at St. Rose Convent, La Crosse, Wisconsin, now numbers 601 professed Sisters, 32 novices, and 37 postulants. They have at present 14 foundations and are in charge of 3 hospitals caring for 6412 patients in 1920, 1 orphanage with 212 orphans, 2 academies, 78 parochial schools with 11,039 pupils, and 1 Indian school. The present superior general is Mother M. Ludovica.

Poor Sisters of St. Francis of the Perpetual Adoration.—These Sisters, with mother-house at Olpe, Germany, have a provincial house at La Fayette, Indiana. The present mother general is Sister Verena Schulte, elected 1916, and the provincial superior is Sister M. Josepha. Recently deceased religious of note are: Sister M. Leonarda, superioress of St. Alexius Hospital, Cleveland, Ohio, died 2 November, 1916; Sister M. Engelberta, superioress of St. Francis Convent, La. Fayette, Indiana, died 1 March, 1918; Sister Alexia, superior of St. Joseph's Hospital, Memphis, Tenn., died 26 August, 1919. New foundations have been made as follows: in 1913, Sacred Heart School, Gallup, N. M.; St. Anthony's Orphanage, Albuquerque, N. M.; St. Francis Hospital, Indianapolis, Ind.; in 1914, St. Anthony's School, Columbus, Neb.; in 1915, St. Edward's School, Lowell, Ind.; in 1916, St. Mary's Hospital, Gallup, N. M.; Immaculate Conception School, Cuba, N. M.; in 1917, St. John's School, Goshen, Ind.; in 1919, St. Mary's Hospital, Memphis, Tenn.; St. Edward's School, Morrison, Mo.; St. Ann's School, La Fayette, Ind.; in 1920, St. John's School, Earl Park, Ind.; St. Francis School, Lumberton, N. M.; St. Stanislaus School, Omaha, Neb.; in 1921, St. Mary's School, Huntington, Ind.; school at San Fidel, N. M. The present number of foundations is 76, including 21 hospitals, 50 schools, 3 orphanages, 1 home for the aged; and St. Francis Convent. The community numbers 830 professed religious, 66 novices, and 15 postulants.

Missionary Franciscan Sisters of the Immaculate Conception.—This congregation has its mother-house and novitiate in Rome and a branch novitiate at Newton, Mass. It was founded in 1873 by Mother

Mary Ignatius of Jesus, the first house in America being established at Belle Prairie, Minn. In 1880 the mother-house was established in Rome. Mother Mary Ignatius died in 1894 and was succeeded as superior by Mother Mary of the Angels, during whose term of office an orphanage for colored children was opened in Savannah, Ga. (1897) and another orphanage opened in Jersey City, N. J. (1898). With the permission and approval of the Sacred Congregation of Propaganda a house was opened in Fayum, Upper Egypt, in 1899. A flourishing school is now carried on there for the instruction of children of Coptic and Mahommedan parents as well as those few of Catholic parentage. On the expiration of the term of Mother Mary of the Angels, Mother Mary Antonia was elected superior general in 1900. She died in 1901 and was succeeded by Mother Mary Columba. During the twelve years of her administration new houses were opened in Augusta, Ga. (1901), Boston (1902), West Hoboken, N. J. (1904), Cairo, Egypt (1907), New Castle, Penn. (1908), Bronx, N. Y. (1909), Belle Prairie, Minn. (1911), Brooklyn, N. Y. (1911), Chicago, Ill. (1911), Newton, Mass. (1912), Montreal, Canada (1912), Pittsburgh, Penn. (1912). The first convent erected in Belle Prairie was maliciously destroyed by fire and the new convent erected in 1911. At the general chapter of the institute held in Rome, July, 1913, Mother Mary Agnella was elected superior general. During her term of office 3 new houses were opened: Damanhour, Egypt (1913), Rockford, Ill. (1915), Philadelphia, Penn. (1918). Mother Mary Agnella died in 1921. Mother Mary Benignus, the present superior general, was elected in July, 1919. In September of that year a settlement house was opened in Syracuse, N. Y. In January, 1920, a mission was opened at Chester, Penn., and in February, 1921, a home for Italian children was opened in Jamaica Plain, Mass. The Convent of Our Lady of the Angels in Tenafly, N. J., which was opened on 16 June, 1921, serves as a summer home for the Sisters and is the seat of publication of their periodical "Annals of Our Lady of the Angels." A branch novitiate was established in Boston in 1903 and transferred to Newton, Mass., in 1912. The present number of mission houses is 21. The congregation comprises 190 professed Sisters, 14 novices, and 9 postulants.

Polish Franciscan School Sisters:—This congregation has its mother-house at St. Louis, Mo., and its novitiate at Ferguson, Mo., the new site for the novitiate having been purchased in 1921. The present superior general is Mother Hilaria. The congregation numbers 115 professed religious, 12 novices, and 8 postulants, with 19 foundations.

Franciscan Sisters of the Sorrowful Mother. See Sorrowful Mother, Sisters of the.

Bernardine Sisters of St. Francis. These Sisters have their mother-house and novitiate at Reading, Penna. They were founded in 1894 by Mother Weronica Grzedowska who with three Sisters came to America from Zakliczyn in Poland, having been sent by the Bishop of Tarnowa. The Sisters opened a small parochial school at Mt. Carmel, Penna., where they remained for one year. In 1895 they established the mother-house at Reading, Penna., and the novitiate was opened there in 1901. In 1912 Mother Hedwig Leszczynska, the present general superior, succeeded Mother Weronica. The latter died in 1916. The aim of the congregation is to teach in parochial elementary and higher schools and to take care of orphans. At present the Sisters have 42 schools scattered throughout the States of Pennsylvania, Rhode Island, and Connecticut. They also have charge of St. Francis Orphan Asylum, Reading, Penna., incorporated 1905, and the St. Stanislaus Orphan Asylum, Nanticoke, Penna., opened in 1919. The congregation numbers 230 professed Sisters, 70 novices, and 40 postulants.

Felician Sisters, O. S. F. See under Felician Sisters

Third Order of Our Lady of Mount Carmel (cf. C. E., XIV—637d). A good deal of discussion has recently taken place on the origin of the Third Order, but no definite result has been arrived at. Fr. Gabriel Wessels (Analecta Ordinis Carmelitarum, vol. III, 259 sqq.) is of opinion that until the end of the fifteenth century there was no real distinction between the convents of the Second and Third Orders, in other terms that the distinction arises from the stricter or less strict observance of enclosure and other points of the rule, and as this distinction resulted chiefly from the Tridentine legislation the division would seem to be even somewhat later than stated by this accurate and cautious observer. A new rule for the Tertiaries of the Discalced Carmelities living in the world was approved by the Holy See 6 March, 1921.

Benedict Zimmerman.

Third Orders, Secular.—Secular Third Orders are composed ordinarily of lay persons, known as tertiaries, who aim at Christian perfection by following a rule approved for them by the Holy See, embodying the spirit of a particular religious order as far as that is compatible with their condition as lay people. The permission of the Holy See is required before a third order can be established, and this has been granted to the Premonstratensians, Dominicans, Friars Minor, Carmelites, Augustinians, Minims, Servites, and Trinitarians, while the Benedictines have their oblates who resemble the tertiaries. While religious of these orders can enroll individual tertiaries, permission of the local ordinary is necessary for the erection of a sodality of the third order, and special permission is needed if the members are to wear a distinctive habit while assisting at sacred functions. No one who has made vows in any religious institute can belong to a third order, except by special permission of the Holy See, even though he had been a tertiary before making his vows; however, if he is freed from his vows and returns to the world, his tertiarian membership revives. No one may be a member of two third orders; though for good reason a tertiary may pass from one order to another, or from one sodality to another in the same order. Tertiaries may be, but are not obliged to be, present as a body at public religious offices, but if they do take part they must wear their insignia and have their own cross; they do not share in the indulgences granted to the first and second orders, except by special indult. A general blessing or deprecative absolution with a plenary indulgence annexed may be given publicly to all tertiaries on stated feasts, when they assemble for that purpose; if the priest whose office it is to give it is absent, any priest, secular or regular, who is authorized to hear confessions may bestow it; furthermore, the blessing may be received privately from any confessor after sacramental absolution on any of the specified feasts or the preceding day, and in case of Franciscan tertiaries on any day also within the octaves of the feasts.

Vermeersch-Creusen, *Epit. jur. can.* (Malines, 1921), 698–703.

Thirion, Julien, scientist, b. at Sclayn, Namur, Belgium, in 1852; d. on 23 February, 1918. He studied at Namur and at the age of twenty entered the Society of Jesus; during his course of training he specialized in mathematical physics and subsequently he was sent to Louvain to supervise the scientific training of the young Jesuits. As early as 1880 he had contributed a number of historical astronomical

articles to the "Précis historiques" (Brussels), and later published a "History of Mathematics" in the same review. In 1896 he was appointed secretary of the Société scientifique de Bruxelles and editor of the "Annales" of the Society and later of the "Revue des questions scientifiques." As a professor Thirion was noted for the lucidity of his exposition of intricate questions, which he rendered more attractive by brief historical sketches; so in his contribution to the "Revue des questions scientifiques" the same lucidity and attractiveness are noted. Optics was his favorite subject, but he contributed many interesting scientific biographies.

SCHAFFERS in *Revue de quest. scient.*, XXVIII (Louvain, 1920), 27–52, giving bibliography of Thirion's writings.

Thrace, VICARIATE APOSTOLIC OF (THRACIAE BULGARORUM), was erected 7 April, 1883, for the Greco-Bulgarian Catholics in European Turkey. The total population of the territory numbers about 410,000 and of this number only 3000 are Catholic. These are served by 16 missionary priests, 20 churches and chapels, 13 schools with 500 pupils. At present (1922) there is no vicar apostolic named for this territory.

Three Rivers, DIOCESE OF (TRIFLUVIANENSIS; cf. C. E., XIV—708d), formed from the Archdiocese of Quebec to which it is now suffragan. It comprises a Catholic population of 108,000 French Canadians and about 2300 English and other nationalities. During the World War the clergy and laity of this diocese took an active part in organizing works of patriotism and charity, and large numbers of the young men joined the ranks, many of them giving up their lives and others receiving decorations of honor. Recently the most important developments in the progress of the diocese have been the holding of a diocesan synod, the organization of the "Corporation ouvrière Catholique," a society for Catholic working men, and the establishment of a semi-weekly journal. The diocese has however lost several prominent members by the deaths of: Mgr. Hermyle Baril, P. A., vicar general and administrator of the diocese, principal of the normal school and one time superior of the seminary, died 17 February, 1915; Canon H. Trahan, pastor of Saint Sévère, deceased in 1917; His Honor Judge F. S. Tourigny, died in 1916. The diocese comprises, according to latest statistics, 57 parishes, 80 churches, 4 missions, 9 stations, 1 monastery for men, 3 for women, 1 convent for men, 9 for women, 135 secular and 30 regular clergy, 175 lay brothers, 1 seminary with 355 professors and an alumni of 500, 18 higher schools for boys with 150 teachers and 3000 students, 20 higher schools for girls with 175 teachers and 3500 students, 12 academies with 60 teachers and 1800 pupils (800 boys and 1000 girls), 1 normal school with 10 teachers and 100 pupils, 332 elementary schools with 600 teachers and 30,000 pupils, 3 industrial schools, 2 diocesan missionary organizations, 4 homes, 6 orphanages, 2 hospitals, 1 reformatory, 4 other charitable institutions and 1 poor house. Four of the public institutions permit the priests to minister in them and for the most part the schools receive financial aid from the government. Among the clergy the Society of Priests Adorers, Society of the Blessed Virgin, the St. Thomas Aquinas Fund, and the "Société d'une Messe," are organized, and among the laity the Third Orders of St. Francis and of St. Dominic, the League of the Sacred Heart, and the St. Vincent de Paul Society are established, besides some minor associations. The see is at present filled by Rt. Rev. François-Xavier Cloutier, born in this diocese in 1848, ordained in 1872, appointed bishop 8 May, 1899, and named an assistant at the pontifical throne 3 February, 1916.

Thureau-Dangin, PAUL, historian, b. at Paris on 14 December, 1837; d. at Cannes on 25 February, 1913. He studied law, practiced in the Court of Appeal in Paris and was an auditor in the Conseil d'État. His taste, however, was historical and literary rather than forensic; and as associate editor of "Le Français" and a contributor to "Le Correspondant" he supported the Orleanist family. In 1863 he published "La Pologne et les traités de Vienne" and four years later he abandoned all his other pursuits to devote himself to the study of history and the interests of religion. In his "Histoire de la Monarchie de Juillet" (7 vols. 1884-92), his documentations, his power of synthesis, together with his accuracy and impartiality reveal the master historian. This work and his zeal for the purity of the language won for him in 1893 a chair in the French Academy, of which he became perpetual secretary in 1908. Thureau-Dangin was one of the few Frenchmen who grasped the intricacies of the Oxford Movement and its consequences, and in his "Renaissance Catholique en Angleterre" (1899) he traces in detail the simultaneous development of High Church Anglicanism and Catholicism in England from the beginning of the Oxford Movement. He was inclined to liberalism at times in the matter, for instance, of Biblical criticism and the relations of the Church and the State, but on realizing the Church's teaching he corrected his stand unhesitatingly. Among his other writings are "Royalistes et Républicains" (1874); "Paris, capitale pendant la révolution française" (1872); and "Un prédicateur populaire dans l'Italie de la Renaissance, Saint Bernardin de Sienne" (1896).

Thuringia (cf. C. E., XIV—712c), a new state in Central Germany formed on 24 December, 1919, by the union of the former grand duchies of Saxe-Weimar-Eiseanch, Saxe-Meiningen, Gotha, Saxe Altenburg-Reuss, Schwarzburg-Rudolstadt, Schwarzburg-Sonderhausen. The area is 4546 square miles; the population according to the last census (1 December, 1910) was 1,510,538 or 3322 inhabitants per square miles. The capital is Weimar; other towns are Gera, Gotha, Jena, Eisenach, Greiz, Rudolstadin Arnstadt, and Sonderhausen. Until the formation of the new constitution the Legislature (Volksrat) was composed of the deputies of the Legislatures of the seven republics; the executive authority being in the hands of a ministry (Staatsrat) composed of representatives of the government of each of the seven states.

Tibet, VICARIATE APOSTOLIC OF (THIBETANENSIS; cf. C. E., III—678b, VI—603c), in China, with episcopal residence at Ta-tsien-lu. By a decree of 20 March, 1912, Propaganda added to this vicariate the country between the boundaries of Tibet and the territory of the East Indies known as British Boutan, which was too far from Calcutta, on which it had formerly depended. The vicariate is entrusted to the Society of Foreign Missions of Paris, the present vicar being Rt. Rev. Pierre-Philippe Giraudeau, titular Bishop of Thynias. The territory counts 3789 Catholics and 600 catechumens out of a total population of 4,000,000. It is served by 25 European priests, 2 native priests, 18 churches and chapels, 34 stations, 1 seminary with 10 students, 21 schools with 266 pupils, 2 hospitals, 5 orphanages and 6 Chinese religious.

Tiernan, FRANCES CHRISTINE, authoress, known more widely by her pseudonym, "Christian Reid," b. at Salisbury, North Carolina, on 5 July, 1846; d. there on 24 March, 1920; daughter of Colonel Charles Frederick and Elizabeth Clarissa (Caldwell) Fisher.

Her mother was a Catholic; her father an Episcopalian. Colonel Fisher fell at the first battle of Manassas, and his daughter remained loyal to his Confederate ideals to the end. Beginning with "Valerie Aylmer" in 1870, Christian Reid achieved enviable success as a writer of elegant fiction. In "The Land of the Sky" she immortalized western North Carolina, and directly led to the development of the mountain country of that State. Her war drama, "Under the Southern Cross," with its impassioned presentation of the views of the South upon the constitutional right of secession, has enshrined her name in the hearts of the Southerners. In 1887 she married James Marquis Tiernan and accompanied him to Mexico where she sojourned till his death in 1898. While there she wrote among other fiction "The Land of the Sun" (1894), one of her most interesting tales. Early in life she was received into the Catholic Church by Cardinal Gibbons, then only Vicar Apostolic of North Carolina. She practised her religion zealously and to her is mainly due the erection of the Church of the Sacred Heart in her native town. In 1909 Christian Reid was honored with the Lætare Medal by the University of Notre Dame. Between 1870 and 1915 she wrote more than forty novels, of which the following, in addition to those mentioned above, are the best known: "A Daughter of Bohemia," "Heart of Steel," "The Picture of Las Cruces," "Weighed in the Balance," "A Little Maid of Arcady," "The Wargrave Trust," "The Secret Bequest," "A Question of Honor."

Tierradentro, Prefecture Apostolic of (de Tierradentro), in Colombia, erected by a decree of 13 May, 1921. The territory comprised in this prefecture was taken from the diocese of Popayan and entrusted to the Lazarists. No prefect has been appointed yet and no statistics are published.

Time, Computation of (cf. C. E., XIV—726a).—In reckoning time the following regulations have been laid down in the Code (can. 31-4). A day consists of twenty-four continuous hours beginning at midnight; a week, of seven days; a month means thirty and a year three hundred and sixty-five, unless it is stated that they are to be taken as in the calendar. It is to be noted that while in canon law a day implies continuity of time, a week does not; hence any seven canonical days, even not continuous, make a week, unless the law says it refers to a calendar week. The time of day is to be reckoned by the common local custom, but if there is question of saying Mass privately, reading the Office privately, receiving Holy Communion, or observing the fast or abstinence, one may also follow the true or mean local time, or the regional or other extraordinary legal regional or other extraordinary legal time. Vermeersch-Creusen and Claeys-Bouuaert believe this optional computation of time may be used in regard to indulgences and cessation from servile work; and the former authorities, contrary to Maroto and others, see no difficulty in allowing one to recite the Breviary, for instance, according to the true time, observe abstinence according to mean time, and the Eucharistic fast according to local time. The concessions made regarding the calculation of time do not in any way affect the liturgical laws. Moreover, the requirements of the local civil law as to the time for fulfilling contracts are to be observed, unless the contrary is expressly agreed to by the contracting parties.

If a month or year is expressly or equivocally mentioned, *e. g.*, the month of February, next year, it is to be taken as in the calendar. If the exact time at which anything begins is mentioned neither expressly nor implicitly, *e. g.*, suspension from saying Mass for a month or two years, three months vacation each year, etc., the time is to be reckoned from the moment to moment if the time is continuous as in the first example, the months and years are to be taken as in the calendar; if the time is not continuous as in the second instance, week, month and year mean seven, thirty, and three hundred and sixty-five days respectively. If the time referred to consists of several days, or of one or more weeks, months, or years, and the term from which the period is reckoned is mentioned expressly or implicitly: (a) months, and years are taken as in the calendar; (b) if the term coincides with the beginning of the day, *e. g.*, two month's vacation from 15 August, the computation begins with the first date mentioned, the term ending at the beginning of the last day of the same number, *i. e.*, at midnight of 14-15 October; (c) if the term from which a period is reckoned does not coincide with the beginning of a day, *e. g.*, the fourteenth year of age, a year's novitiate, eight days after the death of a bishop; where, as in the first two examples, the timens begi at the moment of one's birth, or of one's taking the vows respectively; the first day is not counted and the term finishes at the end of the last day of the same number, *i. e.*, one who entered the novitiate on 7 September, 1918, completed the two years at midnight of 7-8 September, 1920; (d) if the month has no corresponding number, *e. g.*, one month from 30 January, the term will end with the beginning or the end of the last day of the month, as the case may be; (e) where acts of the same kind are to be repeated at stated times, *e. g.*, three years to perpetual profession after temporary profession, three years to a new election, the time finishes on the same monthly date as that on which it began, but the new act may be peformed at any time that day.

O'Donnell in *Irish Eccl. Record*, XI (1918), 50–58; Vermeersch-Creusen, *Epit. jur. can.*, 94–101; Maroto, *Institutiones jur. can.*, 221–32.

Tinin, Diocese of. See Knin

Tinos, Archdiocese of. See Naxos and Tinos

Tiraspol (or Chersonese) Diocese of (Tiraspolensis seu Saratovensis; cf. C. E., XIV—739a) in the government of Cherson, Russia, suffragan of Mohileff. This see is filled by Rt. Rev. Joseph-Louis Kessler, born in Otrogovca in 1862, served as a pastor, then canon, and inspector of the upper seminary, and was appointed bishop 1 April, 1904. He has the privilege of two suffragan bishops who reside at Tiraspol and Saratow, but at present no one has been appointed to these positions. The administrator apostolic for the Armenians of the diocese is Rev. Serge Der Abraamian who resides at Tiflis. The episcopal residence is at Saratow. By a Consistorial decree of 2 August, 1921, the boundaries of the diocese were somewhat changed by the separation of five parishes which were added to the diocese of Jassy. The latest statistics available are those of 1911 which credit the diocese with 359,823 Catholics of the Latin and Armenian Rites (Armenians 37,088); 125 parishes, 93 chapels, and 179 secular priests of the Latin Rite; 56 parishes, 5 chapels and 54 priests of the Armenian Rite. This is the only Russian diocese which has an upper and lower seminary, Catholic parish schools and a religious weekly (published in German). The two seminaries which are situated in Saratow have 161 students making lower studies and 26 making higher studies.

Tivoli, Diocese of (Tihirtinensis; cf. C. E., XIV—747b), in the province of Rome, central Italy, directly dependent on the Holy See. This see is filled by Rt. Rev. Luigi Scarano, born in Trivento 27 October, 1867, served as a canon and vicar general,

was named a private chamberlain 24 May, 1913, prothonotary apostolic in 1915, and appointed bishop 22 March, 1917, succeeding Rt. Rev. Gabriel Vettori, transferred to Pistoia 6 December, 1915. According to 1920 statistics the Catholic population of the diocese numbers 40,000 and there are 42 parishes, 72 secular and 35 regular clergy, 20 seminarians, 68 Sisters and 108 churches or chapels.

Tlaxacala, ARCHDIOCESE OF. See PUEBLA DE LOS ANGELES

Todi, DIOCESE OF (TUDERTINENSIS; cf. C. E., XIV—754a), in the province of Perugia, central Italy, directly subject to the Holy See. This see is filled by Rt. Rev. Luigi Zaffarami, born in this diocese in 1864, served as archpriest of San-Terenziano, appointed titular Bishop of Sasima 22 January, 1915, and named administrator apostolic of Todi, and transferred 6 December, 1915. The ancient cathedral of this diocese was dedicated to Saint Terentius, while the new one, built on the ruins of the former, is dedicated to Our Lady. The diocese embraces a Catholic population of 45,200, and according to 1920 statistics has 98 parishes, 99 secular and 15 regular clergy, 40 seminarians, 10 Brothers, 47 Sisters and 249 Churches or chapls.

Togo, FRENCH, VICARIATE APOSTOLIC OF (TOGENSIS; cf. C. E., I—180–189), in Western Africa. The prefecture apostolic of Togo, erected in 1892 and entrusted to the Fathers of the Divine Word of Steyl, Holland, was raised to a vicariate apostolic 16 March, 1914. Owing to the conditions brought about by the war, the missionaries were obliged to leave, and the vicar apostolic, Rt. Rev. Franz Wolf, appointed by the decree of erection, and titular Bishop of Byblos, is still forced to remain in Europe. From January, 1918, until January, 1921, the vicariate was administered by Rt. Rev. Ignace Hummel, Vicar Apostolic of the Gold Coast. That year the vicariate was given over to the Society of the African Missions of Lyons, and on 11 January Monsignor Jean-Marie Cessou was named administrator of the vicariate. During the World War Monsignor Cessou with Rev. Father Alphonse Seitie and six other priests served in various capacities and the two named were decorated with the *Croix de Guerre.* The vicariate, which comprises the whole territory of Togo, entrusted to the French by the Peace Conference, is divided into nine districts. The Christian portion of the population, numbering about 24,942, is composed of members of two tribes, the Ewe and the Gengbe. According to latest statistics it comprises 9 quasi-parishes, 9 missions, 22 churches, 134 mission stations, 2 convents of religious with 6 Sisters, 13 missionary priests, 6 lay brothers, 3 seminarians, 10 higher schools for boys with 48 teachers and 1939 pupils, 1 higher school for girls with 4 teachers and 300 pupils, 1 industrial school which trains printers, blacksmiths, book-binders, shoe makers, cabinet makers, tailors and watch repairers, and has 14 teachers and 86 students, 1 home for the destitute, and 2 refuges. The industrial school and two of the other schools are partially supported by the government. The Congregation of Mary with 46 branches for men, young men, women and girls, is organized.

Tokio, ARCHDIOCESE OF (TOKIENSIS; cf. C. E., XIV—754d.), in Japan. A decree of 13 August, 1912, separated a portion of its territory from the archdiocese and erected it into the prefecture apostolic of Nygata. The present incumbent of the see is Most Rev. Jean-Pierre Rey, of the Society of Foreign Missions of Paris, appointed 1 June, 1912, to succeed Most Rev. François Bonne, d. 11 January, 1912. Born in Julienas, France, in 1858, Archbishop Rey made his studies in Lyons and the seminary of the Foreign Missionaries in Paris, was ordained in 1882 and was sent to Japan, where he became vicar general in 1906. Latest statistics credit the archdiocese with 15,987,516, of whom 9685 are Catholic; 28 European priests, 3 Japanese priests, 2 communities of men with 26 religious, 3 communities of women with 58 Sisters, 17 schools with 1872 pupils and 39 churches and chapels.

Tokio, CATHOLIC UNIVERSITY OF, in Japan. This institution, conducted by the Jesuits, originated in the mind of Pope Pius X, in consequence of a report made to him by the then Bishop of Portland (now Cardinal O'Connell), on returning to Rome from a special embassy to the Mikado in 1905. In 1908, Fr. James Rockliff, S.J., Fr. Henri Boucher, S.J., and Fr. Joseph Dahlman, S.J., went to Japan to found the university, landing at Yokohama on 17 October of that year. Archbishop Pierre Rey of Tokio placed at their disposal a residence which had originally been erected for a Catholic students' dormitory. Here they devoted themselves to the study of the Japanese language and customs until a suitable location for the university buildings was secured in April, 1912. This plot consists of a little less than five acres, just within the ancient rampart and moat of the city of Tokio (pop. 3,000,000), and midway between the two imperial palaces, easily accessible by the Yokohama Interurban, the City Belt Line and two transurban electric lines.

Government permission for the opening of a private school, of college and university rank (*Koto Gakko* and *Daigako*) was secured, and classes opened with an enrollment of twenty students in April, 1913. Faculty and students were both housed at this time in old Japanese buildings, standing on the property, and wholly inadequate to the purpose. The erection of a suitable classroom building was begun immediately, and at a cost of 120,000 *yen,* was completed and opened for classes in September, 1914. This building is of brick, with wooden bracings rendering it as near earthquake-proof as anything not of concrete and steel can be. It has capacity for four hundred students, and includes faculty offices, students' library and two exhibition halls. The faculty are still huddled into the Japanese buildings above mentioned; they now number ten Fathers representing eight nationalities drawn from Europe, Asia and America. Twenty extern Japanese professors are employed. The enrollment of students has steadily grown to one hundred and sixty. The first graduating exercises were held in March, 1918, when eleven students were graduated. Their immediate employment in responsible positions by leading firms and departments of the Government, gave marked proof of the reputation which the university enjoys for a high standard of studies and hard work. The present course of studies corresponds as closely to that of Jesuit universities in other parts of the world as the vast divergence of circumstances will permit. Chinese takes the place of Greek, modern European languages supplant Latin. The course ends with two years of Scholastic philosophy and ethics. Courses in foreign service, architecture and journalism are expected in the near future.

The legal status of the university prior to 1920 was that of a private institution recognized by the Government but not enjoying an equality with imperial schools of the same rank. In 1920 the Law of Endowments went into effect, extending to endowed private institutions the right to give degrees and enjoy privileges equal to those of imperial

institutions. The endowment fund prescribed by the Japanese Government for the Catholic University was 600,000 *yen*, about $300,000. Until this has been collected the university will exist only on tolerance. The University is now under the Presidency of the Rev. Herman Hofman, S.J., who was installed in 1913. Its Japanese address is Jochi Daigaku, Kojimachi, Tokio, Japan.

Toledo, Archdiocese of (Toletanensis; cf. C. E., XIV—755b.) in Spain. This see is filled by His Eminence Cardinal Almarez y Santos, born in Valliès, Spain, in 1847; he studied in Salamanca, was made a vicar sometime after his ordination, and in 1874 became canon magistral of the cathedral of Salamanca. He was later made secretary of the chapter, honorary chamberlain, preacher of the Royal Chamber, and in 1885 was named secretary to the Bishop of Madrid and archpriest of that cathedral. He later became vicar capitular, and a professor in the seminary and then dean of the chapter in 1891. He was appointed Bishop of Palencia 18 January, 1893, promoted to the archdiocese of Seville 18 April, 1907, and was proposed by the King for the primatial see of Toledo 12 November, 1920, and transferred by the Consistory, on 16 December. In 1908 the King again honored him by naming him a senator in virtue of personal title, and on 27 November, 1911, he was created a cardinal priest. The Cardinal is assisted by Rt. Rev. Matthew Colon y Canals, an Augustinian Monk, who was appointed titular bishop of Andrapa and auxiliary at Toledo 29 July, 1921. The Archbishop of this see, besides being Primate of Spain, is also Patriarch of the East Indies. The Catholic population of the archdiocese numbers 400,022; latest statistics credit it with 439 parishes divided among 33 archpresbyteries, 940 priests, 489 chapels or sanctuaries, 75 convents with 130 religious and 1025 Sisters.

Toledo, Diocese of (Toledensis; cf. C. E., XIV—579c), comprises 6969 square miles in the State of Ohio. In May, 1921, Rt. Rev. Joseph Schrembs, appointed to this see as its first bishop 11 August, 1911, was transferred to Cleveland, leaving behind him a record of ten years accomplishments only equalled by the work of the pioneer bishops of this country. Until the appointment of his successor, Rt. Rev. John T. O'Connell acted as administrator, and on 30 November of the same year Rt. Rev. Samuel A. Stritch, chancellor of the Diocese of Nashville, was named the second bishop.

The diocese (1921) contains 102 parishes, with 123 churches, 16 chapels, 21 missions and 18 stations. One monastery of men, Redemptorists, at Lima, and one of women, the Visitation nuns, in Toledo, as well as the Franciscan Minor Conventual Fathers and the Sisters of Mercy and Sisters of St. Francis (Polish Province) have been established in the diocese recently. There are now 136 secular and 45 regular priests, about 700 Sisters of whom 160 are engaged in hospitals and refuges, 12 contemplatives, and the remainder occupied in school work. A Jesuit university and college, with 24 professors and 365 students, three academies, having 923 students, and ten high schools, with 887 students, provide for higher education. Elementary schools number 84, with 457 teachers and 16,541 children enrolled. The diocese is well provided with charitable institutions, having 2 orphanages, 2 homes for the aged, 1 House of the Good Shepherd, 4 hospitals, 1 working girls' home, a community house, a settlement house, and a day nursery. In some places a community chest provides partial public support to institutions, and in a few strictly Catholic localities district schools are taught by Sisters. Almost every priest is a member of the Pactum Apostolicum, and the Eucharistic League is well supported, a diocesan Eucharistic Conference with a public procession being held each year. The Knights of Columbus, Knights of St. John, Catholic Knights of Ohio, Holy Name Society, National Catholic Welfare Council, Ladies' Catholic Benefit Association, Catholic Boy Scouts, and several Polish, Hungarian and Slovak societies are in a flourishing condition. The Catholic population is about 122,500, comprising Poles, Slovaks, Magyars, Croatians, Italians, French, Germans, Bohemians and Greeks. During the war the diocese sent out 3 priests as chaplains and took care of two camps, Perry and Erie, within its borders.

Tong-king, Central, Vicariate Apostolic of (Tom-kim Centralis), one of the divisions of the French Colony of the same name, in Asia. It is entrusted to the Dominicans, the present vicar apostolic being Rt. Rev. Pierre Munagorri y Obyneta, appointed titular Bishop of Pityus 28 July, 1865. The episcopal residence is at Bui-tchu. Out of a total population of 2,000,000 the vicariate has 219,250 Catholics; these are served by 22 missionary priests, 92 native secular priests, 129 seminarians, 615 churches and chapels, 75 stations, 3 orphanages, 2 hospitals, 366 native Tertiary Dominican nuns, 33 Amantes de la Croix (native Sisters), and 15 Sisters of St. Paul of Chartres.

Tong-king, Eastern, Vicariate Apostolic of (Tom-kim orientalis; cf. C. E., VII—774d), one of the seven vicariates comprised in the French colony of this name, in Indo-China. It comprises four provinces, Haï-duong, Kienh-an, Quanh-yen and Mon-cay, and includes a total population of 2,500,000. It is entrusted to the Dominicans of Spain, with official residence at Hai-phong. The present vicar is Rt. Rev. Francisco Ruiz de Azua who succeeded upon the resignation of Rt. Rev. Nicaise Arellano, 14 April, 1919, after an administration of 13 years. Bishop Ruiz de Azua joined the Tong-king mission in 1893, was made provincial vicar of Eastern Tong-king in 1914, and was named coadjutor to the vicar and titular Bishop of Cardica 19 June, 1917. By latest statistics (1922) the vicariate has 53 secular priests, 30 clerics, 13 catechists of the first grade, 77 of the second and 41 of the third grade, and 153 mission servants. Various schools and institutions include a Latin school with 60 pupils, a theological seminary with 29 students, a college for catechists with 53 students, a school under the Brothers of Christian Doctrine with 6 Brothers teaching 206 boys, 2 schools under the Sisters of St. Paul of Chartres with 13 Sisters teaching 177 girls, 4 houses of Sisters of the Third Order of St. Dominic, with 104 Sisters, 9 orphanages caring for 106 orphans, 5 hospitals caring for 194 patients, 1 leper hospital with 80 patients, 1 house of nursing Sisters of St. Paul of Chartres, with 4 Sisters, and 2 homes in which orphans are received, with 33 children. The spiritual progress of the vicariate is best shown by the following statistics for the past year: baptisms of catechumens 362, baptisms of children of Christians 3488, baptisms of dying children of pagan parents 6374, confirmations 3099, ordinations 22, confessions 157,613, communions 271,341, extreme unctions 1526, marriages 795, Christian communities 340. The native Christians number, in all, 79,510, and the European Catholics, 2000.

Tong-king, Maritime, Vicariate Apostolic of (Tom-kim maritimus; cf. C. E., VII—774d), one of the seven ecclesiastical divisions of Tong-king, in Indo-China. This vicariate, erected in 1901, is still under the administration of its first vicar, Rt. Rev.

Jean-Pierre-Alexandre Marcou, of the Society of Foreign Missions of Paris, appointed titular Bishop of Lysias 18 April, 1895, and named vicar 16 April, 1901. He resides at Phat-Diem and is assisted by a coadjutor, Rt. Rev. Louis-Christian-Marie de Cooman, titular Bishop of Thacia-Montana. Although the work of the missionaries in this territory has met with marked success from a spiritual point of view, they encounter great difficulties in the matter of education. The largest part of the population is of the peasant class, engaged chiefly in farming, with the result that a great scarcity of teachers for the schools, is found. To overcome this difficulty however, catechism schools have been established and the children learn the alphabet from the catechism. In all the centers of new Christians catechists, numbering about forty in all, give instruction. This territory embraces a Catholic population of 109,000, and by latest statistics comprises 54 parishes, 405 churches and chapels, 521 Christian communities, 37 missionary priests, 100 native priests, 187 catechists, 3 seminaries, 1 school for catechists, 269 seminarians, 11 houses of religious women, and 143 native religious. The institutions include 68 elementary schools with 80 teachers and 1915 pupils, 4 asylums, 5 hospitals, 6 homes, 6 nurseries, 1 leper asylum with 68 lepers (aided by the State), and 1 school for deaf mutes. The Society of Priests Adorers is organized among the clergy and a bi-monthly journal or review is published for them. During the past year there were 1452 baptisms of infidels, 8196 baptisms of dying children of infidel parents, 4709 baptisms of children of Christian parents, 495,964 confessions, and 1,660,291 communions. One of the most renowned of the clergy who has served in this territory, was the late Father Six, an Annamite priest, pastor of Phat-Diem before the erection of Tong-King Maritime. He was well known for his wisdom and his ability at the court of Hué and in dealing with the high French officials. He was made an honorary minister of the king, the only priest who has ever had this honor, and a chevalier of the *légion d'honneur*.

Tong-king, NORTHERN, VICARIATE APOSTOLIC OF (TOM-KIM SEPTENTRIONALIS; cf. C. E., VIII—778b), an ecclesiastical division of the French Colony of Tong-king in Asia. It is entrusted to the Dominicans, its present vicar being Rt. Rev. Maximim Velasco, appointed titular Bishop of Amorium and coadjutor at Northern Tong-king, 28 July, 1889, succeeding as vicar apostolic 7 February, 1902. His coadjutor at present (1922) is Rt. Rev. Theodore Gordaliza, appointed titular Bishop of Abdera 10 August, 1915. By a decree of 31 December, 1913, the provinces of Lang-son and Cao-bang, and the delegations of Baolac, Quan-ba and Dong-yan, in the province of Hagiang, were separated from the vicariate and erected into a prefecture apostolic. The only statistics published are those collected before this division was made.

Tong-king, SOUTHERN, VICARIATE APOSTOLIC OF (TOM-KIM MERIDIONALIS, cf. C. E., VII—774d), separated from Western Tong-king in 1846, this territory is entrusted to the Society of Foreign Missions of Paris, with episcopal residence at Xa-doai. The present vicar apostolic is Rt. Rev. André-Léonce-Joseph Eloy, appointed titular Bishop of Magydos and vicar apostolic 11 December, 1912. The vicariate embraces a Catholic population of 126,000, and is divided into 16 districts and 94 parishes. Latest statistics credit it with 512 churches or chapels, 604 stations, 8 convents with 130 native Sisters (Amantes de la Croix), 29 European missionaries and 133 native priests, 210 catechists, 2 seminaries, 265 seminarians, 20 elementary schools with 20 teachers and 520 pupils, 428 Christian doctrine schools with 17,500 pupils, 1 hospital and 6 orphanages with 1243 orphans. The priests are permitted to minister in 1 public hospital. A diocesan fund for native clergy is established. During the World War 19 of the missionaries were mobilized of whom 7 returned to France and served there; 1 was wounded and 2 received the *croix de guerre*. When the Indo-Chinese regiments were organized about 250 Annamite Catholics from this vicariate volunteered and many of these also won the *croix de guerre*.

Tong-king, UPPER, VICARIATE APOSTOLIC OF (TOM-KIM SUPERIORIS, cf. C. E., VII—774d), comprises the provinces of Son-tay, Tuyem-gnang and Hung-Hoa, under the collective title of Xu-doai. It is entrusted to the Foreign Missions of Paris, the present vicar being Rt. Rev. Paul-Marie Ramond, appointed titular Bishop of Linoe and named first vicar apostolic of this territory 18 April, 1895. As in other sections of Tong-king, the great handicap to the work of the mission is the great scarcity of schools. There are a number of schools teaching religion, but no professional schools, and a great need exists for some secondary schools, and at least one high school. In all Tong-king there are 800,000 Christians whose children are forced to use the government schools which are often antagonistic toward religion. If the missionaries were in a position to establish schools they would be patronized not only by Christian children, but by numbers of pagans, and thus the work of conversion would be greatly facilitated. However, the very inadequate resources of the mission have always had to be devoted to the work of the native clergy in spreading the Faith and in holding those already converted. By latest statistics (1922) the vicariate comprises 16 parishes, 180 churches and chapels, 16 Christian communities, 230 stations, 51 secular priests of whom 23 are European and 28 native, 5 European and 34 native Sisters, 2 lower seminaries, 68 seminarians, 56 elementary schools with 56 teachers and 750 pupils, 4 asylums, 4 hospitals, and 5 nurseries, besides places in each parish for receiving children, where they are cared for or entrusted to Christian families. The Association of Priests Adorers is formed among the clergy, and parish bulletins in French and Annamite are published at Hanoi. Each year three retreats are held at the episcopal residence at Hung-hoa, for the missionaries, for the native clergy and for the catechists. The Catholics of the vicariate now number 33,500. During the World War five of the missionaries from this territory went to the front and one was killed, one wounded, one decorated with the *médaille militaire*, and two with the *croix de guerre*. A large number of Annamite chieftains took part in the fighting.

Tong-king, WESTERN, VICARIATE APOSTOLIC OF (TOM-KIM OCCIDENTALIS, cf. C. E., VII—774d), a division of the French colony of the same name in Indo-China. It is entrusted to the Society of Foreign Missions of Paris, the present vicar apostolic being Rt. Rev. Pierre-Jean-Marie Gendreau appointed titular Bishop of Chrysopolis 26 April, 1887, and coadjutor to the vicar of Western Tong-king, whom he succeeded 25 April, 1892. He was named an assistant at the pontifical throne 11 June, 1912. His coadjutor is Rt. Rev. Louis-Marie-Henri Bigolet, titular Bishop of Antiphræ. Latest statistics credit the vicariate with 93 parishes, 721 churches and chapels, 786 mission stations, 137 native secular priests and 36 missionaries, 461 Sisters, 2 seminaries, 270 seminarians, 2 higher schools for boys with 16 teachers and 539 pupils, 1 higher school for girls with 10 teachers and 280 pupils, 156 elementary schools with 172 teachers and 1489 pupils, 5 industrial schools with 9 teachers

and 370 pupils, and 766 Christian doctrine schools with 27,992 students. The various institutions include 1 house for retreats, 4 asylums, 3 hospitals, 1 refuge and 7 nurseries. The public university, lyceum, hospitals and prisons permit the priests to minister in them, and 1 Catholic institution receives aid from the government. A society is organized among the young Catholics of the vicariate, and 2 journals, 1 review and 1 "Semaine Religieuse," are published. The Catholic population comprises 154,000 Annamites and 3100 French. Seven of the missionaries and about 6000 Annamite Catholics saw service during the World War.

Toronto, Archdiocese of (Torontinensis; cf. C. E., XIV—781d.), in Ontario, Canada. This see is filled by Most Rev. Neil MacNeil, born in Hills Corough in the diocese of Antigonish in 1851; he made his studies in Antigonish and at Propaganda College in Rome, was ordained in 1879, became a professor and then president of St. Francis Xavier's College, Antigonish, founded the journals "Aurore" in 1881, and "Casket" in 1890, and was appointed titular Bishop of Nilopolis and vicar apostolic of St. Georges 6 August, 1895, transferred to St. Georges de Terre-Neuve 18 February, 1904, promoted to the archdiocese of Vancouver 19 January, 1910, and again transferred 10 April, 1912. The Catholic population of the archdiocese numbers 85,000. Latest statistics credit it with 80 parishes, 32 mission stations, 113 secular and 46 regular clergy, 1 seminary, 1 college, 10 convents and academies, 112 churches and 8 hospitals and asylums.

Tortona, Diocese of (Dertonensis; cf. C. E., XIV—784d), in the province of Alessandra, northern Italy, suffragan of Genoa. This see is filled by Rt. Rev. Simone Pietro Grassi, born in Schilpario in 1856, served as provost of Verdello and was appointed bishop 22 January, 1915, to succeed Rt. Rev. Igino Bandi, appointed in 1890, died 8 Sept., 1914. During the World War 200 priests of this diocese served in the ranks, and 25 as military chaplains at the front. A number were killed and many received decorations of valor. All the priests at home, and the laity, took an active part in relief work of all kinds. Upon its reestablishment in 1817 this diocese was taken from the metropolitan see of Milan and made suffragan to Genoa. It now has 295 parishes, 500 secular priests, 430 churches, 6 monasteries of men, 4 convents of men, and 40 of women, 2 seminaries, 65 seminarians, 3 educational institutions for boys with 25 teachers and 300 students, 5 educational institutions for girls, with 30 teachers and 350 pupils, about 30 asylums and 10 hospitals. A mutual aid society is organized among the elergy and a number of associations among the laity. Three diocesan weeklies and fifty parish bulletins are published. A Eucharistic Congress was held in the diocese recently, as well as a centenary celebration in honor of St. Martianus, believed by ome to have been the first bishop of this see.

Tortosa, Diocese of (Derthusensis; cf. C. E., XIV—785c), in the province of Tarragona, Spain, suffragan of Tarragona. This see is filled by Rt. Rev. Pedro Rocamora y Garcia, born in La Granja de los Rocamoras in 1832, served as a professor in the seminary of his native city, pastor of Elche, professor of theology, penitentiary canon of the cathedral of Orihuela, elected bishop 21 May, 1894. The diocese comprises Catholics, 725,388, and by latest statistics has 182 parishes, 723 churches, 10 monasteries for men, 50 houses of religious communities of women, 592 priests, 1 seminary, 200 seminarians, elementary schools in each parish, 8 homes for the aged and infirm, 10 asylums, hospitals in each parish, and 6 refuges. A number of lay charitable centers and day nurseries are established, and the priests are permitted to minister in two public institutions. Many associations are formed among the clergy, as well as the laity, and a number of Catholic periodicals are published here.

Toulouse, Archdiocese of (Tolosanensis; cf. C. E., XIV—795b), comprises the department of Haute-Garonne, France. The see is at present filled by Most Rev. Jean-Augustin Germain, born in Beaucaire in 1839, ordained in 1863, served as a pastor and was appointed Bishop of Rodez 19 April, 1897, promoted 14 December, 1899. He is assisted by an auxiliary, Rt. Rev. Jean Raynaud, titular Bishop of Germia. During the World War 260 priests and seminarians were mobilized from this territory and of this number 38 died, 7 were decorated with the *légion d'honneur*, 2 with the *médaille militaire*, and 80 with the *croix de guerre*. The principal event of importance in the archdiocese recently was the "Semaine Sociale" of France, held here in July, 1921. The archdiocese comprises about 400,000 Catholics, and is divided into 552 parishes, having 575 churches. It includes 1 abbey for men, 1 for women, 25 convents for women, 700 secular priests, 1 upper and 2 lower seminaries, 250 seminarians, 1 Catholic university with 27 professors and 75 students, 3 colleges for boys with 350 students, 12 colleges for girls, 195 Catholic elementary schools with 405 teachers, teaching about one-fourth of all the school children, an association of diocesan missionaries at Pibrac, 3 houses of retreats for ladies, 1 home under the Little Sisters of the Poor, 6 orphanages for girls, 1 for boys, 1 home for deaf mutes and 1 home for the blind. Three societies, the League for Deceased Priests, Jésus Hostie, and Priests Adorers, are formed among the clergy, and numerous associations are established among the laity. Two important daily papers, "Express du midi" and the "Télégram," are published here, as well as three weeklies and a number of parish bulletins.

Tournai, Diocese of (Tornacensis; cf. C. E., XIV—798b).—Includes the entire province of Hainaut in Belgium. In the early days of the war the Belgians, assisted by some English and French troops, made a stand against the Germans on the Sambre and Mons but in a few weeks the entire diocese was occupied and was "despoiled, ravaged and tortured" by German soldiers. Rt. Rev. Charles Gustave Walravens, Bishop of Tournai, was taken as a hostage by the Germans in August, 1914, and in spite of his seventy-four years was obliged to journey on foot part of the way to Brussels, where he was interned. He was afterwards released but evil treatment and violence inflicted by German authorities on the venerable prelate hastened his death, which occurred at Tournai 13 February, 1915. Nearly all the bishops of Belgium assisted at his funeral, 18 February, where the honors that the Germans wished to render him were banned. He was replaced 6 December, 1915, by Rt. Rev. Amédée Marie Crooy, born at Ixelles-Bruxelles, 29 January, 1869, student at Rome, religious preceptor to the King's son, papal chamberlain, enthroned 8 December, 1915.

In the diocese there are 1,230,000 Catholics, 35 cures with 540 parishes, 1 abbey for men, 87 convents for men and 535 for women, 1220 secular priests, 6500 religious women. The seminary with 80 seminarians is divided into an upper and lower section, the former at Tournai and the latter at Bonne Esperance. There are 11 colleges or institutes for the higher education of boys and 50 colleges for girls. Throughout the diocese there are many lower schools

and institutions to whose support the Government contributes. Ten Catholic journals are published.

Tours, ARCHDIOCESE OF (TURONENSIS; cf. C. E., XV—2a), in the department of Indre-et-Loire, France. Most Rev. René-François Renou, who was promoted to this see in 1896, retired and was transferred to the titular see of Apamea, 2 August, 1913. His successor is Most Rev. Albert Nègre, born in Saint Bonnet de Chirac in 1853, made his studies at the French seminary in Rome and served as a diocesan missionary, professor of theology at Mende, vicar general and superior of the upper seminary, was appointed Bishop of Tulle 14 July, 1908, and promoted 5 August, 1913. During the World War 145 priests and seminarians were mobilized from this territory and from this number 5 priests and 5 seminarians were killed, and 2 were decorated with the *légion d'honneur*. Since the close of the war a constant effort has been made to reorganize the various diocesan works which had become partly disrupted, and to launch new endeavors which should help to rebuild the country, both morally and physically. In 1921 a Catholic Congress was held, and plans were made for a provincial council held during Lent of the present year (1922), which treated of the social needs of the people. A special effort is being made to encourage large families; the archbishop has promised his blessing in personally baptizing the fifth child in each family, and every child after that. In a material way encouragement is being given by the Catholic merchants who make reduction on merchandise purchased by the heads of large families. Latest statistics available give the population of the archdiocese as 341,200, and credit it with 289 first class and succursal parishes, and 50 vicariates.

Trani and Barletta, ARCHDIOCESE OF (TRANI ET BAROLENSIS; cf. C. E., XV—16d), with the united title of Nazareth, and perpetual administration of the diocese of Bisceglia (Vigiliensis). This see is situated in the province of Bari, Italy, and is at present filled by Most Rev. Giuseppe Leo, born in 1864, in Andria, where he served as a Canon; he later became vicar general of Cariati, and was appointed Bishop of Nicotera 23 June, 1909, and promoted in February, 1920, to succeed Most Rev. Giovanni Régine, d. 6 October, 1918. Barletta comprises only the city of that name and has a Catholic population of 46,000; 5 parishes, 26 secular priests and 20 churches and chapels. Trani counts 26,500 Catholics, 8 parishes, 35 secular and 5 regular clergy, 100 seminarians, 4 Brothers, 110 Sisters and 46 churches and chapels. Bisceglia has a Catholic population of 32,000, and 6 parishes in the city, which forms the whole diocese; 46 priests, 15 seminarians and 15 churches, chapels and oratories.

Transaction.—If a contentious controversy affects only the private interests of the parties to the dispute, the judge, in order to avoid litigation when possible, is directed to urge them to settle the dispute out of court, if it seems feasible, by transaction, that is a friendly arrangement under the guidance of a priest, preferably one of the synodal judges, in accordance with the regulations of the civil law, where that is not contrary to Divine or ecclesiastical law or the enactments of the Code. Transaction is not valid, however, when there is question of crime, of dissolving the marriage bond, of titles to benefices, or of spiritual interests closely connected with temporalities.

Transcendental Way, CHURCH OF THE. See NEW THOUGHT

Transvaal, NORTHEN, PREFECTURE APOSTOLIC OF (TRANSVALLENSIS SEPTENTRIONALIS; cf. C. E., I—189c XV—20c), comprises part of the colony of the Transvaal, in South Africa. It was erected by a decree of 22 December, 1910, and entrusted to the Benedictines of the Primitive Observance. The present prefect apostolic is Rev. Ildefonse Lanslots, of this congregation, born in 1859, ordained in 1881, and named 16 January, 1911. The prefecture comprises two civil districts formerly belonging to the vicariate apostolic of Transvaal, Zoupant-Sberg and Waterberg. It counts (1920) 337 Catholics out of a total population of 440,000; these are served by 6 priests, 3 Brothers, 2 churches and 5 schools.

Transvaal, VICARIATE APOSTOLIC OF THE (TRANSVAALENSIS; cf. C. E., XV—45c), in South Africa, includes all of the Transvaal except Waterberg, Zoutpansberg and the northern portion of the original vicariate. It is entrusted to the Oblate Fathers of Mary Immaculate, the present vicar being Rt. Rev. Charles Cox, appointed 15 July, 1914, titular Bishop of Dioclea. From 1912, after the resignation of Bishop Miller, Bishop Cox acted as administrator of the vicariate, and on 15 September following his appointment he was named administrator apostolic of the vicariate of Kimberly. The total population of this territory is 1,347,600, of whom 20,100 are Catholic. This Catholic population includes citizens of almost all the European nations, but the majority of Europeans belong to the Dutch Churches. By most recent statistics the vicariate is served by 28 regular clergy of 4 religious orders, and 2 secular clergy assisted by 21 Brothers and 304 nuns. These religious women belong to the Holy Family, Dominican, Good Shepherd, Ursuline, Holy Cross, Nazareth, Mercy or Loreto congregations. The Marist Brothers conduct a college with 93 boarding and 569 day students, and 25 convent schools having a total of 4591 pupils, are established. Out of this total of 5253 receiving Catholic education only 2158 are Catholics. In 1915 the Sisters of the Holy Family retired from the Johannesburg hospital, but they still conduct a sanitarium. The Christian Brothers have erected a day college at Pretoria which will be opened some time this year (1922). The St. Vincent de Paul Society, Sacred Heart Confraternity, Children of Mary, Young Men's Society, Guild for Young Boys and Girls, Rosary Confraternity and the Ladies of Charity are established here. A Catholic weekly, "The Southern Cross," is published and the St. Vincent de Paul Society publishes a parochial monthly, "The Catholic News." There are in all 33 churches and chapels; one of these, near Pretoria, is reserved for native lepers and is served from Pretoria. The Sisters teach hymns and catechism to these people and many converts have been made among them.

Transylvania (or ERDELY), DIOCESE OF (TRANSYLVANIENSIS; cf. C. E., XV—22d).—This diocese is a suffragan of Kalòcsa, Hungary, although the whole territory lies in that ceded after the war by Hungary to Rumania. The see was founded by King Saint Stephen, first king of Hungary, crowned in 1001. Since the separation of the territory of the diocese from Hungary there has been the greatest poverty among the clergy, as the government of Rumania contributes nothing towards the support of Catholic schools or institutions. However, much is now being done to effect a concordat with the State. In the same territory of the diocese of Transylvania lies the metropolitan of Fogaras, of the Greek Rumanian Rite.

Rt. Rev. Count Charles Gustave Majlath von Székhely, born at Bakòcsa, diocese of Pecs, 24 September, 1864, student at Vienna, priest 6 October,

1887, elected titular Bishop of Martyropolis and coadjutor in Transylvania 15 March, 1897, succeeded to bishopric 1 July, 1897. He resides at Gyula-Fehérvàr (Karlsburg, Alba Julia, Blaj), which contains the monumental cathedral of St. Michael, founded in the twelfth century. Rev. Samuel Prokupek, papal chamberlain, died in 1920, as did Rev. Joseph Meisel, Abbot of Corona, who had been forced to emigrate into Hungary.

During the war, when Transylvania was in Eastern Hungary, many men were soldiers at the front. Since the war over 2,000,000 Hungarians have been separated from Hungary and now live in new Rumania where they have no political autonomy. Forty priests of the diocese served with the Hungarian army, but none of them were killed. Rev. Maysas Sebestyen was killed by the Communists and Rev. Nicholas Osiki by the Rumanian soldiers.

In the diocese there are 377,000 Catholics of the Latin Rite, of whom about 350,000 are Hungarian and 20,000 German. There are 238 parishes, 290 churches, 100 chapels, 28 monasteries for men and 1 for women, 26 convents for women, 358 secular and 130 regular priests, 1 seminary with 28 seminarians, 2 academies with 18 teachers and 47 pupils, 7 gymnasia for boys with 125 teachers, and 2300 students, 1 gymnasium for girls with 18 teachers and 310 students, 3 business schools with 18 teachers and 727 students, 28 civic schools with 163 teachers and 3750 students, 206 elementary schools with 556 teachers and 23,070 pupils, 3 training schools with 19 teachers and 280 students, 6 boarding schools for boys with 17 teachers and 550 students, 5 boarding schools for girls with 10 teachers and 260 students, 10 homes for aged and poor, 4 orphanages; and 5 Catholic papers are published. Two societies are organized among the clergy and many varied ones among the laity throughout the diocese have a large number of members.

Trapani, Diocese of (Drepanensis; cf. C. E., XV—23b), on western shore of Sicily, suffragan of Palermo. This see is filled by Rt. Rev. Francesco-Maria Raiti, a Carmelite of the ancient observance, born in Lingua glossa, Sicily, in 1864, appointed Bishop of Lipari 22 June, 1903, and transferred 6 December, 1906. The city, which has a population of over 70,000, has only, within the last fifty years, been entirely united with the main land. By latest statistics it comprises 14 parishes, 55 churches, 1 monastery for women, 1 Carmelite convent of men, 74 secular and 6 regular clergy, 1 seminary, 12 seminarians, 1 college for men, 1 normal school with 12 teachers and 1200 pupils, 2 professional schools with 12 teachers and 1500 pupils and 2 elementary schools. The charitable institutions include 1 asylum, 2 hospitals, 2 orphanages and 1 day nursery. Three societies are organized among the clergy and many among the laity.

Trappists (cf. C. E., XV—24a), the common name by which the Cistercians who follow the reform inaugurated by the Abbot de Rancé at the Abbey of La Trappe, were known; and now often applied to the entire Order of Reformed Cistercians.

As a great number of the monasteries of this order are situated in France and Belgium, the two countries that suffered most during the disastrous World War, it is not surprising that they had much to endure. Between 500 and 600 members were mobilized in the armies of the Allies, of whom from 150 to 200 were priests and from amongst these a good number, including 3 abbots, were utilized as military chaplains. Of those mobilized some 55 to 60 were killed in action, many were honored with citation on the field of battle, and no small number received various decorations for exceptional bravery, such as the *croix de guerre*, *médaille militaire*, *croix de la légion d'honneur*, etc.

Several of the monasteries suffered many injuries. Mont des Cats, near Mt. Kemel, in Flanders, of which so much mention was made in the newspapers, and which was one of the most beautiful monasteries in the order, was totally destroyed in 1917, and its heroic abbot, who could never be induced to abandon his post of duty, even under almost constant bombardment, died from exposure and mental strain, whilst lying on an improvised cot made of empty provision boxes, the refuse of a nearby military camp. It was at this monastery that the Prince of Hesse, whose Catholic mother was a cousin of the former Emperor William, was killed in a hand-to-hand conflict in the very cloisters of the abbey, in 1915. The next was Notre Dame d'Igny, near Fismes, France, the abbey of the Most Rev. D. Augustin Marre, actual abbot general of the order. This was first captured in August, 1914, when it suffered but slight physical damage. In August, 1918, however, whilst the invaders were in full retreat, they mined the buildings with high-explosives and, when at a safe distance, detonated the charges, completely destroying the monastery, leaving but a desolate heap of ruins where before had stood one of the most ancient abbeys of the order. The third was Notre Dame de Mont des Olives (Oelenberg), Alsace. This abbey, but recently completed, was right on the battle front; it was taken a couple of times by the French, then used as military headquarters by the Germans, was frequently bombarded by both armies, and to a great extent destroyed, especially its monumental church and cloisters. Fourth is Notre Dame de Mariastern near Banja-Luka, and not far from Serajevo, where occurred the murder that was the immediate excuse for the terrible conflict. This abbey housed the largest community in the order, embracing over 200 members, and was proportionately prosperous in material affairs. On account of a great number of the religious being of German nationality, and because the neighborhood was inhabited chiefly by Serbs, Turks, and others not in sympathy with these, its personnel was soon reduced almost to extinction and its possessions very greatly diminished. Notre Dame des Sept-Douleurs, at El-Athroun, in the Holy Land, about half-way between Jerusalem and Jaffa, was occupied by the Turks, who badly damaged the buildings, especially their valuable library, as well as their mill and vineyards, these latter being their principal means of support. The monks were dragged to the sea-shore whence, through the intervention of the Italian Consul, they were finally repatriated to France. Notre Dame du Sacré-Cœur, near Akbes, in Syria, a very interesting monastery, was devastated and the religious kept for a while as captives, during which time one of the brothers died on a bench in a railroad station, the others being finally expelled from the country.

The monasteries of Belgium were all occupied by the invading army, and the religious compelled to exile themselves to Holland. Amongst those which suffered most was the Abbey of Westmalle, where the church was damaged and all material that could be used for munitions of war confiscated. Notre Dame de St. Benoît, at Achel, was just on the frontier between Belgium and Holland, the line intersecting the property. The monks were obliged to take up their abode in a chicken-house and other out-buildings of the monastery, within the Holland line but only a very short distance from their abbey, from which they were separated by a wire fence, heavily charged with electricity; thus they were always within sight of their beloved home, but threat-

ened with death if they attempted to enter its sacred precincts.

At the present time (1922) all the communities are once more in their monasteries, except that of Notre Dame d'Igny, which is at Citeaux, the mother-house; and Notre Dame du Sacré-Cœur (Akbes), which is at Maguzzano, in Italy. One of the good effects of the war was a much closer union between Church and State in France, termed the "Union Sacrée," which has made it possible for nearly all of the French monasteries to recall their "houses of refuge" which had been established in various parts of the world some twenty years ago, when under threat of expulsion from their own homes. A well known house of this kind was "Petit Clairvaux," in Nova Scotia, all the members of which are now at their home in the Abbey of Thymadeuc Another wholesome effect was from the influence that death in all its horror had upon many serious minded men in the army; viewing this in immediate proximity for so long a time, and learning therefrom the lesson of the futility of earthly ambition, as well as the vanity of temporal pleasures, large numbers of these turned to God with their whole heart and not a few soldiers, from the rank of commander down to simple private, as well as naval officers and men, from the grade of captain down, have entered various monasteries of the order, and are proving themselves fervent religious. New foundations have been established: one at Banz, an old and beautiful Benedictine monastery in Bavaria; another at Himenrode in the Rhineland; a third in the Italian Tyrol; as well as some other places. Cistercian Nuns were also established at the well-fitted monastery near the famous pilgrimage of Sainte Anne d'Auray (from whence was established the well-known pilgrimage shrine of Sainte Anne de Beaupré, in Canada). In the same year (1921) the Trappistines of Notre Dame de Consolation, at Besançon, the direct line from the ancient nuns of Port-Royal, were reinstated in the order. A couple of more houses of Trappistines in Belgium were also restored to the order at the same time. In America, Notre Dame du Lac, Oklahoma, was destroyed by fire on the feast of St. John, 1916, and since rebuilt, the new church and monastery having been reopened on the feast of the Assumption, 1921.

EDMOND M. OBRECHT.

Trebizond, MISSION OF.—The mission originally established in Georgia in 1661, was confided to the Capuchin Order. For nearly two centuries these missionaries, having built hospitals and schools in the chief cities, labored there in comparative peace. But in 1845, by a decree of Nicholas I, Tsar of Russia, they were expelled; the Mission of Georgia was abandoned, and the Fathers settled at Trebizond, on the shores of the Black Sea. They founded a new mission there, and established stations, churches and schools in several of the cities. In 1845 it was made a prefecture apostolic, but on 12 September, 1896, it was reduced to the status of a mission.

The Mission of Trebizond has the same boundaries as the Vicariate Apostolic of Constantinople, lying between 28 degrees and 39 degrees E. longitude, and 39 and 42 degrees N. latitude. On the southern side the mission is bounded by the Vicariate of Mesopotamia and Persia, and on the northern side by the metropolitan Church of Saratof in Russia. The people are subject to the Turkish Government, but at present are under the control of the Nationalists. Various languages are spoken in the mission, but principally Turkish, Greek, Armenian and French. The chief cities in the mission are Trebizond, Erzerum, Samsun, Kerassunda, Sinope, Ineboli. The population numbers about 1,500,000. The people are in general war-like and undisciplined; they have no industries, but engage in agriculture or in commerce. As in all parts of the East that once had the Faith, it is very difficult to make conversions: among the schismatics on account of their lack of the spirit of Christianity, and among the Mohammedans on account of their deeply-rooted fanaticism. The Protestants, particularly the American societies, have opened a good number of schools in the district; their proselytes are mostly Armenians who follow the Protestant exercises as long as they receive support; but after leaving they are usually neither Protestant nor schismatic, becoming quite indifferent in religious matters. At the present time, as a result of the War, the number of Catholics has been greatly diminished, partly on account of the massacre of the Armenians, and partly because so many Catholics of Latin Rite were driven into exile. There are at the end of 1921 only about 300 Catholics, mostly of the Latin Rite, who are living in the cities along the sea-coast.

There are Latin churches in the seven quasi-parishes, Trebizond, Erzerum, Kerassunda, Sinope, Samsun, Ineboli and St. Stephen's. In addition there are five chapels belonging to religious communities. There are twelve priests in the Mission and four lay-brothers. The Fathers are assisted by the Christian Brothers in Trebizond; the Marist Brothers in Samsun and the Sisters of St. Joseph in Trebizond, Kerassunda and Samsun. Before the War there was a Capuchin higher school in Erzerum with 150 pupils; a Christian Brothers school at Trebizond with 120 pupils; a Marist Brothers school at Samsun with 200 pupils; while the schools of the Sisters of St. Joseph had 100 pupils at Trebizond, 120 at Samsun, and 60 at Kerassunda. At the present time, however, most of the schools have been destroyed, but the Capuchin Fathers have one at Trebizond with 90 pupils, while another has just been started at Kerassunda with 25. The superior of the Mission, R. P. Lorenzo de Monte Marciano, was born in Sicily on 16 December, 1867, entered the Capuchin novitiate in 1883, and after studying in the East and teaching philosophy at Constantinople was named superior on 10 November, 1911. In August, 1920 he was appointed Administrator Apostolic of Smyrna.

Treja, ARCHDIOCESE OF. See CAMERINO

Trent, DIOCESE OF (TRIDENTINENSIS; cf. C. E., XV—35d), in Styria, Italy, directly subject to the Holy See. The diocese had been under the jurisdiction of Salzburg, since 1825, until a decree of 24 February, 1920, changed it and made it dependent on Rome. The see is filled by Rt. Rev. Celestin Endrici born in the diocese in 1866, ordained in 1891, appointed bishop 6 February, 1904, and named an assistant at the pontifical throne 30 March, 1908. Before and during the World War his Lordship the Bishop carried on a fierce struggle against the Austrian authorities to safeguard the native language (Italian) for the country. By the peace treaty Trent, which comprises the Southern part of the Tyrol, was given to Italy. The diocese is divided into 286 parishes and has 636 churches, 3 monasteries for women, 1 abbey for men and 1 for women, 38 convents of men, 151 for women, 1169 secular and 121 regular clergy, 194 Brothers, 1713 Sisters, 2 seminaries, 450 seminarians, 4 secondary schools for boys with 50 teachers and 497 pupils, 10 secondary schools for girls with 112 teachers and 785 pupils, 4 normal schools with 120 teachers and 1381 pupils, 1 professional school with 23 teachers and 320 pupils and 1 industrial school with 7 teachers and 35 pupils. All the public institutions permit the priests to minister in them. One society is formed among the clergy and 17 different organizations among the laity, and 6 Catholic jour-

nals and 15 periodicals are published here. The population of this diocese numbers approximately 423,375 Italians and 165,681 Germans.

Trenton, DIOCESE OF (TRENTONENSIS; cf. C.E., XV—37a), comprises 5756 square miles in the State of New Jersey, and is suffragan of New York. The second bishop of this see, Rt. Rev. James Augustin MacFaul, appointed 20 July, 1894, died 16 June, 1917. His successor was appointed in the person of Rt. Rev. Thomas J. Walsh, born in the diocese of Philadelphia in 1873, made his studies in Buffalo, the seminary of Alleghany and in Rome, was ordained in Buffalo in 1900 and served as pastor of the cathedral, secretary to the bishop and chancellor of the cathedral of Buffalo, and was appointed bishop 10 May, 1918. This territory is the seat of several military camps which played an important part in mobilization and training during the World War: Camp Dix at Wrightstown, Camp Kendrick at Lakehurst, Cape May Naval Station, Camp Alfred Vail at Little Silver, Camp Edge, at Sea Girt, Fort Mott at Salem, Camp Raritan at Metuchen and Fort Hancock at Sandy Hook. Trenton is also the seat of the state prison, state reformatory, state homes for boys and for girls, state hospital, state village of epileptics, state sanitorium for tuberculosis, New Jersey school for deaf and the New Jersey home for feeble minded women; all of which institutions are served by priests from the diocese. At present (1922) the religious orders established here include Franciscan Fathers, Augustinians, Priests of the Congregation of the Mission, Fathers of the Pious Society of Missions, Order of the Most Holy Trinity, Dominicans, Brothers of the Sacred Heart and Christian Brothers; women: Sisters of Charity, Mission Helpers of the Sacred Heart, Sisters of St. Francis, of St. Joseph, of Mercy, Dominican Nuns and Sisters of the Holy Child Jesus. Latest statistics credit the diocese with 198 secular and 33 regular clergy, 148 churches with resident priests, 68 missions with churches, 84 stations, 20 chapels, 1 college with 102 students, 1 preparatory school for boys with 77 students, 1 college for girls with 85 students; 4 academies for girls with 273 pupils, 62 parochial schools with 27,056 pupils, 10 high schools with 927 pupils, and 2 orphan asylums. A total of 30,884 young people are under Catholic care. The charitable institutions include 2 hospitals, 4 day nurseries and 2 homes for the aged.

Treviso, DIOCESE OF (TARVISINENSIS; cf. C. E., XV—38b), in the province of Venice, Northern Italy, suffragan of Venice. This see is filled by Rt. Rev. Andrea Giacinto Longhin, born in Campodarsego, Italy, in 1863. He entered the Congregation of Capuchins in 1879 and became provincial of the Order in Venice, in 1902, and was appointed bishop 15 April, 1904. In October, 1919, he was named an officer of the Order of Saints Maurice and Lazarus, by the Italian King. The church of the Great Mother in this diocese was made a minor basilica 12 June, 1917. According to 1920 statistics the Catholic population numbers 453,822; there are 219 parishes, 400 secular and 30 regular clergy, 270 seminarians, 22 Brothers, 300 religious women and 400 churches and chapels.

Tricarico, DIOCESE OF (TRICARICENSIS; cf. C. E., XV—40a), in the province of Potenza, Southern Italy, suffragan of Acerenza. Rt. Rev. Agapito-Augusto-Giovanni Fiorentini, app. to this see 27 June, 1909, was transferred to Catazaro 25 September, 1919. He has been succeeded by Rt. Rev. Achille Grimaldi, born in the diocese of Anglona; he was named an honorary chamberlain *extra urbem* 9 May, 1907, rector of the seminary of Capua in 1919 and appointed bishop in January, 1921. The 1920 statistics credit the diocese with 80,540 Catholics, 25 parishes, 170 secular priests, 30 seminarians, and 91 churches and chapels.

Trichinopoly, DIOCESE OF (TRICHINOPOLITANENSIS; cf., C. E., XV—40d), in India, suffragan of Bombay. In order to facilitate administration this diocese is divided into four districts, each under a vicar foraine having residence at Trichinopoly, Madura, Palamcottah and Tuticorin respectively. The district of Tuticorin has lately been formed out of the district of Palamcottah and entrusted to the Indian secular priests under a vicar foraine chosen from amongst them. These districts are subdivided into sections numbering seventy-eight in all. Rt. Rev. John Mary Barthe, S. J., appointed to the see in 1890. was given a coadjutor in the person of Rt. Rev. Auguste Faisandier, in 1909, and upon his resignation in 1913, Bishop Faisandier succeeded him on 19 December. Born in Coubon, France, in 1853, Bishop Faisandier entered the Jesuit Order in 1874, went as a missionary to Madura in 1889, served as a professor in St. Joseph College, master of novices and rector of the scholasticate of Shembaganur, and was named superior regular and vicar general in 1905, in which capacity he served until his appointment. During the World War one of the priests from this diocese, Rev. A. Constanto, who was serving as a chaplain in the French Army, was killed near Verdun. The diocese suffered another loss through the death of Rev. Francis Billard, who died in Bangalore, 1 August, 1913; his remains were immediately transferred to Trichinopoly, where they were buried in a little chapel erected in St. Mary's Tope, a settlement for the Brahmins whom this holy priest had converted to Christianity. The total Catholic population of this diocese, according to the 1921 census, numbers 279,324, of whom 942 are Europeans and Eurasians. Latest statistics credit the diocese with 78 parishes or stations, 632 churches and chapels, 1 convent of Brothers of the Sacred Heart, 6 convents of women, 29 secular and 155 regular clergy (Jesuits), 34 lay brothers of whom 30 are Indians, 560 Sisters, 1 seminary, 24 seminarians, 1 college for boys with 110 teachers and 2476 students, 5 high schools with 125 teachers and 2200 boy students and 400 girl students, 3 training schools with 17 teachers and 208 pupils, 418 elementary schools with 886 teachers and 21,341 pupils and 9 industrial schools with 20 teachers and 492 pupils. The various charitable institutions include asylums for Indian widows at Trichinopoly and Adeikalaburam, 11 dispensaries, 4 homes and St. Mary's Tope, for Brahmin converts. All the schools receive an annual grant from the government. St. Joseph's College has organized an alumni association, as well as a very active press which publishes the "Messenger of the Sacred Heart" in Tamil, "The Morning Star" a Marian magazine, "The Magazine" the college periodical, and Indian Catholic Truth Society pamphlets in both English and vernacular.

Trichur, VICARIATE APOSTOLIC OF (TRICHURENSIS; cf. C. E., XV—41b), in India, one of the four vicariates of the Syro-Malabar Rite. According to the census of 1920 the Catholics of the Syrian Rite in the vicariate numbered 106,423, having 100 churches and 4 chapels served by 96 native secular priests. There are also three monasteries of Carmelite Regular Tertiaries at Elthuruth, Ambalakad, and Pavaratti, with about 22 professed and 11 lay brothers besides a number of novices; also six convents for Carmelite nuns with 136 professed nuns, two convents of St. Clare with 22 professed nuns, and one of the Holy Family with 13 professed nuns, besides novices, postulants, and lay sisters. There are in the vicariate

1 college, 2 high schools, 8 lower secondary schools and 141 elementary schools, the number of children under instruction being 16,954. A seminary at Trichur prepares candidates for the seminaries of Puthempally, Kandy and Mangalore. The Vicar Apostolic Francis Vazhapilly, appointed 5 April, 1921, and named titular Bishop of Philadelphia two days later, resides at Trichur.

Trier (Treves), Diocese of (Trevirensis), suffragan of Cologne. Like many other dioceses in Germany it has suffered innumerable hardships and privations in consequence of the World War. Many of the clergy who were subject to military duty were obliged to join the ranks, but the majority of them were given duties as chaplains at the front or in hospitals. The priests labored indefatigably to ameliorate the misery and distress caused by the war, by comforting the soldiers and consoling the relatives of those who had fallen on the field of battle. The laity willingly offered their services and their fortunes for the cause and are enduring untold misery and suffering in consequence. The children are the object of the greatest solicitude, as it is impossible to obtain adequate food for their sustenance. During these days of trial the diocese was ably administered by Rt. Rev. Michael Felix Korum, who on 15 Aug., 1921, had the privilege of celebrating his fortieth anniversary as bishop. He died 4 December, 1921, and his successor has not yet been appointed. The see also has an auxiliary bishop, Rt. Rev. Anthony Moench, titular Bishop of Polystilium.

In 1912 the International Marian Congress was held at Trier. The diocese contains 1,814,240 German inhabitants, of whom 1,336,888 are Catholics and 477,352 belong to other faiths. There are 768 parishes, 829 churches, 930 mission churches and chapels, 4 monasteries and 1 abbey for men, 213 monasteries with 3855 Sisters, 560 lay Brothers in 16 monasteries. There are 1126 secular and 196 regular priests, 55 of whom are either retired or on leave of absence. The diocesan seminary is at Trier and has a regent, 7 clerical professors, and 240 students. In 1921 there were 90 gymnasia (9 or 6 years' classical course), with 12,100 students (6500 boys and 5600 girls); 2 normal schools (500 students); 4300 common elementary schools with 2600 male teachers and 17 female teachers (12,100 students); 14 industrial schools (3600 students); 3 mission schools connected with the convents of the missionary orders. The following institutions are established in the diocese: 47 orphan asylums, 7 homes for working girls, 10 homes for juveniles, 23 homes for day laborers, 31 refuges, 117 hospitals in charge of Sisters, 2 houses of correction in charge of the Nuns of the Good Shepherd, 164 day nurseries. The following societies are organized among the clergy: Unio Apostolica, Marian Congregation, Pious Society of Missions. The laity have organized religious, charitable and social associations among which the most prominent are: Society of St. Vincent de Paul, Elizabeth Verein, numerous sodalities for men and women, boys and girls, the Albertus Magnus Association, Borromaeus Association, Peoples' League for Catholic Germany, Working Men and Women's Association and Mechanics' Association. A Catholic periodical for priests called the "Pastor Bonus" is published in the diocese.

Trieste and Capo d'Istria, Diocese of (Tergestinensis et Justinopolitanensis; cf. C. E., XV—45b), in the provinces of Carniola and Istria, Italy, suffragan of Görz-Gradiska. Rt. Rev. Andréa Karlin, appointed to this see 6 February, 1911, retired and was transferred to the titular see of Themiscyra 15 December, 1919. He was succeeded by Rt. Rev. Angelo Bartolomasi, born in the diocese in 1869, studied at Graveno, Chiere and Turin, was ordained in 1892, served as a curate, was later made a canon of the cathedral and professor in the seminary of Chieri. On 24 November, 1910, he was appointed titular Bishop of Derbe and auxiliary at Turin, was named first military chaplain of the Italian Army in 1915 and transferred to Trieste and Capo d'Istria 15 December, 1919. In 1920 he was made president of the national committee of the Eucharistic Congress and an honorary member of the permanent committee of the international Eucharistic Congress. The diocese counts 409,794 Catholics, 8003 Protestants, 228 parishes and vicariates, 429 secondary parishes and 46 regular clergy.

Trincomalie, Diocese of (Trincomaliensis; cf. C. E., XV—45c), in Ceylon, suffragan of Colombo, was created in 1893 by a division of the Diocese of Jaffna. The diocese comprises the whole of the Eastern Province, as well as the District of Tamankaduwa. Out of a total population of 195,000, the Catholics number 8946, with 29 churches and chapels, served by 15 fathers and four lay brothers of the French Province of the Society of Jesus, with two secular priests. Candidates for the priesthood are sent to Kandy or Trichinopoly Seminaries. There are 45 schools, with 2740 pupils and two Convents of the Sisters of the Apostolic Carmel of Mangalore, with two orphanages and two Industrial Schools attached to the convents. A diocesan congregation of the native Sisters of the Presentation of Trincomalie was started in 1920. The present bishop is Gaston Robichez, S.J., appointed 22 March, 1917, who resides at Batticaloa. Born in Aire-sur-la-Lys, France, in 1867, he studied at Sainte Marie d'Aire and the lower seminary of Arras, and after his ordination was given charge, successively, of the missions of Lille, Amiens, Boulogne, Ceylon and Trincomalie, where he served as vicar general.

Trinitarians, Order of; (cf. C. E., XV—45d).—In 1912 the Trinitarians had 7 houses in the Roman province, of which 3 were in Rome, and the others in Rocco di Papa, Palestrina, Anagni, and Leghorn in Etruria. Dependent on the Roman province are the Prefecture Apostolic of Benadir in Italian Somaliland, Africa, and 4 flourishing foundations in the United States at Asbury Park, N. J., Long Branch, N. J., Red Bank, N. J., and Harrisburg, Penn. The spreading of the order in North America is due to the zeal of Fr. Antoninus a Jesu, provincial of the Roman province. The Spanish province numbers 8 convents in Spain, from where the Trinitarians were expelled in 1835 but returned in 1879; among the Spanish houses is the old convent of Cordova. Outside of Spain, belonging to the Spanish province, are the Roman College of S. Carlo alle Quatro Fontane, a foundation in Cuba, and several in Chile. The Neopolitan province has 4 convents, and the Austrian province has 2 convents, one in Vienna and one in Augustendorf. The order numbers several hundred members, most of whom are Spanish and Italian and a few German and French.

The Italo-Turkish War (1911–12) brought troubles on the Trinitarians and immediately after the outbreak of the World War (1914) the order gave its buildings for the use of the Red Cross, and the priests cared for the wounded soldiers in the hospitals. A convalescent home opened in the convent at Gershofer was supported by charitable contributions of people in the neighborhood. The provincial was untiring in his zeal for the wounded. During the war communication with the missions was entirely cut off. The minister general, Rev. Antonio dell' Assunzione, elected in May, 1906, succeeding Rev.

Gregorio di Gesu e Maria who had been minister general since 1891, was succeeded in May, 1919 by Rev. Francisco Saverio dell' Immacolata. A new cardinal protector, Cardinal Teodoro Valfre di Bonzo was appointed 3 Feb., 1920. Among the notable deceased in 1921 were: Rev. Ambrogio di S. Giovanni Battista, definitor general from 1906–19, d. 25 Feb., 1921, at the age of ninety-one years; Rev. Ramon de Nuestra Señora de los Afflicionados, one of the founders of the Trinitarian college at Cardenas, Cuba, and military chaplain for two years, d. at Santiago de Nubles, Chile, 31 Oct., 1921; Commander Joseph Hercules Massi, professed Tertiary, chief guardian of the Vatican Museums, and writer, d. 21 Dec., 1921.

The Trinitarian Nuns came to the United States in 1920, at the request of Cardinal Archbishop Dougherty of Philadelphia. Four Sisters arrived in Bristol, Penn., in November and their number has since been increased by American novices. The Calced Spanish Trinitarian Nuns have houses at: Badajoz; Burgos; Calig, Castellon de la Plana; S. Clemente, Cuenca; Alcala la Real, Andujar, and Martos, Jaen; Villena, Murcia; Villoruela, Salamanca; Laredo, Suances, and Suesa, Santander; Noya, Santiago; Toboso, Toledo. The Discalced Spanish Trinitarian Nuns have houses at Madrid and Valencia and dependent on the mother-house of Valencia are convents at Concentaina, Estivella, Rivarrojak, Picasent, Godella, Benimamet, Biar, Ontur, Casas Ibanez, Castellar, Vallada, Burjasot, Bechi, Iijona, and Adraneta del Meastra. On 27 Feb., 1912, the process of beatification of Sister Angela Maria of the Immaculate Conception, reformer of the Trinitarians and foundress of the convent at Toboso, was introduced. Bl. Anna Maria Taigi, professed Trinitarian tertiary, was proclaimed blessed 30 May, 1920.

In July, 1917, the Trinitarians received from Cardinal Archbishop Piffl of Vienna the Imperial Jubilee Church at Vienna-Donaustadt. In 1918 at their general assembly the Holy Trinity Brotherhood resolved to hereafter hold their monthly services in this church instead of at St. Peter's. This and recent affiliations of various branches of the Brotherhood will re-establish the former unity existing between the Brotherhood and the Trinitarian Order. The present minister general, Rev. Francisco Saverio dell' Immacolata, established the "Acta Ordinis Sanctissimæ Trinitatis," a publication containing besides documents referring to the general government of the order, notes on its history. The first number appeared in 1919.

Trinity College, for Catholic women, situated in Washington, D. C., under the direction of the Sisters of Notre Dame de Námur, has grown since 1912, from a registration of 160 students to 363 in 1921. This same year the number of degrees conferred was as follows: Ph.D., 1; M.A., 1; B.S., 2; B.A., 77. The faculty is composed of 11 professors from the Catholic University, 3 lay instructors and the Sisters of Notre Dame who teach in various departments.

Tripoli, Archdiocese of (Tripolitanensis; cf. C. E., XV—60c), a see of the Maronite and Greek Melkite Rites in Syria. The Maronite see is filled by Most Rev. Anthony Arida, born in Bécharré (the city of the Cedars of Lebanon), in 1863, studied at St. Sulpice at Issy, and in Paris, was ordained in 1890, served as secretary to the Patriarch of Syria, was made an honorary chamberlain in 1905 and consecrated 18 June, 1908. During the World War all this territory suffered severely and altogether the diocese lost about 100,000 Maronites, through persecution, famine, pestilence and other causes. The bishop and priests did all in their power to relieve the suffering, and showed great devotion and charity in distributing clothes and food and in caring for the sick. The diocese comprises 45,000 Maronite Catholics, 107 parishes, 105 churches, missions conducted by the Jesuits, Vincentians and Carmelites, at Hemesia, Tripoli, and Cabayath, 140 Maronite secular priests, 3 monasteries for men and 1 for women, 3 convents for men and about 40 for women, 16 lay brothers, 1 seminary, 15 seminarians, 2 colleges for boys and 2 for girls, 40 elementary schools with 45 teachers and about 2000 pupils, and 1 hospital. Various other charities are conducted by the French Sisters of Charity and of Mercy. A number of the schools receive financial aid from the French High Commission. Two periodicals are published in the diocese.

The see is a bishopric for the Greek-Melkite Rite and is at present filled by Rt. Rev. Joseph Doumani, Basilian, born in Damascus in 1849, and consecrated as first bishop 21 March, 1897. On 22 November, 1915, the Turks, falsely accusing him of being a spy, put to death the Abbé Anatole Meseray, a French priest who was acting as secretary to the bishop. Following upon this outrage the bishop and his vicar general, the Archimandrite John Chimara, who sacrificed himself to accompany his superior, were exiled at Sivas and at Tokat, where they suffered imprisonment, cold, hunger and cruelty for three years and a half. The diocese comprises about 6000 Greek Catholics who have been cared for by Bishop Doumani for twenty-six years. Latest statistics credit it with 15 parishes, 6 churches, 10 chapels, 16 secular and 3 regular clergy and 11 elementary schools with 11 teachers and 400 pupils. For the Latin Rite Tripoli is a titular see. Those Catholics of the Syrian Rite residing here are under the jurisdiction of the Archdiocese of Beirut.

Tripoli, Prefecture Apostolic of. See Libya, Vicariate Apostolic of

Trivento, Diocese of (Triventinensis; cf. C. E., XV—63a), in the province of Campobasso, Southern Italy, directly dependent on the Holy See. This see is filled by Rt. Rev. Antonio Lega, born in Brisighella in 1863, served as vicar general of Tivoli, named a prelate of the Holy See in 1911, and appointed by the Consistory 25 May, 1914. The diocese has a Catholic population of 130,000, 59 parishes, 170 secular priests, 60 seminarians, 24 nuns and 133 churches and chapels.

Troyes, Diocese of (Trecensis; cf. C. E., XV—67b), in the department of Aube, France, suffragan of Sens. The see is filled by Rt. Rev. Marie-Etienne Laurent Monnier, born in Poligny, France, in 1847, studied under the Jesuits at Metz and at St. Sulpice in Paris, was ordained in 1871, served as rector of the Cathedral of St. Claude, dean of St. Aubin, made a titlar canon in 1894, archpriest of the cathedral in 1898 and appointed bishop 12 October, 1907. The diocese is divided into 423 parishes and 27 vicariates, comprising a total population of 240,255 of whom 55,586 are in Troyes proper. By latest statistics there are 290 secular and 18 regular clergy, 2 convents of women, 7 convents of men, 2 seminaries, 56 seminarians, 1 diocesan college with 17 teachers and 150 students, 1 professional school with 4 teachers and 30 pupils, 20 elementary schools with 32 teachers and 1000 pupils, 3 houses of retreat, 1 asylum and 1 nursery, all other charitable institutions being conducted by the state or commune. These, however, permit the priests to minister in them. A daily journal, "l'Avenir de l'Aube," and a Catholic weekly review of the diocese are published, and the St. Vincent de Paul Society and

various charitable and pious associations are well organized. During the World War, out of a total of 100 priests mobilized, 13 gave up their lives, 3 were decorated with the *"lègion d'honneur,"* 4 with the *"médaille militaire"* and numbers with the *"croix de guerre.*

Trujillo, Diocese of (de Truxillo; cf. C. E., XV—70a.) in Peru, suffragan of Lima. The present incumbent of this see is Rt. Rev. Carlos Garcia Irigoyen, born in Lima, in 1857. After starting his studies at the seminary of Santo Toribio, he left and became secretary of foreign affairs, but returned in 1880 and was later ordained. In 1898 he became secretary in particular to the Archbishop of Lima and a canon; he served as director of the "Revista Catolica," ecclesiastical censor, collaborator of "El Bien Social," and founder and director of "El Amigo del Clero." Named a prelate of the Holy See in 1909, he was appointed bishop 21 March, 1910. He has been honored with the cross *Pro Ecclesia et Pontifice*, and was named an assistant at the pontifical throne 27 June, 1920. He is also a member of the historical institute of Peru. The Catholics of this diocese total 89,000; the remainder of the population is made up of 14,000 Chinese and 500 Protestants. The diocese comprises, according to 1920 statistics, 20 parishes, 150 priests, 3 seminarians, 250 churches and chapels, 6 congregations of men and 5 of women.

Truth Societies, Catholic.—England.—The record of the Catholic Truth Society during the last ten years covers the difficult period of the Great War, and the remarkable reorganization and expansion of its work after the peace. The war years were a trying time. The rise in the cost of paper and printing not only restricted the Society's output. but also made it necessary to increase the sale price of its publications, thus limiting their circulation. Many publications went out of print and it was only by careful management that its activity was maintained even on a restricted basis. Nevertheless much valuable work was done. Its "Little Prayer Book" had been adopted by the War Office as the prayer book for Catholic soldiers. Before long the War Office orders for the book became so large that to supply them would have entailed heavy loss. It was arranged that the Prayer Book should be printed by the War Office as an official publication, the Government paying a royalty to the Society. Flemish and French translations of the book were also prepared for the Belgian refugees who were crowding into England, and later a little manual of instruction was produced in both these languages. The final result was the formation of a Belgian Society for the production of cheap Catholic literature, which was established at Brussels after the armistice.

The conditions for publishing work remained difficult for long after the war, but nevertheless the Catholic Truth Society was able to carry through a remarkable work of reorganization and expansion. Many useful publications were out of print. These were gradually reprinted and put into circulation. The work both of literary control and business administration had so far been carried on by a single general committee. In 1920 a small business committee was formed to deal with administration and propaganda. At the annual general meeting in April, 1921, a new scheme of organization was adopted; the election of the general committee brought in a new element of strength; and the practical work was divided between a literary and a business committee. Closer relations were established with the Catholic Truth Society of Ireland and large economies in printing were effected by entrusting much of the work to firms in Ireland. The C. T. S. also undertook the production of special literature for the Catholic Evidence Guild. It was decided that the time had come for the Society to secure a working centre in a prominent position in London, and pending this step the business committee occupied a temporary office near Westminster Cathedral, and organized a new propaganda to increase the membership. This included sermons in the churches, public meetings, and a well organized circularising campaign. The membership rose rapidly, and in February, 1922, extensive offices were secured in a fine building close to the cathedral. All the work of the Society was concentrated in these new headquarters which included offices for the staff, a reference library and an enquiry and information bureau, a retail department, an extensive basement for the storage and wholesale department of the Society's publications. A large hall was arranged for meetings and conferences and the Catholic Evidence Guild undertook to use it for lectures to non-Catholic audiences on Sunday afternoons and evenings all the year round. The new centre was inaugurated on April 25, 1922, by Cardinal Bourne, who had from the first been a zealous and helpful promoter of the new movement. It is hoped that subsidiary centres will be organized in other dioceses throughout Great Britain. The Society has also taken over the work of the Bexhill Library (q. v.), established by Mr. Reed Lewis.

Tuam, Archdiocese of (Tuamensis; cf. C. E., XV—79d), in Ireland. The present archbishop of this see, Most Rev. Thomas P. Gilmartin, was promoted 9 July, 1918, to succeed Most Reverend John Healy who died 16 March of that year after seventeen years in the see. Archbishop Gilmartin was born near Castlebar, County Mayo in 1862, and after an early education at St. Jarlath's College, Tuam, he completed his studies at St. Patrick's College, Maynooth, and was ordained in 1885. He served as a professor at St. Jarlath's, and in 1891 was appointed Dean of St. Patrick's College, which position he filled until his election as Bishop of Clonfert 18 December, 1909. He was promoted to the archdiocese from this see. During the World War this diocese sent two chaplains to the front to serve with the British forces, Rev. Michael Divens and Rev. Michael Comey, and a third, Rev. Goeffrey Prendergast, served as a chaplain with the British forces in Palestine from July, 1916, to December, 1917. The laity were represented in the ranks in large numbers. In 1914 the Benedictine Nuns, who were forced to leave their abbey at Ypres upon the arrival of the Germans, came to Tuam and are now permanently established in Kylemore Abbey, County Galway. The abbey, built several years ago as a private residence, is of exceptional beauty, and the nuns have opened a school here for the higher education of girls. The archdiocese has a purely Irish population of about 180,000. It is divided into 56 parishes having 126 churches, and comprises 11 monasteries for men of the Third Order Regular of St. Francis, 1 abbey for women, 17 convents for women, 165 secular priests and 5 regulars, 28 lay brothers, 200 nuns, 2 colleges for men with 18 teachers and 155 students, 4 secondary schools for girls with 29 teachers and 215 students, 8 high schools with 34 teachers, 790 boys and 170 girls, 428 elementary schools with 33,100 pupils and 4 industrial schools with 300 pupils. The charitable institutions include, 1 home, 1 asylum at Castlebar, 8 hospitals and 8 refuges; a number of the hospitals and refuges have now, however, been taken over by English soldiers. The elementary and intermediate schools, and the

work houses are assisted to some extent by the Government. The "Pia Unio Cleri," the Propagation of the Faith, the Society of St. Vincent de Paul and a temperance society are organized in the diocese.

Tucson, Diocese of (Tucsonensis; cf. C. E., XV—84d), comprises the State of Arizona, U. S. A., an area of 133,058 square miles. This see is filled by its second bishop, Rt. Rev. Henri Granjon, born in Brignais, France, in 1863, studied at St. Chamond, and was ordained in 1887, appointed bishop 19 April, 1900. The Catholic population is made up of 8000 Americans and 43,000 Mexicans. The Franciscan Fathers, Discalced Carmelites, Marist Brothers and Missionary Sons of the Immaculate Heart of Mary, are established here, as well as the Sisters of St. Joseph, of the Immaculate Heart of Mary, of Loretto, and Sisters of the Precious Blood. By latest statistics the diocese comprises 20 secular and 41 regular clergy, 35 churches with resident priests, 66 missions with churches, 80 mission stations, 2 ecclesiastical students, 1 college for boys, 7 academies, 10 parish schools, 2500 pupils in schools and academies, 6 Indian schools, 1 orphanage with 100 inmates, and 4 hospitals.

Tucuman, Diocese of (Tucumanensis; cf. C. E., XV—85a.) in the Republic of Argentina, suffragan of Buenos Aires. This see has been vacant since the death of Rt. Rev. Paulo Padilla y Barcena, appointed as its first bishop 16 January, 1898, died 17 October, 1921. It is administered by the auxiliary, Rt. Rev. Carlo Echenique Altamira, appointed titular Bishop of Themesis, 10 December, 1914. According to 1920 statistics the population of this diocese totals 400,000; it is divided into 18 parishes served by 67 chapels.

Tudela, Diocese of (Tudelensis; cf. C. E., XV—85c), in the province of Navarre, Spain, suffragan of Saragossa. The "Annuario Pontificio" of 1918 lists this diocese as united with Pamplona, but the "Annuario Eclesiastico" of Barcelona unites it with Tarazona, as the Bishop of Tarazona acts as administrator of the diocese of Tudela. The territory comprises 9 parishes, 28 churches, 4 convents of men and 9 of women, 56 secular and 35 regular clergy, 20 Brothers, 1 seminary, 30 seminarians, 1 college for boys with 5 teachers and 123 pupils, 1 college for girls with 8 teachers and 210 pupils, 11 elementary schools with 16 teachers and 512 pupils, 2 asylums and 1 hospital. Six of the elementary schools are assisted by the government. Two societies are organized among the laity and 3 Catholic periodicals are published. Schools of higher education are conducted by the Jesuits, with 198 boarding and 22 day students, and by the Christian Brothers with 190 pupils.

Tuguegarao, Diocese of (Tuguegaraonensis; cf. C. E., XV—85d), in the Philippines, suffragan of Manila. The first bishop of this see, Rt. Rev. Maurice Patrick Foley, appointed 10 September, 1910, was transferred to Jaro 6 September, 1916, and his successor was named in the person of Rt. Rev. Santiago Sancho, secretary to the Bishop of Nuova Caceres, appointed 5 February, 1917. The same year the Association of Christian Doctrine was organized in the diocese and in 1918 a major and minor seminary was established in the college of San Jacinto, under the direction of the Fathers of the Order of Preachers. A new building was added to the girls' college in the diocese, to be used as a dormitory. In 1920 an important development in the progress of the diocese occurred with the foundation of the Catholic Federation of Women of Tuguegarao. The objects of this society are many: to procure the union of all Catholics in the Philippines; to promote universal charity and look after the cooperation of Catholics in works of charity such as dispensaries, protection of infancy, aid to the poor, formation of clubs for women, guardianship of workers, libraries, etc.; to help support Catholic institutions; to animate the Catholic press, instruct the people in the truths of the Catholic religion, and make manifest the good works which the Church is doing in these islands, by means of reviews and pamphlets, and by the creation of centers of instruction and recreation. The opening of an electric plant in Tuguegarao and Aparri, in the province of Cagayan, in 1921, promises to be of importance in the improvement of this territory. By latest statistics (1922) the diocese comprises 25 parishes, 44 churches, 19 missions, 29 secular priests, 1 seminary, 30 seminarians, 1 college for boys with 12 teachers, 1 college for girls with 9 teachers, 1 academy with 9 teachers and 260 girls, and 2 elementary schools with 15 teachers. A society, "Monte Pio del Clero," is organized among the clergy, and the Catholic Federation of women, among the laity.

Tulancingo, Diocese of (de Tulancingo; cf. C. E., XV—86a.), in the state of Hidalgo, Mexico, suffragan of the Archdiocese of Mexico. Rt. Rev. José-Juan de Jesus Herrera y Pina, appointed to this see 16 September, 1907, was promoted to Linares 7 March, 1921. His successor was appointed in the person of Rt. Rev. Vincent Castellanos y Nunez, born in the diocese of Zamora, Spain, in 1870, served as secretary to the Archbishop of Durango, was appointed Bishop of Campeachy 7 February, 1912, and transferred 26 August, 1921. The celebrated church of Our Lady of the Angels is situated in Tulancingo. The diocese comprises a Catholic population of 600,000; 62 parishes, 56 seminarians, 3 religious congregations of men and 4 of women.

Tulle, Diocese of (Tutelensis; cf. C. E., XV—86c), comprises the department of Corrèze, in France. Rt. Rev. Joseph Métreau, appointed to this see in 1913, died 24 April, 1918, and was succeeded by Rt. Rev. Jean Castel, born in Foix, France, in 1868, ordained in 1891, served as a professor and prefect of the Carmelite school at Parmes, pastor and dean, named vicar general in 1909 and archdeacon of St. Girons, and appointed bishop 3 August, 1918. The diocese comprises 289 parishes, 340 secular priests 2 houses of missionaries, 1 community of Brothers conducting an asylum for foreigners "La Celette," 56 convents of religious women, 1 diocesan congregation of nursing Sisters, 1 upper seminary with 30 students, 1 lower seminary with 80 students, 2 secondary schools with 30 teachers and 220 pupils, 5 elementary schools for boys and 42 for girls, 2 schools directed by religious orders, 2 asylums and 9 hospitals. Two Catholic periodicals are published, "Semaine Religieuse" and "Croix de la Corrèze," and 4 important associations are organized among the laity: Catholic Association of French Youth, association for liberal teaching of Corrèze, an association of the heads of Catholic families, and the Society of St. Vincent de Paul. During the World War 144 priests and 33 seminarians were mobilized from this diocese, and of the number 8 priests and 9 seminarians gave up their lives, 3 were decorated with the *légion d'honneur*, 2 with the *Médaille Militaire* and 57 with the *croix de guerre*.

Tunja, Diocese of (Tungensis; cf. C. E., XV—90c.) in the State of Boyaca, Colombia, suffragan of Bogota. Since 24 June, 1905, this see has been filled by Rt. Rev. Antonio-Edwardo Maldonado y Calvo. Born in Bogota in 1860 he studied

at the South American College in Rome, was ordained in that city in 1885, returned to his native city and served as a professor in the seminary, and canon and pastor of the cathedral. The population of the diocese is composed of 750,000 Catholics and 10,000 Pagans. The territory is divided into 153 parishes served by 145 priests, 159 churches and chapels, 5 religious congregations of men and 6 of women.

Tunkers. See DUNKERS

Turin, ARCHDIOCESE OF (TAURINENSIS; cf. C. E., XV—92d), in the province of Piedmont, northern Italy. This see is filled by His Eminence Agostino Cardinal Richelmy, born in the city of Turin in 1850. He was ordained in 1872 and became a professor in the seminary, and in 1886, on 7 June, was appointed Bishop of Isrea, from which see he was promoted to the archdiocese 17 September, 1897. Two years later he was created a cardinal priest, 19 June, 1899. His auxiliary is Rt. Rev. Giovanni Pinardi, a Salesian, appointed titular Bishop of Eudocias 24 January, 1916. The Catholic population of the archdiocese numbers 680,600. It is divided into 276 parishes, 1405 secular and 300 regular clergy, 260 seminarians and 986 churches and chapels.

Turkish Empire, THE; (cf. C. E., XV—97a), now occupies a territory of about 174,000 square miles. Although the statistical documents are very incomplete, the total population of the empire is about 8,000,000. In the small European territory now remaining under Turkish rule Moslems predominate. In Constantinople, there are 308,733 Turks, 235,215 Greeks, and 297,160 others, (Greek Patriarchate statistics, 1912). In Asia Minor the Turks form seven-tenths of the population, outnumbering the Greeks alone by four to one, and the Greeks and Armenians together by three to one. In Konia they outnumber the Greeks, twelve to one; in Angora, fourteen to one; in Costamouni, thirty-nine to one. On the other hand, in some districts, as Ismid, they form only forty-seven per cent of the population; in Adana, one third of the total.

The other elements of the population are the Armenians (Haikans), belonging to the Indo-Iranic group of the Aryan stock, found in greatest numbers in the district of the Caucasus. Under Turkish rule their fate has been deplorable; constantly subject to the raids of the savage Kurds and oppressed by the Government, they have suffered massacre time and again. According to a secret report, published in 1919, the deportation of the Armenians had been organized systematically from March to October, 1915, as a pretext for destroying the race. Of the entire Armenian population of 1,600,000 to 2,000,000, it is estimated that from 1,000,000 to 1,200,000 were deported and half of these perished. The Circassians, or Cherkesses, had their original home in the western Caucasus, whence they emigrated into the Turkish Empire rather than submit to the Russians. Being Moslems they were readily received by the Porte and are widely dispersed throughout Asia Minor. The Jews are mostly descendants of Jews who came from Spain towards the end of the fifteenth century. They have been less persecuted in Turkey than in any other country in Europe except England. The Dunmehs (converts) are certain Jews who profess Islam, but secretly practise the rites of Judaism. Most of the European peoples are represented. A certain number of these, the issue of families long settled in the East, have lost their nationality and are known as Levantines. The Lazes are a small tribe found in the region of Trebizond. In the mountain region back of Smyrna there are some small tribes of Moslems, called Xeibecks, Avshars, Youruks, etc., who lead the life of brigands.

GEOGRAPHY.—Before the Great European War, the Turkish Empire was made up of (1) Turkey in Europe; (2) Turkey in Asia (Anatolia, Arabia, Syria, Palestine, Mesopotamia and Kurdistan); and (3) certain islands in the Mediterranean. After the conclusion of the first Balkan War (November, 1913), the Turkish possessions in Europe were lessened, Turkey in Europe in part being divided among the Allied States (Bulgaria, Servia, Montenegro and Greece), and in part being created into the independent state of Albania. Cyprus and Egypt formerly under the suzerainty of the Sultan, belong now to the British, Cyprus being annexed to the British Empire at the outbreak of the war in 1914, and Egypt declared a Protectorate in January, 1915. The Empire was reduced still further by the Treaty of Sèvres (signed on 10 August, 1920). In Europe, Turkey retains, mainly as a concession to Mohammedan feeling, the city of Constantinople with a few miles behind it up to the Chataldja lines, but the whole of Eastern Thrace with Gallipoli is transferred to Greece. In Asia, Turkey surrended all her Arab provinces, from the Taurus Mountains north of Aleppo to the Persian frontier north of Mossul, i. e., Syria and Palestine and Mesopotamia, besides the vast peninsula of Arabia proper. The Treaty also provides for the creation of an independent Armenian State to be carved out of the old vilayets of Trebizond, Erzerum, Bitlis, and Van, and of an autonomous Kurdish State to the south of Armenia with eventual rights to complete independence. Smyrna, the chief seaport in Asia Minor, goes to Greece with considerable hinterland extending over 100 miles along the coast. The rest of Asia Minor belongs to Turkey. Turkey renounces all rights over Egypt, the Suez Canal, Lybia (formerly Tripoli), and all the islands in the Mediterranean. As the country stands today, it is bounded on the south by Syria, Mesopotamia; on the east by Persia and Armenia; on the north by the Black Sea, and includes Anatolia, Kurdistan, Cilicia (which the French evacuated), and part of the Chataldja Peninsula, where Constantinople is situated.

AGRICULTURE AND COMMERCE.—Land in Turkey is held under three different forms of tenure—namely, 1st, as "Miri," or Crownlands; 2nd, as "Vakuf," or pious foundations; and 3rd, as "Mulk," or freehold property. The "Miri" are held direct from the crown; the Government grants the right to cultivate an unoccupied tract on the payment of certain fees, but always enjoys seigniory rights over the land in question. The "Vakuf" comprises property dedicated for religious or charitable purposes. The "Mulk" does not exist to a great extent. The land laws are in process of modification. A large portion of the State revenue is derived from tithes on agricultural product; the system of levying it is burdensome and oppressive, the general practice being to farm it out to contractors. Agriculture is most primitive; the chief crops being figs, coffee, olives, nuts, grapes. The foreign commerce of Turkey from 31 December, 1919, to 1 January, 1920, in piastres, is given as follows in the U. S. Commerce Report, of 15 June, 1921:

	Imports	Exports
England	2,669,326,438	683,843,156
France	784,841,318	7,171,157
Germany	115,030,795	25,408,933
Austria	59,828,239	622,086,397
Egypt	513,116,015	56,706,668
United States	808,506,281	498,848,735

RECENT HISTORY.—The nation as it exists today, diminished in area and prestige, is the outcome of several recent wars beginning with the Tripolitan

War in 1911, and ending in the Treaty of Sèvres in 1920. In 1913, Greece, Servia, Montenegro, declared war on Bulgaria. The Turks took advantage of the discord among their enemies and the withdrawal of the Bulgarian army from Tchataldja to march toward Adrianople, which they took with ease on 22 July. Bulgaria, overwhelmingly beaten, sued for peace. Thus Bulgaria lost Adrianople and control of railway connections with Dédéagatch, her new single seaport on the Aegean. For a while a new war threatened between Turkey and Greece; in October, Anatolian reservists were called to the colors by the Turkish Government and the center of the Greek army was moved to Kavala, the easternmost point of Thrace. Diplomatic relations were, however, resumed and resulted on 13 November, 1913, in the conclusion of a treaty providing for the settlement of religious, racial, and financial affairs in Grecian Thrace and Macedonia. In February, 1914, the powers restored Imbros, Tenedos, and Castellorizo, off Asia Minor, to Turkey and awarded to Greece all the other islands.

World War.—After the Balkan Wars, Turkey determined to improve the military and naval position of the government and as evidence appointed several German army officers of high rank to positions of prime importance in the actual command of the army. Therefore, it is easy to understand the pro-German influence that led Turkey to cast her lot with Germany in the Great European War. Still, at the beginning of the great struggle, it insisted on neutrality, belying, its statements, however, by mobilizing immediately. Soon after the declaration of war, two German cruisers in the Mediterranean, the Goeben and Breslau, took refuge in the harbor of Constantinople. The Allies protested and the Turks answered by abrogating the conventions known as the "Capitulations," whereby foreigners in that country were exempt from local jurisdiction in civil and criminal cases. The Vatican protested along with the Powers that the abrogation put an end to religious liberty. The Turks immediately closed the Dardanelles to commerce. On 29 October, 1914, the Breslau, masquerading as a Turkish cruiser, shelled Russian towns on the Black Sea and three Turkish torpedo boats raided Odessa. On 3 November, Russia declared war on Turkey, and on 27 November, the Sultan of Turkey proclaimed a Jehad or Holy War to be waged by all Mohammedans against "the enemies of Islam."

Except for some spasmodic uprising against French rule in Morocco the Mohammedan subjects of England and France gave little heed to this proclamation. Coincident with Turkey's entry into the war, the British formally annexed the Greek-speaking Island of Cyprus and terminated Turkish suzerainty in Egypt. Already a British force from India had landed at the head of the Persian Gulf, had taken Basra, on 23 November, and were preparing for an invasion of Mesopotamia with Bagdad as their objective. In February, an Anglo-French fleet of more than fifty warships attempted to force the passage of the Dardanelles and to reduce Constantinople, but suffered such severe losses that the co-operation of land forces was deemed necessary. In April, British and French forces from Egypt landed at the eastern end of Gallipoli, between Gaba Tepe and Ari Burnu and suffered great losses under the heavy fire of the Turks. The whole enterprise was from the British point of view a ghastly failure, due to lack of experienced leadership, mismanagement, a deficient water supply, and inclement weather, and cost Great Britian 117,000 casualties.

Serious fighting took place in Mesopotamia and on 28 April, 1915, General Townshend was forced to surrender Kut-el-Amara after being surrounded and besieged. His fate was avenged by General F. S. Maude, who with an augumented British force recaptured the town, overwhelmed the Turkish army at Dialah and, on 11 March, made his triumphal entry into Bagdad. Joining hands with the Russians he marched on to Samarra. On the Russo-Turkish front were six Russian armies. In Armenia a decisive battle in January, 1915, shattered the Turkish line on the Arasa River and near Lake Totum. Erzerum was taken by the Russians after a five days' assault. The first Russian army captured Trebizond in April and headed for Platana and Djivizlyk in May and June. Another penetrated the mountains of the upper Choruk, took Mamakhatum, Baiburt, Ardasa, Gumushkaneh and Erizingan in July. "Old Armenia" was thus lost to Turkey. The other Russian armies were not so successful. The third army, barely escaped disaster in the Lake Van region. The fourth and fifth were driven back in northwestern Persia. The sixth struggling westward along the caravan route from Kermanesh to Bagdad was hurled back almost 200 miles into the interior of Persia. About this time a formidable uprising in Arabia occurred. Under the leadership of the insurgent-sheriff of Mecca, the Arab rebels not only established themselves in Mecca, but also captured Jedda and Kinfunda and beleaguered Taif. In November, 1916, their new "Kingdom of the Hedjaz" was proclaimed.

After repelling a Turkish attack on the Suez Canal, early in August, 1916, an army of Australasians, Indians, and Englishmen, skirted the Mediterranean Coast eastward, occupied El Arish and Maghdabah, ninety miles east of the Canal, and struck northwards into Palestine; at Gaza they inflicted a heavy loss upon the Turkish army, but did not take the city. General Edward Allenby succeeded General Murray, and succeeded in taking Beersheba, Gaza, and cutting the Jaffa-Jerusalem railroad. On November, 16, Jaffa was occupied and on 10 December, 1917, Jerusalem surrendered to the British.

According to the Treaty of Peace with Turkey, signed at Sèvres on 10 August, 1920, the Turkish Empire is very much reduced. Turkey cedes (1) Thrace, west of the Chatalja and excepting only the Derkos water supply to Greece, as well as Tenedos and Imbros, and the Islands in the Aegean occupied by Greece; (2) Smyrna with the surrounding strip, comprising Tireh, Odemish, Magnisa, Akhissar, Berg-hama and Aivali, is to be administered by Greece, under Turkish sovereignty, for 5 years after which the territory may annex itself to Greece by plebiscite; (3) Mesopotamia, Palestine, Syria, Armenia, and the Hejz became independent, the first three under mandatories; (4) Kurdistan has autonomy conferred upon it; (5) Castellorizo and the Dodecanese are ceded to Italy. Turkey retained Constantinople, but the coastal area of the Dardanelles, the Marmora and the Bosphorus are placed under the control of a "Commission of the Straits" appointed by the League of Nations. At the same time England, France, and Italy made a tripartite agreement in which they undertook to support each other in maintaining their respective spheres of influence in Turkey.

The prospective creation of a free state of Constantinople led to a demand by the Young Turks that Damad Pasha be ousted for his alleged failure to win for Turkey more concessions in the signing of the treaty; the Sultan declined to remove him. Finally the landing of additional Greek and Italian troops at Smyrna and Adalia, together with the seizure of Koneih, an important railway center in Asia Minor, by the Nationalist insurgents, caused the downfall of the Entente ministry. The Nationalists immediately set up a rival government at Angora. Soon they controlled a large part of Anatolia. In the hope that the wretched conditions in Turkey would be stabilized, an Anglo-Franco-Italian army occupied Constantinople on 16 March, 1920, and the Turkish government

was informed that such occupation would continue until the terms of the Peace Treaty were fulfilled. Seeing the impossibility of carrying out the terms without prolonged opposition the allies modified the terms of the treaty in a conference at London in February, 1921. Greece, however, insisted on imposing the terms of the Sèvres Treaty, so favorable to her, on the Nationalists and commenced to do so by force.

Kemal, the Nationalist leader, headed the forces fighting the invading Greeks in Asia Minor.

Tuy, Diocese of (Tudensis; cf. C. E., XV—105a), in the province of Pontevedra, Spain, suffragan of Compostello. This see is filled by Rt. Rev. Manuel Tago y Gonzalez, born in the city of Tuy, in 1865; he made his studies at the seminary there and later served as a professor of Greek, Hebrew and theology, was ordained in 1888, made secretary to the Bishop of Lugo in 1896, named a canon the same year and raised to the rank of theological canon in 1904. He was appointed Bishop of Osma 25 August, 1909, and transferred to Tuy 4 May, 1917. He is a member of the royal academy of history. The diocese, which covers an area of 766 square miles embraces a Catholic population of 278,540. It comprises (1920 statistics) 277 parishes divided among 15 archpresbyteries, 504 priests, 90 seminarians and 25 convents with 125 religious and 357 Sisters.

Twilight Sleep is a treatment to bring about painless childbirth. In 1847 James Y. Simpson in England used ether and chloroform in obstetrical practice, but little progress was made until 1902 when the German physician, Steinbuechel, introduced a method in which the expectant mother was in a state of quietude and rest similar to that of a gentle sleep, hence the name Twilight Sleep. This state of unconsciousness was brought about by the use of a drug called scopolamine and doses of morphine. The first was used to intensify the action of the morphine, which had the tendency to prevent pain. Dr. Charles Green of Harvard, Dr. Williams of Johns Hopkins, Dr. Joseph De Lee of Northwestern University, Chicago, and many other eminent specialists in obstetrics, after studying the process scientifically and observing it in many actual tests abandoned the treatment. Dr. De Lee inspected the methods as applied in maternity hospitals in several of the larger cities of Germany and found that the treatment had been rejected by the physicians who had formerly advocated it and who had studied it under the most favorable conditions. In the United States the subject was brought to the attention of the general public by articles in some of our popular magazines; but little of the information given there was reliable. "The merits and disadvantages of this treatment have been fully discussed both medically and popularly to the fullest extent, but its use has been largely discontinued by American obstetricians. There is a distinct risk to the child. The percentage of still births is increased, even in series of selected cases, and is due to an asphyxia" (Shear's "Obstetrics, Normal and Operative," 1920). "The violence and uncertainty of the whole treatment, the general bad impression given to our patients who are being taught to approach the 'horrors of labor in fear and trembling constitute so severe an arraignment of this treatment of labor cases that we feel compelled to condemn it, leaving open the question of the merits of a single dose of morphine and scopolamine in those cases in which we have hitherto given morphine and atropin" (Dr. Joseph L. Baer).

The primary reason for the treatment is the prevention of pain in childbirth. The effects which directly result from it are (1) danger to the life of the mother, (2) and of permanent and serious injury to the mother, (3) danger to the life of the child, and (4) of serious and permanent injury to the child. There are times when dangerous treatments and operations may be used as the only alternatives of saving the life of a patient. Under such conditions a risk may be taken or a part may be amputated to save the whole. But in the application of twilight sleep the lives of two persons are involved, that of the child and that of the mother. Moreover, the child has the same claim to life that the mother has. A double effect follows from the operation: (1) the prevention of pain on the part of the mother, and (2) the four dangers given above. Under such circumstances the good directly intended must be proportional to the evil effects which follow. In twilight sleep any one of the evil effects is more than sufficient to offset the good which is sought and therefore the operation is morally wrong.

To further understand the difficulties which may arise in this matter we must recall that the advocates of twilight sleep proposed it as a treatment in normal childbirth; in their opinion it was to have a universal application. When we consider its purpose and the evils which were necessarily connected with it we must condemn the movement as unethical. In isolated cases where the life of the mother is endangered by some organic trouble, remedies may be used, even if they indirectly threaten the life of the child or injury to the child. Dr. De Lee, in his latest book on obstetrics (1920), claims that even with improvements "while the life dangers to the mother can be eliminated, the patient must be willing to pay the price of possible lacerations and hemorrhage, and the occasional loss or injury of the child as the cost of her relief from suffering." Under these conditions the remedy may not be used in normal pregnancy.

During the past six years other methods of painless childbirth have been advocated, among them the use of nitrous oxid-oxygen. It is claimed for this treatment that it relieves the pains of childbirth and in no way injures or endangers either mother or child. More than a hundred cases were taken care of in the Presbyterian Hospital, Chicago. But a prominent physician of Chicago who had followed the above cases wrote: "The method, while perfectly safe, was abandoned because it was cumbersome, could be used only in a hospital and was enormously expensive. . . . The results did not show the slightest improvement in any way over the time honored method of a few drops of chloroform or ether at the beginning of each pain in the late stage of labor."

The difficulty in pronouncing on the ethical solution of such operations is that they are new and the data furnished may not always be reliable. But the principles which should guide one are of easy application. If, as is claimed, these various methods do not injure child or mother and at the same time relieve the pain of the mother they may be used. If the operation is called twilight sleep the name does not affect the remedy; nor does it make the first method and motive of the movement moral.

O'Malley, *The Ethics of Medical Homicide and Mutilation* (New York, 1919); *McClure's Magazine* (June, 1911); De Lee, *The Principles and Practice of Obstetrics* (1920); Barnes, *Twilight Sleep*. A report of 30 cases and a summary of 5575 cases reported in literature in *Jour. Indiana Med. Assoc.* (Fort Wayne, 1920), XIII, 259–263 (with 14 references); Winch, *Twilight Sleep in general in the practice, Lancet* (London, 1919), II, 563 (favorable); Ramsay, *Twilight Sleep, its present status, in Illinois Med. Jour.* (Chicago, 1919), XXXV, 297 (danger); Baer, in *Journal of the A. M. A.* (3 April, 1915, 22 May, 1915); Davis, *Painless Childbirth and Eutocia and Nitrous Oxid-Oxygen Analgesia* (Chicago, 1916).

Henry S. Spalding

Tyre, Archdioces of (Tyrensis; cf. C. E., XV—109d), a see of three rites, in Syria. For the Latin Rite the see was united to Oristano, but is now listed as a titular see. For the Greek Melkites it is filled by Most Rev. Maximos Saiegh, appointed in 1919. There are 5270 Catholics of this rite, 6 secular and 10 regular clergy, and 14 churches and chapels. The present incumbent for the Maronite Rite is Most Rev. Chocrallah Khoury, born in Lebanon in 1865, ordained in 1886, served as superior general of the Lebanon mission of Kraïm, and was appointed 31 January, 1906. He is the first archbishop for this rite. Out of 400,000 inhabitants there are 10,000 Maronite Catholics served by 19 secular priests and 16 churches and chapels.

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Ubanghi (cf. C. E., XV—115a), Prefecture Apostolic of, in Belgian Congo, is governed by Mgr. Fulgence Carnonckel, a native of Grammont, Belgium. The mission of Ubanghi was accepted by the Belgian Capuchins in January, 1910, at the request of the Belgian Government, and on 7 April, 1911, was raised to a prefecture Apostolic. On 10 September, Fathers Fulgence Carnonckel, Liberatus Maas of Turnhout, Basilius Tanghe of Bruges, Ferdinandus Peeters of Antwerp and two lay brothers, Humilis Ceulemans of Gravenwezel and Amandus de Lannoy of Hoozlede left Belgium to found the mission, arriving on 1 December at Bansyville when the first station was started. No missionary had even been there, but there were a score of natives here and there who had been baptized while doing military service.

The boundaries are: On the W. and N. the River Ubanghi from 1° 30′ N. lat. to the junction of the Bomu and Uele; on the E. a line from there to the confluence of the Trimbiri and Congo, and continued to the south of Abumombazi (3° 38′46″ N.; 22° 5′ E.), and on the S. the watershed separating the Congo and Ubanghi, the Ubanghi and Ngiri, and then 1° 30′ S. lat. to the Ubanghi. To the west lies the Vicariate Apostolic of French Equatorial Congo; to the west and north the Prefecture Apostolic of Ubanghi-Chari-Tchad; to the east, the Prefecture Apostolic of Western Uelle; and the Vicariate Apostolic of New Antwerp, the latter also lying to the south. Many languages are spoken in the prefecture adding to the missionary's labors— the Ngombe and Lubala use a Bantu tongue, while the Ngbandi, Banza and Bwaka use Sudanese languages. The natives number over 150,000. Sleeping sickness is prevalent. It is curable if treated without delay, consequently the missionaries have established dispensaries in three stations, where suspected cases can be treated. Leprosy occurs here and there but not in a contagious form. Before the arrival of the Belgians and especially the missionaries the tribes were all cannibal; now cannibalism is a very rare occurence. The natives are very superstitous and addicted to fetichism, but they are not idolators. Polygamy is the great obstacle to their conversion, but even that is yielding slowly. Catechumens receive six months special training at the mission station, before being baptized; after baptism they remain there four weeks longer to prepare for Holy Communion. From 1913 to 1921 the number of Catholics has been as follows: 83; 325; 501; 668; 1361; 2259; 2945; 3467; 4238. The mission statistics for 1921 furnished by the Prefect Apostolic who resides at Moleghe are: priests 12, lay brothers 5; Capuchins; Sisters, 4 (Augustinians from Mons); churches and chapels, 5 public, 2 private Catholics 4238; catechists 61; chapel schools 49; catechumens 5737; normal schools (for catechists) 2, pupils 37; rural schools 45; pupils 718; trade schools 14, pupils 115 girls, 86 boys; orphanages 4; orphans 213 boys, 131 girls, who receive secondary education; laboratories and dispensaries 3; hospitals 2; with 167 sleeping sickness patients; 4 cemeteries; baptism 1189 of which 789 were solemn, 400 in *articulo mortis* (186 of these baptized parties recovered); Holy Communions 105,466; marriages 80; ecclesiastical burials 58. There are no non-Catholics in the prefecture, the attempt made by the American Protestants in 1916 having failed to make any converts. The elementary or rural schools teach Cristian doctrine, reading and writing of the vernacular the secondary schools teach in addition elementary arithmetic and the history and geography of Belgium and the Congo; the normal or catechists' schools teach in addition the art of speaking and correspondence. The trade schools teach carpentry, brickmaking, masonry, tanning, tailoring and shoemaking.

Ubanghi-Chari, Prefecture Apostolic of; (cf. C. E., XV—115a), in French Equatorial Africa, is confided to the Congregation of the Holy Ghost. V. Rev. Jean-Rene Calloch, C. S. Sp., b. in the Diocese of Quimper, France, in 1876, appointed 21 January, 1904, still fills the see. On 14 May, 1914, the prefecture was detached from the Vicariate of Central Africa and the new boundaries were fixed. It is as large as France with several millions of inhabitants to convert. Prior to the war the missionaries were gaining foothold slowly but surely. In 1920 five missionaries did wonderful work in the missions established. There were (1918) 565 conversions and baptisms, and 250 children educated and cared for by the Bangui and the Bessou charities.

Uberaba, Diocese of (de Uberaba; cf. C. E., XV—115d), in Minas Geraes, Brazil, suffragan of Marianna. The word Uberaba is from I-berab-a, which in Tupi means "smiling water," the Indian name of the ruin on which the city stands. On 8 July, 1918, the parishes of St. Jerome and St. Francis were transferred to the newly-erected Diocese of Aterrado (q. v.). In 1921 the diocese had an area of about 58,000 square miles (150,000 square kilometers) with 44 parishes, and a population of about 375,000, mostly Catholics. The city of Uberaba has 13 canons, of whom 3 are supernumerary; by Apostolic indult the canons are exempt from the obligation of reciting the office in common and residing in the episcopal city. The diocesan statistics record as follows: Religious Orders—Dominicans, 5 priests, 5 lay brothers; Marist Brothers, 18; Vincentian Fathers, 2; Dominican Sisters, 20, with 30 novices; Sisters of the Immaculate Heart of Mary, 13; Portuguese Sisters of Jesus, Mary and Joseph; Catholic press—"União Popular," "Estrella Matutina," "Mensageiro do Rosario," and "A Cruz;" Sodalities—Apostleship of Prayer, Perpetual Rosary, Daughters of Mary, Franciscan Tertiaries, Dominican Tertiaries, Crusaders of the Blessed Sacrament, St. Gerald's Association, Men's Rosary Sodality, Angelical Militia of St. Thomas Aquinas, St. Vincent de Paul Society, Ladies' Charitable Association; Homes —2 Houses of Mercy, 2 Asylums; Organizations—the Altar Society to care for poor churches, the União Popular, which conducts a night school for workingmen, with 40 students; Schools—besides many parochial schools there are 3 girls' colleges, one with 700 students, ranking as a normal school, 1 diocesan gymnasium with 500 pupils, and 2 private Catholic schools conducted by secular ladies. There were

about 2050 marriages and 14,000 baptisms in the diocese in the year 1921.

Ucayali, (St. Francis of Ucayali), Prefecture Apostolic of (cf. C. E., XV—117d), in Central Peru, is confided to the Friars Minor, and governed by Very Rev. Francesco Irazola, O. F. M., elected 28 January, 1913. He resides at St. Francis of Ucayali.

The prefecture contains (1920) 10,000 inhabitants of whom 5140 are Catholic, and 100 catechumens, 12 missionary priests, 10 lay brothers, 24 churcehs and chapels, 1 parish, 17 Christian communities anh 6 residences.

Udine, Archdiocese of (Utinensis; cf. C. E., XV—118b), in Friuli, Northern Italy, directly subject to the Holy See. This see is filled by Most Rev. Antonio Anastasio Rossi, born in Milan in 1864; he made his studies in Rome, became a professor in the seminary of Pavia, then vicar general and honorary canon in that diocese, municipal counsellor and provincial 1902–08, was made a private chamberlain in 1905 and appointed bishop 8 January, 1910. In February, 1917, he was named a grand officer of the crown of Italy. The cathedral, built in 1236, and altered several times, was most recently repaired in 1912. The diocese comprises 272 parishes, 502 churches, 4 monasteries for men and 1 for women, 2 convents for men and 68 for women, 644 secular and 32 regular clergy, 10 brothers, 890 Sisters, 1 seminary, 285 seminarians, 4 higher schools for boys and 10 for girls, and 18 professional schools. One missionary association carries on charitable works and 2 homes, 34 asylums, 10 hospitals, 2 refuges, 1 settlement house and 2 day nurseries are established. One society is formed among the clergy, a number among the laity, and several Catholic periodicals are published.

Uganda, Vicariate Apostolic of (Ugandensis; cf. C. E., XV—413a), erected in 1894 as the Vicariate Apostolic of Victoria Nyanza Northern, and changed to its present title by a decree of 15 January, 1915. It is entrusted to the White Fathers, the present vicar being Rt. Rev. Henry Streicher, named 21 January, 1897, and appointed titular Bishop of Tabraca 1 February, following. He is assisted by a coadjutor Rt. Rev. Jean Forbes, appointed titular Bishop of Vaga, 17 November, 1917. Episcopal residences are established at Katirondo and Kampala. The vicariate, which comprises the greater part of the royalty of Uganda, is illustrious for the 22 blacks martyred for the Faith, who were beatified in 1920. Latest statistics, collected in June, 1919, credit it with 171,551 Catholics, 60,126 catechumens, 31 stations, 106 missionary priests and Brothers, 10 native priests, 40 European religious (White Sisters and Sisters of Marie-Reparatrice), 91 native Sisters, 1314 catechists, 725 schools giving instruction to 10,172 boys and 7622 girls, and 52 charitable institutions caring for 378,003 sick people. During the year 1918–19 baptism was administered to 3593 adults, and Easter communions, and communions of devotion totaled 2,085,316.

Ugento, Diocese of (Uxentinensis; cf. C. E., XV—119b), in the province of Lecce, Southern Italy, is suffragan of Otranto. Rt. Rev. Luigi Pugliese, transferred to Ugento 22 July, 1896, still (1922) fills the see. There are in the diocese (1920) 70,000 Catholics, 30 parishes, 125 secular and 4 regular priests, 10 seminarians, 120 churches or chapels.

Union of Christendom — Recent manifestations of the movement toward reunion may be treated under three heads: various sporadic and in a sense local movements, generally affecting only a limited constituency; the Federal Council of Churches of Christ in America; the World Conference on Faith and Order.

I—Most of the sporadic or limited movements have been treated in the various articles on the sects, but for convenience the most important may be summarized here.

(1) A concordat was entered into by members of the Protestant Episcopal Church and of Congregational churches in the United States, March, 1919, bearing chiefly on orders and the ministration of the sacraments. It later fell somewhat into abeyance although final disposition is to be made in the conventions of 1922.

(2) In 1915 a basis of union was agreed upon by the joint committees of the Presbyterian, Methodist, and Congregational churches of Canada, the union to be known as "The United Church of Canada." As yet (1922), however, the plan has not been put into execution.

(3) A similar union of the Presbyterian, Methodist and Congregational churches of Australia was proposed in 1918, full reports on the result not yet being available.

(4) In 1919 proposals were made for church union in South India, the parties to the proposition being the Anglican Church, the South India United Church (constituted in 1908 and embracing the two congregational bodies: the London Missionary Society and the American Board of Commissioners for Foreign Missions; and also the Church of Scotland, the United Free Church of Scotland, and the Dutch Reformed Church of America) and the Mar Thoma Syrian Church. Final action has not yet been reported.

(5) In 1913 at Kikuyu in British East Africa a union meeting, participated in by Anglicans, was held (see Anglicanism). In 1918 a similar meeting (without the accompanying incidents) was held at the same place, the associating parties being the Church Missionary Society (Anglican), the Church of Scotland Mission, Africa Inland Mission (an interchurch organization), and the United Methodist Church Mission, a constitution being proposed for a projected "Alliance of Missionary Societies in British East Africa" and ratification is now being sought.

(6) In 1919 and 1920 proposals were made particularly in accordance with the statement of the Lambeth Conference fof 1920 or reunion between the Church of England and the Wesleyan Methodist Church, but were rejected by the latter on the question of episcopacy.

(7) In 1918 the Free Evangelical Churches of England, including Baptists, Congregationalists, Methodists, Presbyterians and other Nonconformist bodies, formed a Free Church Federation similar to the Federal Council of the Churches of Christ in America.

(8) In 1917 three Lutheran bodies in the United States, the Norwegian, United Norwegian, and Hauge's Synods united under the title of the Norwegian Lutheran Church of America, and in 1918 three other Lutheran bodies in America, the General Synod, the General Council, and the United Synod South, united, adopting the name United Lutheran Church in America.

(9) In 1920 in the United States representatives of the Armenians, Baptists, the Christian Church, Christian Union of the United States, Congregationalists, Disciples, Evangelical Synod of North America, Friends (two branches), Methodists (Primitive), Methodist Episcopalians, Moravian Church, Presbyterian Church in the United States of America, Protestant Episcopal Church, Reformed Episcopal Church, Reformed Church in the United States, United Presby-

terians, and Welsh Presbyterians, formulated plans for a federal union to be known as the "United Church of Christ in America."

(10) The Alliance of Reformed Churches throughout the World holding the Presbyterian System is a loose federation whose title is self-explanatory. Its American branch is the Council of Reformed Churches of America holding the Presbyterian System. There have also occurred minor unions between various Presbyterian bodies (see PRESBYTERIANISM).

(11) For Interchurch World Movement see PROTESTANTISM.

II.—While the Federal Council of Churches of Christ in America is a manifestation of the general movement toward unity it is in no sense an attempt to draw up a common creed or form of government or of worship. The Council is an officially constituted body, yet the autonomy of the federated churches remains intact, the purpose being to effect unity of service and effort rather than of faith or polity.

The organization of the Federal Council was completed in 1908, largely as the result of previous federative movements. It includes about thirty denominations, among which are found Baptist, Lutheran, Methodist, Presbyterian, and Protestant Episcopal sects. In 1922 they reported a combined total of 142,472 congregations, 113,761 clergy and 19,933,115 members.

Similar bodies outside of America are: in England, the National Council of the Evangelical Free Churches (mentioned above, I, 7), and the Federal Council of the Evangelical Free Churches which is somewhat more inclusive than the former: in France, the Protestant Federation of France (*Fédération Protestante de France*), embracing the National Union of Reformed Evangelical Churches, National Union of Reformed Churches, Evangelical Lutheran Church, Union of Evangelical Free Churches, Evangelical Methodist Church, Union of Baptist Churches of Northern France; in Switzerland, the Union of Swiss Reformed Churches (*Verband Schweizerischer Reformierter Kirchen*), including only the German-speaking churches of the Swiss Reformed Church Conference; in Belgium, the Belgian Protestant Committee of Union (*Comité d'Union Protestante Belge*), which includes the Union of Protestant Evangelical Churches of Belgium and the Belgian Christian Missionary Church; in Japan, the Federation of Churches of Japan; in Germany, the Federal Council of the Churches of Christ in Germany, which is in process of organization.

III.—The World Conference on Faith and Order is a more thorough and comprehensive attempt to effect a reunion of the churches, their ideal being a union which shall embrace not only the Protestant sects and the Eastern schismatics, but (so they state), the Catholic Church as well.

(a) *History.*—The movement originated in the General Convention of the Episcopal Church, at Cincinnati, in 1910, when the Rev. William T. Manning, rector of Trinity Church, New York (now bishop), introduced a resolution on reunion calling for the appointment of a commission to prepare a "conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference." The commission was appointed and $100,000 donated by J. P. Morgan to help finance it. The commission immediately began conferring with other churches, the Congregationalists and the Disciples of Christ, who were in convention at the same time as the Episcopalians, being the first to join the movement, after having concomitantly passed similar resolutions to that mentioned above. In May, 1913, an unofficial meeting of repesentatives of American denominations was held; meanwhile deputations had gone to Great Britain to arouse interest there; a North American preparatory conference took place in January, 1916, in Garden City, Long Island; and in 1919 an official American deputation visited Europe and the Near East.

In Athens the delegates were well received by the Holy Governing Synod of the Church of Greece, which agreed to send representatives to the World Conference. Other Eastern churches took similar action, the cordiality of the Church of Constantinople extending so far as to invite and permit one of the members of the deputation to sing the Gospel on Easter Sunday at the cathedral service. Practically all the non-Catholic churches in Europe signified their approval of the movement and their intention to co-operate, the churches in Russia and Germany alone not being approached because of disturbed internal conditions in those countries, although a few delegates from these churches finally attended the meeting in 1920. The deputation also visited Rome, being received by his Holiness Pope Benedict XV, who indicated that the Catholic Church could not accept their invitation to participate in the proposed conference.

The churches, as they approved the movement, appointed commissions (not more than three members from each), and these delegates convened in Geneva, Switzerland, 12 August, 1920, to arrange for its further conduct. There were present 137 delegates, under the presidency of Bishop Charles H. Brent, of the Protestant Episcopal diocese of Western New York, representing about forty nations and seventy Trinitarian churches. After having been in session generally twice daily the Conference elected a continuation committee and adjourned on 19 August, the final benediction being given by Bishop Herzog of the Old Catholic Church. Since this preliminary meeting the continuation work has consisted chiefly in the formation of local groups, notably at Oxford and Cambridge, England, and at Philadelphia, to discuss the topics presented at Geneva, in order that definite proposals may if possible be made to the next Conference.

(b) *Aims and Methods.*—As previously intimated this movement aims at effecting a universal, reunited church, and not merely a federation of churches in which each constituent church would retain its present complete entity, its organization, forms and beliefs. Practically it aims at arriving at such a compromise on questions of faith and order as would be acceptable to all participants as the basis of reunion. It also differs from many similar movements in that it seeks to embrace the Catholic Church in the movement.

To effect its purpose the conference method has been adopted, the intent being to procure through small representative bodies of delegates information on the views of the participant churches as to the questions involved; to bring about discussion of the points raised; to receive from the various churches their opinions as to what should be the nature and characteristics of the proposed reunited church. The preliminary local discussions are especially for this purpose, it being their task to consider the questions formulated for them and circulated by the World Conference. Furthermore, the churches are asked not to pledge themselves officially to any answers to the questions; their action is to await the final proposals which may in the future be presented to them by the Conference after the results of the preliminary discussions have been collated, discussed and acted upon. The period necessary for the accomplishment of their purpose has been estimated as "perhaps one, and possibly two, generations." Finally, the sponsors of the movement have at all times called attention to

the necessity of prayer for the success of the undertaking. The continuation committee, stating that the first and by far the most important preparation is that of prayer, has requested the participating churches to offer regular and special prayers for this purpose. A "Manual of Prayers for Unity" has been issued, and an octave of prayers has been appointed for the week ending with Pentecost, 4 June, 1922.

What has been the concrete result of the twelve years of work on the part of the movement? While the preliminary Conference at Geneva (1920) was somewhat in the nature of an agape, especially in its opening sessions, it discussed in a general way the meaning of the church, and what is meant by unity, and the place of the Bible and a creed in relation to reunion. The almost universal tendency of the delegates seemed to indicate an inability on the part of their churches to yield any substantial point in questions of faith or order, the non-episcopal churches, for example, standing for the sufficiency of their orders, and the non-creedal churches generally denying any necessity of a creed in the strict sense. However, the meeting was not intended to be definitive on these points; and accordingly it instructed the continuation committee to secure proper consideration and discussion of the topics mentioned above. This committee formulated the questions and sent them to the local churches in the following form: (1) What degree of unity in Faith will be necessary in a reunited Church? (2) Is a statement of this one Faith in the form of a Creed necessary or desirable? (3) If so, what Creed should be used? or what other formulary would be desirable? (4) What are the proper uses of a Creed and of a Confession of Faith?

(c) *The Catholic Church and the Movement.*—Before speaking of the attitude of the Church it may be well to indicate the attitude of the Movement toward the Church. As stated previously the sponsors of the movement entertained the hope that they could prevail upon Catholic delegates to enter into conference with them; their idea of a reunited Church is one that should include the Roman Church as well as the various non-Catholic denominations. They have accordingly in pursuance of this idea always been courteous in their attitude toward the Church and her rulers; in their discussions there has not appeared any attack on the Church; even after receiving the definitive declination of the Pope to send delegates to Geneva they have not changed their attitude; in their "Manual of Prayers" use is made of some excerpts from the Roman Missal; and finally in this Manual a courteous suggestion is made that Catholic priests should say, and lay people should have said, votive Masses for the Reunion of Christendom. The general external attitude, in other words, is that of those who desire an *entente cordiale* with the Church. It is quite clear, however, that they are unable to understand why the Church cannot take any official part in the movement.

The attitude of the Church toward the World Conference presents a twofold aspect: toward the movement in itself, and toward the movement as seeking official Catholic representation in the Conference. Toward the movement in itself, that is, toward the movement as constituting a sincere and earnest attempt on the part of the non-Catholic denominations to arrive at some method of ending the deplorable religious disunion which has divided a great part of Christianity into almost innumerable sects, the Church has only sympathy and approval. The end in itself, the Reunion of Christendom, is one which appeals especially to all Catholics. Priests and people pray daily for this end, Masses are said, novenas are offered up, an octave of prayer is officially offered yearly, and some religious orders have practically as their chief end the furtherance of religious unity. This does not, however, mean that they pray directly for the success of the World Conference in the concrete. They pray indeed that this movement may serve at least to lead some back into the bosom of the Church which their fathers deserted; they cannot, however, admit the competency of such a tribunal to settle such questions as it has raised; for a Catholic, only the Catholic Church through its leader, the Pope, the Vicar of Christ on earth, can say what is necessary, what is useful, in matters of faith and order, and this the Church has indicated so clearly in times past that the question is no longer an open one.

Hence on the second aspect of the attitude of the Church the explanation is simple. The Church can take no official part in the World Conference because the Church has been appointed by Jesus Christ as the custodian of the deposit of faith which He left with it through His apostles. The Catholic Church is in the possession of the Truth and uncompromisingly, yet in all charity, it must decline any encroachment on its Divine prerogatives. It is not then in a spirit of aloofness or of lack of sympathy or understanding that the Church acts as she does; for the Church all the questions which the Conference raises as to the necessity of a Creed, and the like, are definitely settled. It is hard indeed for a non-Catholic to appreciate this attitude. An analogy taken from the field of science may help. If a non-scientific man should approach a scientist, an astronomer for example, and request the latter for a conference with a view to a broader basis of unity of belief on astronomical subjects; if he should intimate that in astronomy it should be sufficient to hold that the earth does not revolve around the sun, and that the sun is only a few thousand miles away from the earth, and that with greater freedom on the part of both to view the questions as they please, a truer unity would be attained, the scientist could only reply that the questions had already been decided against the petitioner; they are no longer open; if unity is desired it must be unity with the scientist on those points which have been proved true.

In matters of faith and order the Catholic Church is in a position analogous to that of the scientist in regard to facts of nature. On the word of God the Church is certain that it is in possession of the Truth. It cannot recede without going counter to the will of God. If the non-Catholic would only try to understand this merely from the psychological point of view he would probably come nearer to a more sympathetic realization of the fact that the Church's refusal to treat with him on a compromise basis is absolutely compatible with the charity and the good will she professes.

The two points of view outlined above are substantially those held by Benedict XV when approached by representatives of the World Conference. In 1914 and in 1915 he expressed his gratification at learning of the movement, and his hope that it would finally lead to the restoration of the unity of the mystical body of Christ. To the deputation of 1919 he accorded a cordial personal welcome, but as the report of the deputation puts it "the contrast between the Pope's personal attitude towards us and his official attitude towards the Conference was very sharp. One was irresistibly benevolent, the other irresistibly rigid. The genuineness of the Pope's personal friendliness towards us was as outstanding as the positiveness of his official declination of our invitation." In conclusion this final point may best be summed up by the official statement of Benedict XV, presented to the deputation by Archbishop Cerretti: "The Holy Father, after having thanked them for their visit, stated that as successor of St.

Peter and Vicar of Christ he had no greater desire than that there should be one fold and one shepherd. His Holiness added that the teaching and practice of the Roman Catholic Church regarding the unity of the visible Church of Christ was well known to everybody and therefore it would not be possible for the Catholic Church to take part in such a Congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the Congress in question for those who are not in union with the Chair of Peter; on the contrary he earnestly desires and prays that, if the Congress is practicable, those who take part in it may, by the grace of God, see the light and become reunited to the visible Head of the Church, by whom they will be received with open arms."

MODE, *Aims and Methods of Union Movements in America* in *American Journal of Theology*, XXIV (1920), 224; JOHNSON, *Policy of Protestant Episcopal Church*, loc. cit., 161; GAILOR, *Lambeth Committee on Reunion* in *Constructive Quarterly*, VIII (1920), 537; see also loc. cit., IX (1921), 19,234, etc.; KELLY, *United Church of Canada*, loc. cit., V (1917), 435; *Answer* to preceding, loc. cit., 617; CADOUX, *Proposed Creedal Basis of Reunion* in *Journal of Religion*, I (1921), 592; SANFORD, *The Origin and History of the Federal Council* (Hartford, 1916); *Christian Unity at Work*, record of Federal Council, 1908–1912 (New York, 1913); *Library of Christian Co-operation*, record 1912–1916, 6 vols. (New York, 1917); *Federal Council Bulletin* (New York, monthly); WILSON, *Episcopacy and Unity*, Anglican and non-episcopal relations (London and New York, 1912); HEADLAM, *Doctrine of the Church and Christian Reunion*, prejudiced against the Catholic Church (London and New York, 1920); BROWN, *The Level Plan for Church Union*, ultra-Protestant (New York, 1910); COBB, *The Meaning of Christian Unity* (New York, 1915); MALLOCK, *Doctrine and Doctrinal Disruption* (London, 1908); SIMPSON, *The Catholic Conception of the Church*, Anglican discussion (New York, 1914).

The chief literature on the World Conference is contained in pamphlets issued through its secretary, Robert Gardiner, Gardiner, Maine, U. S. A.: No. 2, Report and Resolution of the P. E. Church suggesting the Conference; 12, HALL, *The World Conference and the Problem of Unity;* 16, IDEM, *Questions of Faith and Order for Consideration by the Proposed Conference;* 17, IDEM, *A Bibliography of Topics related to Church Unity;* 26, HAUGHWOUT, *A World Movement for Christian Unity;* 28, *The Object and Method of Conference;* 32, *Report of the Deputation to Europe and the East*, 1919; 33, *Report of Preliminary Meeting at Geneva, Switzerland*, (12–20 Aug., 1920); 34, *A Compilation of Proposals for Christian Unity;* the correspondence between SECY. GARDINER and CARDINAL GASPARRI, papal secretary of State, has also been published in a separate pamphlet.

Catholic references: WALKER, *Problem of Reunion* (London and New York, 1920); CARSON, *Reunion Essays* (London, 1903); D'HERBIGNY (tr. BUCHANAN); *Vladimir Soloviev, a Russian Newman* (London, 1918); BATIFFOL, *Leo XIII on Reunion* in *Constructive Quarterly*, VII (1919), 566; IDEM, *Benedict XV and Reunion*, loc. cit., VI (1918), 209; *Revue Anglo-Romaine* (Paris, 1895–6) was a short-lived review devoted chiefly to reunion of the Anglican Church with Rome.

GERALD SHAUGHNESSY.

Union That Nothing Be Lost, incorporated, under the laws of the State of New York, is the missionary agency of the Society of the Atonement (q. v.). This Society is a new branch of the III Order Regular of St. Francis, following closely the Rule of the Friars Minor, and the Union That Nothing Be Lost has been the almoner of hundreds of thousands of dollars between benefactors and the missionaries and their work in the past few years. The Society was received from Anglicanism into the Catholic Church in 1909 and the Union That Nothing Be Lost was a later development; its benefactors number over 40,000. There is scarcely any part of the foreign mission field which has not benefited from its ministrations.

Unitarians.—The president of the "General Conference of Unitarian and other Christian Churches" is William H. Taft, former president and now Chief Justice of the Supreme Court of the United States. The Unitarians reported in 1921 a membership in the United States of 51,635, a loss of 30,880 as compared with the figures for 1916. This loss is possibly due to the fact that the loosening of creedal obligations in the other sects no longer forces a Protestant with Unitarian leanings to give up his "orthodox" affiliations.

Religious Bodies, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual).

N. A. WEBER.

Unitas Fratrum. See BOHEMIAN BRETHREN

United Evangelical Church. See ALBRIGHT BRETHREN

Universal Messianic Message, CHURCH OF THE. See NEW THOUGHT

Universalists (cf. C. E., XV—181b).—This sect reported in 1922, in the United States, 650 churches, 561 ministers, and 58,566 members.

Religious Bodies, 1916 (Washington, 1919); *Year Book of the Churches* (New York, annual).

N. A. WEBER.

Unyanyembe, VICARIATE APOSTOLIC OF (UNIABEMBENSIS; cf. C. E., XV—204d), in former German East Africa, now under Belgian and British mandates, is confided to the White Fathers and had (1920) 10 stations, 3678 Catholics, 2889 catechumens, 33 missionaries, 72 catechists, 6 nuns of Our Lady of Africa, 13 stations with resident priests, 26 schools with 966 pupils, and 30 institutions of charity. The mission is under the administration of Rt. Rev. Pierre-Henri Leonard, titular Bishop of Tipasa of Numidia, b. 5 December, 1869, appointed vicar apostolic of Unyanyembe, 27 June, 1912, consecrated 11 August of the same year. He resides at Ushirombo or Tabora.

Upper Nile, VICARIATE APOSTOLIC OF (NILI SUPERIORIS; cf. C. E., XV—205b), comprises the eastern portion of Uganda, on the Nile. The first vicar of this territory, Rt. Rev. Henry Hanlon, of the Congregation of Foreign Missions of Mill Hill, London, to whom it is entrusted, was succeeded in June, 1912, by Rt. Rev. John Biermans, titular Bishop of Gargara. Bishop Biermans' first work was to make an urgent appeal for funds in order to bring more priests to this mission. The old Fathers, most of whom had been laboring in this unhealthy climate from the foundation of the vicariate, were broken in health and new energy was badly needed. The bishop's appeal met with ready response, particularly in America and Holland and within a few years the number of priests had increased from thirty-six to fifty. A training school for catechists was established, and a little later the Bukedi and Budama districts were opened for missions. There are now twenty-three permanent missions, sixteen of which are in the protectorate of Uganda, where there are also one institution of native Sisters, a boarding school and a high school. At Kamuli there is a convent with school and hospital, and an industrial school. Fourteen Sisters are working in the territory establishing schools and hospitals as quickly as they can obtain the necessary funds. Although the mission stations of Kisii and Asumbi were the only ones actually destroyed during the World War, the whole vicariate suffered, and the lowering of the exchange and the increase in prices still impede the progress of the work. In 1921 the vicariate rejoiced with its bishop in the celebration of the silver jubilee of his ordination. According to 1920 statistics this territory has 18,053 Catholics, 12,000 catechumens, 28 missionary priests, 240 catechists, 15 churches and chapels and 12 schools with 1649 pupils.

Urbino, ARCHDIOCESE OF (URBINATENSIS; cf. C. E., XV—221b), in Italy, is governed by Mgr. Giacomo Ghio, b. at Bosia, in the diocese of Genoa on 23 July, 1858, and nominated to the see on 28 March, 1912. The diocesan statistics (1921) record 42,500 inhabitants; 99 parishes; 128 priests, of whom 8 are regulars (Conventionals and Friars Minor); 1 seminary, 30 students; 4 convents (women); 4 educational establishments; a university; a lyceum; a gymnasium; a technical school; a

normal school; a school of arts and trades; a school for women workers. There is a local Catholic paper, the "Bolletino diocesano." Among the recent local events of interest were the Eucharistic congress in 1913; the confirmation of the cultus of Blessed Pelingotto by the Congregation of Rites on 12 November, 1918; and the reorganization of the Royal Gallery of Art of the Marches, in the Ducal Palace, for which many fine works were recently obtained. Among the distinguished citizens of Urbino in days gone by was Francesco Paciotto (1521-91), the greatest military architect of his age, one of whose notable works is the fortress of Antwerp. Worthy of note also is the new Cathedral, erected in the days of Archbishop Berioli, from the plans of G. Valladier, the façade being the work of Camillo Morgia of Ravenna.

Urgel, Diocese of (Urgellensis; cf. C. E., XV—223b), in the province of Lerida, Spain, is governed by Mgr. Justino Guitart y Vilardebo, b. at Barcelona on 16 December, 1875; was appointed to this see on 9 January, 1920; was consecrated on 23 May following, and on 27 July made his entrance into the valleys of Andorra, of which he is the sovereign prince. He succeeded Mgr., now Cardinal, Benlloch y Vivo, who was transferred to Burgos on 7 January, 1919. The diocesan records for 1921 show 170,000 Catholics; 20 archpriests; 620 priests; 411 parishes and 575 churches and chapels.

Urhbosna, Archdiocese of. See Serajevo

Uritana, Diocese of. See Oria

Ursula of the Blessed Virgin, Society of St. (cf. C.E. XV-228a).—Since the erection of the generalate in 1898 the superiors general have been: Mother Marie de St. Pierre Hallez (1883-89), who obtained the revision by Rome, according to the new regulations of the Church, of the original constitutions; Mother Marie Stanislas Vigouroux (1889-95); Mother Marie de St. Charles de Caqueroy (1895-1920), under whose superiorship the expulsions from the French convents took place and who succeeded in keeping the members together, opening houses in foreign lands where the work and spirit of the order are still alive; Mother Thérèse du Rosaire Tenneson (1920), who has reopened some of the French houses as a test of the good will of the Government. These are family houses for girls rather than academies, since the nuns can not teach any of the subjects included in the program of education in France. The nuns take care of the children, and lay professors comprise the teaching staff. The revised Code of Canon Law did not necessitate any change in the government or rule of the order, this change having been made under the pontificate of Leo XIII. The period of novitiate is two years, followed by five years of temporary vows. After this time of probation, the members are admitted to perpetual profession. The community in New York has its novitiate and provincial house in the Convent of Our Lady of Lourdes (W. 142d St.), and has acquired two houses nearby for the Academy of Our Lady of Lourdes, which includes a commercial and secretarial course.

Ursulines (cf. C. E., XV—228c).—Under the direct guidance of the Holy See, the Roman Canonical Union has made steady progress since 1912. Many important affiliations have been effected, notably those of the historic foundation at New Orleans, the oldest Ursuline community in the United States, and that of Santa Rosa in California. The original 8 provinces have been increased to 11: the Greco-Italian, Austria and Jugoslavia, Hungary, East of France, West of France, Belgium, Holland-England, North of the United States, South of the United States, Brazil and Latin-America. The total number of subjects in the Union is 3617. The original number of communities, 63, has been increased to 180 within the past ten years. Of this number there are 33 houses in the Northern Province of the United States, governing 71 establishments of which one is a college at New Rochelle, numbering 300 students. There are also 25 academies or boarding schools, 2 boarding schools for little boys, 35 parochial schools, 6 Indian missions in Montana and 2 Esquimaux missions in Alaska. This province numbers 393 professed religious, and 35 novices. The Southern Province of the United States numbers 341 professed religious and 30 novices. The central novitiates are at Dallas, Texas: Alton, Ill.; and Fishkill, N. Y. The present head of the institute is Rev. Mother Angela de Notre Dame, who was re-elected to this office in September, 1920.

Ursulines of Quebec (cf. C. E., XV—229c).—The monastery at Quebec has had many improvements (such as lighting and heating) in recent years. The monastery comprises 17 buildings, including 4 for servants, mechanics, and workmen. The little chapel of the cloister, where the foundresses prayed for fifty years and where Mgr. de Laval, first Bishop of Quebec, and the Canadian Jesuit martyrs said Mass, was made an oratory of the Sacred Heart on the 250th anniversary of the celebration of the first Mass (1642–1892), to commemorate the establishment of the Confraternity of the Sacred Heart in this sanctuary and the first solemn feast in Canada in 1700. This was during the superiorship of Mother Marie de l'Assomption Georgiana Letourneau, who did much for the monastery during the nine years when she was at the head of the community (1890–96; 1908–11). She died 5 March, 1916, and was succeeded as superior in 1911 by Mother de Sainte Aurélie (Emma Chaperon), who in turn was succeeded in 1917 by the present superior, Mother Saint François de Borgia (Alice Riverin). The constitutions of the community have been sent to Rome for approbation according to the requirements of the canonical Code. There are four foundations of the community and a branch house temporarily opened at Merici in 1902. The community numbers 102 members, with about 500 pupils under instruction, including 65 in the normal school, founded in 1857. In 1912 their institution at Quebec was affiliated with the Laval University and the students may obtain a diploma and degree from the university upon passing the necessary examinations.

Uruguay (cf. C. E., XV—230d), a South American Republic, has an area of 72,153 square miles, and an average of 19.2 people to the square mile. In 1919 the total population was 1,462,887; that of Montevideo City on 30 November, 1920, was 361,950. Of the other cities, Paysandu had 26,000 inhabitants; Salto 30,000; Mercedes 23,000. In 1919 there were 39,307 living births, 1291 still-births, 7532 marriages and 18,904 deaths. The surplus of births over deaths was 20,403.

Religion.—State and Church are separated, and there is complete religious liberty. The religion professed by the majority of the inhabitants is Catholic. The Archbishopric of Montevideo (q. v.) has two suffragan bishops, one in Salto (q. v.) and one in Melo (q. v.). The 1908 census showed 430,095 Catholics, 12,232 Protestants, and 45,470 unspecified.

Education.—Primary education is obligatory. In 1919 there were 995 public schools with 106,905 enrolled pupils and 183 private schools with 19,410

pupils. Evening courses for adults were attended by 5613 pupils (195 illiterates). In 1920 the Montevideo University had 4165 students and 344 teachers. There are also a preparatory school and 22 other establishments for secondary and higher education with 4143 pupils in 1919. There are normal schools for males and for females, and a school of arts and trades supported by the State where 185 pupils receive training gratuitously. At the military college there are 8 professors and 46 pupils. There are also many religious seminaries throughout the Republic with a considerable number of pupils, a university for women, a school for the blind, and one for the deaf and dumb, and a school for domestic science.

ECONOMICS.—For the year 1920–21 the receipts were £8,137,015 and the expenditures were £8,746,-614. The estimates of revenue and expenditure for 1920–21 were (4.7 dollars-£1): $38,043,975 revenue and $41,109,088 expenditure.

AGRICULTURE.—In Uruguay the agricultural industries are increasing. The number of people engaged in agriculture in 1913–14 was 92,462; in 1914–15, 98,301 and in 1918–19,93,187. The principal crops for the year 1919–20 were as follows: wheat 688,407 acres, barley 4610 acres, oats 81,145 acres, linseed 83,645 acres. In 1916 there were within the republic 7,802,-442 head of cattle, 567,154 horses, 11,472,852 sheep, 16,663 mules, 12,218 goats, and 303,958 pigs. Wine was produced chiefly in the departments of Montevideo, Canelones, Salto, Colonia, and Paysandu. In 1918 there were 2822 properties (2638 in 1917) of 17,180 acres, producing 41,888,814 kilos of grapes, and 5,628,926 gallons of wine. Tobacco and olives are also cultivated.

MINING.—In the northern departments several gold mines are worked, and silver, copper, lead, magnesium and lignite coal are found. The supply of electricity is used for light, power, and traction in a State monopoly according to the bill passed 20 October, 1912. In 1918 there were 16,017 industrial and commercial establishments with a capital of 134,383,782 pesos.

FOREIGN TRADE.—The foreign trade for 1919 was as follows: imports £8,420,783, exports £27,457,991; and in 1920: imports £9,632,982, and exports £16,-150,344.

GOVERNMENT.—The new Constitution of Uruguay, which went into effect on 1 March, 1919, in substitution for the old Constitution of 10 September, 1829, provides for strict separation of powers, election of members of the high court of justice by the General Assembly, and cabinet interpellation. Executive power is divided between two branches, one part is entrusted to a president elected by popular vote, and the other to an administrative commission of nine members, also elected by popular vote for six years. The administrative commission has all administrative power not expressly reserved to the president or some other branch of the Government, especially such power as relates to public instruction, health, labor, industries, public charities, and finance. Minority representation is provided for by plurality voting. The President is not allowed to leave the country longer than forty-eight hours without the consent of the Legislature. Plenary power to interpret the constitution rests with the Legislature. By Act of the Uruguayan Legislature on 5 August, 1920, duelling was again legalized.

Uruguayana, DIOCESE OF (URUGUAYENSIS; cf. C. E., XV—233b), in Brazil, suffragan of Porto Alegre. The town of Uruguayana, with 14,800 inhabitants, is 720 miles west of Porto Alegre. The other principal cities included in this diocese are Alegrete with 11,800 inhabitants, San Gabriel with 11,000 inhabitants and Sant' Anna do Livramento with 12,000 inhabitants. The first bishop is Rt. Rev. Hermeto Joseph Pinheiro, born at Traipu in the diocese of Alagoas in 1870; he studied at Olinda, was ordained in 1905, and appointed bishop 12 May, 1911. The total population of the diocese numbers 250,000. It has 18 first-class and 3 second-class parishes, 3 convents of men, 8 of women, 15 secular and 14 regular clergy, 72 Sisters, 16 seminarians, 30 mixed schools with 1462 pupils, 5 parochial schools for boys with 134 pupils, 4 parochial schools for girls with 150 pupils, 2 secondary schools for boys with 323 pupils, and 6 secondary schools for girls with 861 pupils, and 6 hospitals. A benefit society is formed among the clergy and several associations are organized among the laity. Two Catholic periodicals are published.

Utah (cf. C. E., XV—238a).—The area of the State of Utah is 84,990 square miles, of which 2806 are of water surface. In 1920 the population was 449,446, an increase of 20% since 1910. Of this, 48% was urban; 52% was rural. The average number of inhabitants to the square mile was 5.5, as against 4.5 in 1910. Part of Wasatch County was organized as Duchesne County in 1915. Daggett County was also organized during the last decade from part of Unitah County and changes were made in the boundaries of Rich and Summit Counties. Besides the civil divisions (429 primary and 137 secondary), the State contains 3 Indian reservations, and part of another. The largest cities are Salt Lake City (118,110), Ogden (32,804), Provo (10,303). There are 441,901 whites, 1446 negroes, 2711 Indians, 342 Chinese, and 2936 Japanese. The foreign-born whites numbered 56,455, and came mostly from England, Sweden, Denmark, Germany, Greece, and Italy. Of the total population of ten years of age and over (331,530), there were 6264 illiterates (1.9%). The males outnumbered the females (232,051 males; 217,345 females).

ECONOMIC STATUS.—Agriculture is on the increase in Utah, the number of farms increasing from 21,667 in 1910 to 25,662, in 1920. The area of farm land was 5,050,410 acres, of which 1,715,380 was improved land. Of these farms, 22,218 (86.6%) were irrigated. The new irrigation enterprises include 2,359,244 acres, with an invested capital of about $33,000,000. A large part of the irrigated land lies in the Great Salt Lake drainage basin, the water supply coming principally from streams draining the Wasatch and Uintah Mountains and flowing into Utah Lake and Great Salt Lake.

In 1919 the production and value of the leading crops were: corn 265,361 bushels, valued at $517,456; wheat 4,100.979 bushels, $9,022,154; oats 1,742,392 bushels, $2,069,269; barley 365,186 bushels, $620,814; potatoes 1,648,400 bushels, $3,494,607; hay 1,031,-609 bales, $24,759,397. In 1917 the State produced gold valued at $3,355,156; the production of silver amounted to 13,479,133 ounces; the lead production in 1917 was 89,261 short tons, valued at $15,352,888; in the same year the copper production was 246,-674,153 pounds, valued at $67,342,044; the zinc product was 10,643 short tons, valued at $2,171,261; the coal production of the State has steadily increased, amounting in 1918 to 5,136,825 tons, valued at $5,405,715. In 1917 about 60,000 tons of salt were produced. The State contained 7,430,084 acres of State forest in 1917. The latest census of manufactures (1919) gives 1160 manufacturing establishments, 23,107 persons engaged, earning a total of $27,135,-482 for their services and turning out products worth $156,933,071. The capital invested was $140,785,-034. The principal industries ranked by the value of products were: lead smelting, beet sugar, slaughtering and meat packing. There are no navigable streams, but good facilities for transportation. The railway mileage is 2447; the electric railway mileage 448.

The ten savings banks had deposits amounting to $16,648,228 and 61,000 depositors. The State debt in 1920 was $3,435,000; the assessed valuation of property $675,000,000.

Education.—In 1920 the population of school age numbered 159,339, of whom 116,385 (73%) attended school. School attendance for 20 weeks annually (10 consecutive), and in large cities for 30 weeks (10 consecutive), is compulsory on children from eight to sixteen years of age. In 1918 only six States exceeded Utah in the percentage of population enrolled in public schools, Utah's percentage being 24.3 in comparison with Nevada's 12.7%. In this year the 642 public elementary schools had 3449 teachers and 110,193 enrolled pupils; 43 public high schools with 471 teachers and 10,097 pupils. According to a late report of the United States Bureau of Education, there are just 21 States which expend more per capita of the school population than Utah. The expenditure for educational purposes was $5,536,554; the value of the school property, $12,865,451. Bible reading in the public schools is neither permitted nor excluded. The law governing private or parochial schools is as follows: No public appropriation shall be made in support of any school, seminary, academy, college, or university, not controlled by the State (X—13). In 1917 all public school houses were declared to be public centers where citizens could meet and discuss any subjects or questions relating to educational, economic, artistic and other interests of citizens. In 1919 it was voted that upon a majority vote of taxpayers of any voting precinct having a school population of not less than 1200, the county school board can establish a standard high school, but junior and senior years may not be established until the need is determined by the State Board of Education. Such a school may not be established within twelve miles of an existing high school. Returned soldiers and sailors were given instruction in the Agricultural College and University without charge of entrance fees.

Religion.—The Mormons are still the most numerous of all religious denominations, having in 1916, 257,719 members out of all the church members in the State. The Catholics at that time numbered 10,000. The value of the Mormon church property was then $4,313,908. Divorce seems to be on the increase in the State as is seen in the following statistics: 225 divorces in 1896; 387 in 1906; 661 in 1916. For further religious and educational statistics, see Salt Lake City, Diocese of.

Recent History and Legislation.—In 1911 laws were passed to prevent the employment of children under fourteen in such establishments as breweries and mines; restrictions were also placed on the employment of women. The selling or giving away of tobacco in any form to minors was forbidden. Provision was made for the employment of convict labor for the construction of roads. In 1913 the indeterminate sentence was granted to persons convicted of crime, and a measure provided for mothers' pensions. A general prohibition law was passed in 1917 and strengthened by amendments forbidding the introduction of liquor into the State. In the same year an industrial board was created and put in charge of the Workmen's Compensation law, also passed by the same legislature. In 1915 a threatened uprising among the Piute Indians was averted by the prompt action of the United States government in sending General Hugh L. Scott, chief of staff, to adjust the difficulty.

The Federal prohibition amendment was ratified on 15 January, 1919, the suffrage amendment, 30 September, 1919. There are now 64 members in the State Legislature, 18 in the Senate and 46 in the House.

During the European War, Utah contributed 17,362 soldiers (.46% of the United States Army). The members of the national guard joined the 40th Division at Camp Kearny, California; those of the national army, the 91st Division at Camp Lewis, Washington. The summary of the casualties of Utah men in the American Expeditionary Force is as follows: deceased, 7 officers, 295 men; prisoners, 7 men; wounded, 17 officers, 680 men.

Utrecht, Archdiocese of (Ultrajectensis; cf. C. E., XV—245d), situated in the Netherlands. The see is filled by Most Rev. Henri Van der Wetering, born in Hoogland, in this diocese, in 1850, ordained in 1874, appointed titular Bishop of Gaza and coadjutor to the archbishop 8 February, 1895, succeeding to the see on 25 July following. On 1 May, 1900, he was made an assistant at the pontifical throne, and on 26 August, 1920, he was named a Knight of the Grand Cross of the Order of Orange-Nassau. The most important developments in the archdiocese recently have been the erection of new parishes, and its division into 22 deaconates. During the World War the clergy and laity carried on many charitable works among the fugitives who came here from the warring countries, and also gave assistance to sick and wounded Germans and Austrians, who, in many cases were received by Dutch families. The archdiocese comprises 318 parishes, 420 churches, 1 monastery for men and 3 for women, 10 convents of women with 33 Sisters, 600 secular and 250 regular clergy, 299 lay brothers, 6 major and 2 minor seminaries, having 79 professors and 266 seminarians, 2 universities, Utrecht and Groningen, where there is a certain proportion of Catholics among both professors and students, 5 colleges for boys with 55 teachers and 655 students, 11 colleges for girls with 86 teachers and 1765 students, 2 high schools with 18 teachers and 81 pupils, 5 normal schools with 94 teachers and 275 pupils, 3 disciplinarian schools with 9 teachers and 204 pupils, a number of academies, 278 elementary schools with 1587 teachers and 49,520 pupils and 11 industrial schools with 40 teachers and 576 pupils. The elementary and normal schools are salaried by the government and their buildings are supported by the municipal authorities; all other schools are partly supported by the government. The various charitable institutions include: 2 diocesan missionary organizations, 25 homes for the aged and destitute, 40 nursing homes, 5 hospitals, 20 orphanages, 10 refuges, 5 day nurseries, 150 charitable centers. Four associations are formed among the clergy, 10 among the laity, and 50 Catholic periodicals are published. In recent years the archdiocese has lost three prominent clergy by the deaths of Mgr. Theodore Roes, canon capitular and dean, Mgr. Andreas Jansen, and Mgr. Brouwer, vicar general.

V

Vacz, Diocese of (Waitzen; Vaciensis; cf. C. E., XV, 525), in Hungary, suffragan of Esztergom (Gran), was founded by King Stephen in the year 1001. The name of the first bishop is unknown but Clement II or III held the see in 1055. The cathedral chapter, which was suppressed when the Turks conquered Vacz, in 1542, was revived in 1700. The present bishop, Msgr. Stephen Arpad Hanauer, succeeded Msgr. Count Charles Emmanuel Csaky, who held office from 1900 until his death on 16 February, 1919. Msgr. Hanauer is the first bishop in Hungary who has been nominated directly by the Holy See without the intervention of the civil authorities. He was born at Papa, in the Diocese of Veszprem, on 26 December, 1869, ordained on 26 July, 1892, being subsequently spiritual director of the Seminary of Budapest, and chancellor of the See of Veszprem. As Bishop of Vacz he has the privilege of the pallium. He has as his coadjutor Msgr. Charles Gossman, b. on 1 January, 1870, at Soroksar, in the Diocese of Vacz, ordained in 1894, and consecrated titular Bishop of Castoria and auxiliary of Vacz on 5 October, 1913.

The late bishop Count Csaky displayed great energy in the government of his diocese. He erected 15 new parishes and founded a diocesan Altar Society which provides the churches with altar linens and equipment almost gratis. His life was characterized by his devotion to the Blessed Sacrament and his benefactions to the poor and at his death he left everything to the Church.

The boundaries of the diocese have not been changed in the recent upheaval, but it has been divided by the diocesan synod of 1921 into 5 archdeaneries, and 25 vicariates or deaneries. There are 149 parishes, 14 missions; 187 churches; 7 religious houses for men, 17 for Sisters; 349 priests, of whom 300 are seculars and 49 regulars; 15 Brothers; 1 seminary, 5 professors, 76 students; 1 boys' college, 3 girls' colleges, 6 high schools, 60 teachers, 960 pupils, of whom 360 are girls; 1 boys' academy, 7 teachers, 34 pupils; many secondary and primary schools with 757 teachers and 72,560 pupils; 1 home for the aged; 5 orphanages; 2 day nurseries; 3 hospitals. The Catholic population is 920,000.

The principal events of importance in the diocese since 1912 have been the erection of 15 new churches and the ordination of 54 priests. At the beginning of November, 1918, a great revolution broke out in Hungary and on 16 November the Socialists proclaimed a Hungarian Republic, which on 20 March, 1919, turned into a Bolshevist state; on 1 August, 1919, the Socialist republic was restored, and three days later the more conservative element of the citizens got control. Subsequently the governing body has declared that Hungary is by law a limited monarchy, but owing to political conditions the sovereign has not yet been able to assume power. During the European War the faithful founded a number of hospitals and established many charitable centres. Following the example of Mgr. Count Peter Vay, prothonotary Apostolic, the Catholics throughout Hungary combined to erect at Gyor an orphanage for the children of soldiers who lost their lives in defense of their country. At present it is supporting 100 of their orphans.

Vadstena. See Bridgettines

Valleyfield, Diocese of (Campivallensis; cf. C. E., XV—261a), in Canada, suffragan of Montreal The present bishop is Rt. Rev. Joseph Médard Emard, who has administered the diocese since 1892. On 23 May, 1917, he was made assistant at the pontifical throne and 1 August, 1918, he was appointed Bishop Ordinary of the Canadian Army. He took an active part in the Eucharistic Congresses of London, Montreal and Malta. The Chapter of the Cathedral of Valleyfield was erected by a Pontifical Bull of 12 December, 1919. In 1921 the diocese contained 57,-045 Catholics of Canadian and Irish nationality, 41 parishes, 43 churches, 7 missions, 1 monastery for men (Clerics of St. Viator), 1 for women (Poor Clares), 96 secular priests, 12 regulars, 30 Brothers, 280 Sisters, 1 seminary with 15 seminarians. The educational institutions are 2 colleges for boys (70 teachers, 700 students), 20 convent schools for girls (280 teachers, all Sisters), 5 academies (17 teachers), 1 normal school (10 professors, 90 students), 215 elementary schools (300 teachers), 1 industrial school (2 teachers, 35 inmates). The following charitable institutions exist in the diocese: 3 orphanages and homes for the aged, 1 hospital.

Vallombrosan Order (cf. C. E., XV—262b).—This order is an ancient Benedictine Congregation with the mother-house at Vallombrosa near Florence, Italy. The 8 monasteries for men are S. Maria at Vallambrosa, S. Trinità at Florence, S. Michele at Passignano, S. Maria di Montenero at Leghorn, S. Giuseppe di Pescia at Lucca, La Badia Fiorentina at Florence, S. Prassede at Rome, and S. Maria de Galloro at Rome. The monasteries for women are Spirito Santo a Varlungo at Florence, S. Girolamo a S. Gimignano at Siena and S. Umilta di Faenza to which is attached a boarding place for Florentine ladies. The complete number of persons in the order is 173. After the promulgation of the Code of Canon Law, the order published its new constitution, which was approved by Pope Benedict XV, 28 May, 1921. The present abbot general of the order is Dom Fedele Tarani, elected in May, 1920. The order publishes a monthly periodical "Il Faggio Vallombrosano."

Valva and Sulmona, Diocese of (Valvensis et Sulmonensis; cf. C. E., XV—264c), in Italy, directly under the jurisdiction of the Holy See. The present administrator is the Rt. Rev. Nicola Iezzoni, b. 1 May, 1860, elected 6 December, 1906. According to the statistics of 1920 the diocese contained 150,000 Catholics, 58 parishes, 244 churches and chapels, 142 secular priests, 48 regulars, 50 seminarians, 20 Brothers and 30 Sisters. In February, 1913, occurred the death of the celebrated archæologist and writer, Rev. Giuseppe Celidonio. During the war many of the priests of the diocese enlisted in the army.

Vannes, Diocese of (Venetensis; cf. C. E., XV—271b), in France, suffragan of Rennes. The bishop, Rt. Rev. Alcime-Armand Gouraud, b. at

Vieillevigne, France, 13 April, 1856, ordained 29 June, 1880, elected 21 February, 1906, consecrated 25 February following. In 1921 the diocese numbered 500,000 French Catholics, 285 parishes, 300 churches, 2 monasteries for men, 3 for women, 2 abbeys for men, 2 for women, 220 convents for women with more than 3000 Sisters, 888 secular and 130 regular priests, 5 seminaries with 400 seminarians including some students at the preparatory seminary. The educational institutions are: 3 high schools for boys (100 teachers and 1200 pupils) 3 for girls, 1 normal school (6 teachers 40 students), 3 training schools, (100 teachers and 42,600 pupils). The schools are not supported by the government. The following institutions exist in the diocese: 1 house of retreats, 35 asylums, 12 hospitals, 6 day nurseries. Four Catholic periodicals are published in the diocese Numerous organizations and societies exist among the clergy and laity. During the war many priests joined the army, ten of whom received the medal of the Legion of Honor.

Vannutelli, SERAFINO, Cardinal, Bishop of Ostia and Porto, Dean of the Sacred College, b. at Gennazzano, Italy, 26 November, 1834; d. at Rome, 19 August, 1915. He belonged to a noble family most conspicuous at Genazzano in the Diocese of Palestrina. He studied at the Capranica, and was ordained priest at Rome on 23 December, 1860, by Cardinal Patrizi; he taught canon law at the Roman Seminary and theology at the Seminary of the Vatican. He was auditor at the Pontifical Nunciature in Mexico and Munich, and subsequently was delegate Apostolic to Ecuador, Colombia, Peru and Central America. He became archbishop of Nicæa in 1869 at the age of thirty-five. In 1865, he was papal nuncio at Brussels and remained there until the break with the Vatican in 1879. He then went to Vienna in the same capacity in spite of the apparent failure at Brussels, and remained there seven years. In 1887 was raised to the cardinalate and in 1893 was named Archbishop of Bologna, but by a system of rotation elected to be Bishop of Frascati, afterwards becoming Secretary of Briefs and Prefect of the Congregation of Bishops and Regulars and in spite of his advanced age Grand Penitentiary in 1899. When he offered his resignation, as he was suffering from cataract, Pope Leo XIII refused to accept it. Again the system of official option brought him from the See of Frascati to that of Porto. Notwithstanding the honors lavished on him, he was remarkable for his great modesty; his unflinching toil in every one of the posts to which he was assigned and his tender piety. He was one of the great figures of the Sacred College.

Vedruna de Mas, JOAQUINA DE, religious foundress, b. at Santa María del Pino, Spain, 16 April, 1783; d. at Barcelona on 28 August, 1854; daughter of Lawrence and Teresa (Vidal) de Vedruna. At an early age she desired to enter the Carmelites, but by the advice of her parents and her confessor, she remained in the world, marrying Teodoro de Mas. Their union was blessed with many children; two of their daughters became nuns. Her husband died in 1816, and Joaquiña devoted herself to the education and training of her children, and to the care of the sick in a nearby hospital. Her old desire of consecrating herself to God grew strong again and on 6 January, 1826, when her children no longer required her attention, she made the three vows of religion with her bishop's approval. Some weeks later she founded the congregation of the Carmelite Sisters of Charity, whose mission was to protect poor girls, provide for those who had not a sufficient dowry to enter religion, and to nurse the sick poor. During the Spanish civil war, she and her companions were forced to take refuge at Perpignan in France; they returned subsequently and the congregation developed rapidly. It was confirmed by the Holy See in 1890, and today it counts over 200 houses with more than 1700 sisters. In 1881, the remains of the holy foundress were translated from Barcelona to Vich, where they were interred in the chapel of St. Raphael in the garden of the mother-house of the institute. The renown of her sanctity as a maiden, as a mother, and as a religious has continued to grow and on 14 January, 1920, the cause of her canonization was introduced at Rome.

Veglia, DIOCESE OF. See KRK

Venosa, DIOCESE OF (VENUSINENSIS; cf. C. E., XV—342d), in Southern Italy, suffragan of Acerenza. The present bishop is the Rt. Rev. Angelo Petrelli, b. at Arnesano, Italy, 13 June, 1863, elected 20 May, 1913, consecrated 24 August, following, published 25 May, 1914. In 1921 the diocese contained: 40 secular priests, 5 regulars, 1 convent for men, 26 sisters, 1 seminary with 20 seminarians. The following institutions exist in the diocese: 2 homes for destitute children, 4 industrial schools for girls, 2 hospitals. Many priests served in the army during the War, two as chaplains, one of whom was formally praised for his services by the Chaplain-in-Chief. One priest who was an officer was killed fighting.

Ventimiglia, DIOCESE OF (VENTIMILIENSIS; cf. C. E., XV—343a), in Northern Italy, suffragan of Genoa. The present bishop is the Rt. Rev. Ambrogio Daffra, b. at Canneto, Italy, 11 January, 1841, ordained 7 December, 1864, elected 11 July, 1892, made assistant to the pontifical throne, 27 February, 1904. In 1921 the diocese contained 104,000 inhabitants, 75 parishes, 210 secular and regular priests, 12 houses of various religious orders for men, 60 convents for women, 4 educational institutions for boys, 15 for girls. Eleven religious periodicals are published in the diocese.

Vera Cruz, DIOCESE OF (VERÆ CRUCIS OR JALAPENSIS; cf. C. E., VI—344d), in the Mexican Republic, suffragan of the Archbishopric of Mexico. The present incumbent is the Rt. Rev. Raphael Guizar Valencia, b. at Zamora, Spain, elected 1 August, 1919. He succeeded the Rt. Rev. Joachim Arcade Pagazza, who died in August, 1919. In 1821 the diocese contained 62 parishes, 320 churches, 3 convents for women with 47 sisters, 95 secular priests, 1 seminary and 27 seminarians. The educational institutions are: 8 colleges for men (29 teachers, 800 students), 7 colleges for women (2000 students), 2 normal schools and 4 training schools.

Verapoly, ARCHDIOCESE OF (VERAPOLITANA; cf. C. E., XV—345b), on the Malabar coast, India, includes now only Christians of the Latin Rite. These latter form a Catholic population of 98,467 having 50 parishes, 68 churches and chapels, 18 missions, 18 stations, 1 monastery for men, 2 convents for men, 11 regular priests and 5 novices, 37 secular priests, 9 lay brothers, 33 Carmelite nuns and 9 novices in 5 convents, 2 native Brothers of St. Teresa and 24 catechists, 2 seminaries (upper and lower), 2 high schools with 62 teachers and an attendance of 1130 boys and 447 girls, 115 elementary schools with an attendance of 6359 boys and 4336 girls, 5 convent schools with 1072 girls, 4 orphanages with 10 boys and 156 girls, 1 hospital with 139 in-patients and 13,001 out-patients. All schools receive government aid except the seminaries. The Priests' Mutual Help Association exists among the clergy, and among the laity there are reading-rooms, literary associations, and the Catholic Association of the Archdiocese of Verapoly. Several Catholic periodicals are published.

The archdiocese is confided to the Discalced Carmelites. The present administrator is the Most Rev. Angel María Pérez y Cecilia, O. C. D., at Burgos, Spain, 10 February, 1872, ordained 10 June, 1895, elected titular Archbishop of Achrida and coadjutor of Verapoly 18 June, 1915, consecrated 28 October following. He succeeded Rt. Rev. Bernard Arguinzonis, who resigned. In 1920 there were 824 conversions.

Verdun, Diocese of (Virodunensis), in France, suffragan of Besançon. From September, 1914, to November, 1918, more than 200 parishes were occupied by the enemy and communication with the bishop of Verdun was practically cut off. The Holy See confided the administration to the bishop of Namur. At the beginning of the battle of Verdun the bishop and the diocesan administration left the episcopal city which was being bombarded and burned by the Germans and took refuge at Bar-le-Duc in the southern part of the diocese. They did not return to Verdun until 1921. The seminary was successively moved to Nancy, to Paris and then to Bar-le-Duc, and has not yet been re-established at Verdun. The preparatory seminary, established at Bar-le-Duc was burned in 1917. During the war about 186 priests joined the army; of these 13 were killed, 20 more or less seriously wounded, and 50 prisoners in Germany. One hundred and sixty citations and diplomas of honor and 120 decorations were awarded to the priests of the diocese. Owing to the war the number of priests in the diocese has decreased from 550 in 1914 to 443 in 1921 and the population which, with the exception of a small number of Protestants and Jews, is entirely Catholic, has decreased from 242,557 inhabitants in 1911 to 190,001 in 1921. Out of 572 churches, 253 remained intact; 153 were destroyed and 166 were damaged Only a small portion of the much damaged cathedral has been restored. Nineteen of the 28 deaneries have been destroyed; 131 of the rectories have been completely ruined and 86 are capable of repair. The war also destroyed several boarding schools and 3 hospitals. It hastened the dispersion of the religious communities, only one of which still remains in Verdun. According to the statistics of 1921 the diocese contains: 30 first class parishes, 444 succursal parishes, 74 parochial chapels, 443 secular priests, 2 seminaries, 83 seminarians, 1 college for boys (15 teachers, 145 students), 8 elementary schools for boys, 1 agricultural school (2 teachers, 20 pupils), 7 boarding schools and schools for girls, 13 hospitals in charge of sisters, 3 houses of nursing sisters and 1 orphanage. The following public institutions admit the ministry of priests: 1 lyceum, 2 colleges, 1 lunatic asylum and 4 prisons. Two periodicals, several parochial bulletins and pious pamphlets are published in the diocese. Organizations among the priests are: Associations des Prêtres Adorateurs, Aid Association for aged and infirm priests, Association for the Defense of the Clergy, Association of prayer for living and deceased priests. Numerous religious and social organizations exist among the laity.

Verena, Saint, virgin of the third and fourth centuries, left by her parents at their death, in the care of the Theban bishop, Chæremon. Upon his martyrdom, she accompanied her kinsman, Victor, of the Theban Legion, to Milan, where she lived in the home of one Maximus and attended the persecuted and imprisoned Christians. On learning of the martyrdom of Victor at Agaunum with Saint Maurice and the whole Theban Legion about A.D. 286, Verena set out to pray at his grave on the Rhone, and finally settled in solitary residence among the Alemanni to the north, near what is now the city of Solothurn in Switzerland, doing good and instructing the heathen women of the mountains in the Christian Faith. The Roman governor imprisoned her because of her refusal to sacrifice to the gods, but on being taken sick and learning that Verena prayed for his recovery, he released her. The Roman Martyrology gives her feast on 1 September and she is especially venerated in the territory of the ancient Diocese of Constance, which included the whole Alemanni people, and for centuries was the largest and most important Diocese of Germany. An ancient tiny mountain chapel covers the rugged spot where Verena lived. In recent years, interest in St. Verena has developed in America on account of the increasing use of her name for girls, especially in the Middle West, and because of the more frequent use of the name in religious orders of women.

Vincent Henry Huck.

Vermont (cf. C. E., XV—354b).—The area of the State of Vermont is 9564 square miles. In 1920 the total population was 352,428, a decrease of 1 per cent. since 1910. Of this, 31.2% was urban; 68.8 was rural. The average number of inhabitants to the square mile is 38.6, as against 39 in 1910. Vermont has seven cities only three of which exceed 10,000, Burlington 22,779; Rutland 14,954; Barre 10,008. Of the whites in Vermont, the natives numbered 307,291; of whom 228,325 were of native parentage, 42,100 of foreign parentage, 36,866 of mixed parentage. The foreign-born whites (44,526) came chiefly from Canada (French 14,181; others 10,687), Italy 4067; Ireland 2884; England 2197. There are 572 negroes. The population of ten years of age and over included 8488 illiterates (3%).

Economic Status.—Manufacturing.—The summary of manufactures issued by the United States Census Bureau for 1919 reveals 1790 establishments, employing 38,845 persons, earning a total wage of $41,429,114; and turning out products worth $168,-108,072. The capital invested was $134,314,391. The principal industries ranked by the value of their products were marble and stone work, woolen and worsted goods, paper and wood pulp, butter, machine tools, lumber and timber products.

Agriculture.—In 1919 the value of the agricultural output of the State, comprising corn, wheat, rye, oats, buckwheat, potatoes, and tobacco, aggregated $47,999,600, an increase of 102% since 1909. Vermont leads all the other States of the Union in the number of pounds of butter per capita, pounds of butter per farm, pounds of butter per cow, and in ratio of dairy cows to population. In 1920 Vermont had 435,480 cattle on farms, or nearly one third of all the cattle in New England. The value of the live stock was $42,385,331; of the dairy products, $27,207,813. The State had in the same year 29,075 farms (a decrease of 3634 since 1910), valued at $222,736,620. The marble quarries yield half of the marble produced in the United States. Talc and granite are also mined. The railway mileage in 1919 was 1080; the electric railways in the State covered a total of 102 miles. In 1920 the assessed value of real property was $187,364,577, of personal property, $74,736,570. One of the most important industrial developments of 1911 was the building of a railroad to the asbestos region in the northern part of the State, which contains one of the most extensive asbestos deposits in the United States. At the same time, there was a movement for the development of an international water route by the construction of canals between Lake Champlain and the Hudson River on one hand, and the St Lawrence River on the other, surveys being taken for the deepening of the shallows in the north end of Lake Champlain.

Religion.—The latest United States Census of

Religious Denominations (1916) gives the following statistics: Congregationalists 22,912 members, 212 churches, 144 ministers; Baptists 9797 members, 112 churches, 88 ministers; Episcopalians 600 members, 64 churches, 36 ministers; Free Baptists 213 members, 6 churches; Adventists 1439 members, 9 churches, 21 ministers. For Catholic statistics see Burlington, Diocese of.

Education.—In 1920 the population of school age numbered 100,842, of whom 67,746 (67.2 per cent.) attended school. There were 16 academies with a total attendance of 1771 students and 78 high schools, which in 1918 had 9237 students, 2403 public schools with 2975 teachers. In 1920 Middlebury College had 33 professors and instructors and 447 students; Norwich University, 29 instructors and 250 students; St. Michael's College, 14 professors and 137 students; the State Agricultural College (est. 1911) 105 students (1918). In 1918 the University of Vermont had 599 students, 50 on the collegiate department teaching staff, 43 in the professional department, 64 in the engineering department. In 1920 it had 118 instructors and 930 enrolled students. There are 21 Catholic parochial schools with 229 teachers and 7743 pupils. The summary of school expenditures given by the United States Bureau of Education for 1917-18 is as follows: teachers' salaries, $1,390,647; total current expenses, $2,365,097; expended for outlays, state, $171,682; city, $411,680. The value of the school property in the same year is given as $5,123,186. State supervision of education is exercised through a Commissioner elected by the Board of Education. In 1919 a teachers' retirement system was established. Bible reading in the public schools is neither permitted nor excluded.

Recent Legislation and History.—In 1911 the office of Commissioner of Weights and Measures was created; provision was also made for the punishment of murder in the first degree, giving the jury the right to fix the penalty either at death or imprisonment for life. Child labor was regulated, and the prevention of the white slave traffic provided for. In 1913 a Board of Conciliation and Arbitration for the adjustment of local disputes was created. Electrocution was substituted for hanging as a form of capital punishment. In the same year the State constitution was amended as follows: Every Bill passed by the Vermont Legislature must be submitted to the governor for his approval. In case of its veto, if two-thirds of each house approve of it again, it becomes law. No person was to be declared guilty of felony or treason by the legislature. No charter of incorporation shall be granted by special law except for municipal, charitable, educational, penal or reformatory corporations, but the General Assembly must provide general laws for the organization of corporations. The time of meeting of the General Assembly is changed from October to January; the time of their election from September to November. In 1915 an Act was passed providing for eugenic marriages. A workingmen's compensation law was also passed. The establishment of county tuberculosis hospitals has been authorized. There was an attempt in 1917 to nullify the effects of the local option liquor law passed in 1903, but the people rejected the Prohibition Act submitted to them and the local option law stood. The Federal prohibition amendment was ratified on 29 January, 1919. In the same year provision was made for the commitment of women between the ages of 21 and 45 to the State School of Feeble-Minded, and the commitment of dependent children to the Vermont Industrial School was prohibited.

When trouble with Mexico broke out in 1916, the First Regiment of the Vermont National Guard immediately mobilized and was one of the first to reach the border. It was officially reported as "the best National Guard Regiment in equipment and general efficiency" on the border. In 1917 the same regiment, though with a somewhat changed personnel, was drafted into Federal service, and thereby ceased to be the National Guard. At this time the regiment mustered 55 officers and over 2000 men and soon became the 157th Pioneer Infantry in the famous 26th or "Yankee" Division. The regiment won the highest commendation for its fighting qualities and general morale. Other Vermonters were also on active duty abroad with the United States, English, and French regiments. The summary of casualties among the Vermont members of the Expeditionary Force is as follows: deceased, 13 officers, 287 men; prisoners, 2 officers, 21 men; wounded, 17 officers, 680 men.

Viaticum (cf. C. E., XV—397b).—If a person has received Holy Communion and later, on the same day, falls into danger of death he is to be urged strongly to receive the Holy Eucharist again, as Viaticum; it is both lawful and fitting for him while he remains in danger of death to receive the Holy Viaticum several times on different days with his confessor's approval. It should be given to the faithful according to their own Rite, but in case of necessity any Rite is permissible.

Viatorians. See Saint Viator, Clerics of

Vicar (cf. C. E., XV—401a).—There are five classes of parochial vicars or priests who act for a parish priest in the cure of souls, namely, the perpetual vicar, the vicar œconomus, the vicar substitute, the vicar assistant and the vicar co-operator. When a parish has been fully (*pleno jure*) united to a religious house, a capitular church or other moral person, a perpetual vicar should be appointed for the actual cure of souls, and should receive suitable compensation. Except when there is a legitimate privilege or custom to the contrary, he should be presented by the religious superior, the chapter, or the moral person as the case calls for, and be instituted by the local ordinary if found fitted by him. Whether he is a secular or religious his rights and duties while holding office are the same as those of a parish priest, and he can be removed only under like conditions

As soon as a parish becomes vacant, a vicar œconomus should be appointed by the local ordinary with a suitable salary. Before his appointment, the government of the parish, if no other provision has been made, is to be taken over by the vicar co-operator, or if there are several, by the one who has held office longest; if there is no vicar, one of the neighboring parish priests takes charge, the ordinary having decided beforehand which of them should do so; if the parish is under the care of a religious, his local superior should act. Those who are thus empowered to take charge must notify the local ordinary as soon as the vacancy occurs. A vicar œconomus has the same rights and duties as a parish priest in the cure of souls, but he may not act to the detriment of the rights of the parish priest or of the parochial benefice. On the termination of his office an œconomus must, in presence of the vica-forane or other priest named by the ordinary, hand over to the new parish priest or to a succeeding œconomus the key of the archives and an inventory of the books, documents and other things belonging to the parish, and must give an accounting of the receipts and expenses during his administration.

A vicar substitute is to be appointed by a parish priest with the consent of the local ordinary or, if necessary, of the religious superior, when the parish

priest is to be away from his parish for more than a week, or by the ordinary or superior, in case the parish priest is appealing to the Holy See against being deprived of his benefice. He has all the rights and duties of a parish priest in the cure of souls, unless the local ordinary or the parish priest has curtailed them. A vicar substitute elected in case of urgent necessity without the ordinary's approbation can validly and licitly assist at marriages (*Nouv. Revue théol.* 1921, p. 200).

A vicar assistant is to be given by the local ordinary to a parish priest who through old age, lack of skill, blindness, or other permanent cause, is unable to fulfil his duties properly, He should be granted a suitable salary. If he fills the parish priest's place in everything, he has all his rights and duties, save the obligation of applying Mass for the people; otherwise his rights and duties are as laid down in his letter of appointment. If the parish priest is mentally competent, the assistant is to work under his directions in accordance with the instructions contained in the ordinary's letter.

Vicar co-operators are usually known in English-speaking countries as curates (q. v.). Vicars œconomus, substitute, or assistant can be removed at will by the bishop, or vicar capitular, but not by the vicar general without special authorization. If they are religious they may be similarly removed but notice should be given to their superior, who is also empowered to remove them.

VERMEERSCH-CREUSEN, *Epit. jur. can.*, 419–430.

Vicar Apostolic. See PREFECT APOSTOLIC

Vicar Capitular, (cf. C. E., XV—401d).—When an episcopal vacancy occurs, only one vicar capitular can be chosen by the chapter, otherwise the election would be invalid, any custom to the contrary being reprobated; this had long been a disputed point among canonists. The candidate must be chosen by an absolute majority of the valid votes cast; he must be a priest, at least thirty years old, and must not have been elected, nominated or presented to the vacant see, otherwise his selection would be invalid, and the metropolitan, or, if he is dead, the senior suffragan bishop on learning the facts would have to appoint the vicar for that occasion. His election requires no confirmation; he obtains ordinary episcopal jurisdiction in spiritual and temporal matters from the moment he makes his profession of faith, and is bound by the law of residence. He must apply Mass for the people, like a bishop; and receives a salary the amount of which is fixed by a provincial council or custom. If he is a bishop he enjoys the honorary privileges of a titular bishop, otherwise he has only those of a titular apostolic prothonotary. If he is elected or nominated to the bishopric he can retain his office until he takes canonical possession of his see as bishop.

VERMEERSCH-CREUSEN, *Epit. jur. can.*, 383–391.

Vicar General (cf. C. E., XV—402c).—A vicar general must be a secular priest less than thirty years old; formerly the minimum age was twenty-five; neither is it requisite that he should be of legitimate birth. If a diocese if confided to the care of regulars, the vicar general may be selected from among the members of the same order. A vicar general may be appointed by a residential bishop or an abbot or prelate nullius, but not by a vicar or prefect apostolic. The latter, however, in virtue of a concession of Benedict XV (6 Nov., 1919) may, if it is necessary, appoint vicars delegate, who have practically the same powers and duties as a vicar general (Acta Apos. Sedis, 1920, p. 120). The office of vicar general is not to be conferred on the canon penitentiary or a relative of the bishop, especially in the first degree or the second combined with the first, or except in case of necessity, on a parish priest or other cleric having the cure of souls. Vicars general now rank as local ordinaries; they possess ordinary episcopal jurisdiction throughout the diocese in virtue of their office, except in matters which the bishop has reserved to himself or for which the law requires a special episcopal mandate.

Under the Code this mandate is needed to excardinate or incardinate clerics, provide for ecclesiastical offices, convoke diocesan synods, nominate or institute parish priests, remove parochial vicars, erect pious associations, reserve sins, grant dimissorial letters, authorize marriages of conscience, consecrate places, authorize the erection of a church, declare relics authentic or permit the sale of sacred relics when the proof of their authenticity has perished, fix the honorarium to be paid to poor churches by those celebrating Mass there, erect, unite or collate benefices, grant canonical institution or authorise a change of benefice, inflict ecclesiastical penalties or remit a penalty imposed by a vicar general as judge, or absolve excommunicated apostates, heretics, or schismatics, after their offence has been brought to the external forum of the local ordinary. Authorities differ as to the nature of the power a vicar general receives with a special mandate; Stutz and Maroto call it ordinary; Nicolas considers it delegated; Vermeersch-Creusen consider it ordinary when the mandate is granted in collating the vicarship or in the general formula of institution, but delegated when granted separately: Kinane says the power is not merely delegated, but is of the same nature as that acquired by the general mandate, and consequently follows the same rules in regard to delegation.

A vicar general has the right of precedence, both in public and private, over all the other diocesan clergy, not excluding the cathedral dignitaries and canons, even in choir and in capitular sessions, unless where a cleric has received episcopal consecration and the vicar general has not; the vicar during his term of office has a right to the privileges and insignia of a titular prothonotary apostolic, and, if he is a bishop, to the honorary privileges of a titular bishop.

VERMEERSCH-CREUSEN, *Epit. jur. can.*, 343–51; KINANE in *Irish Eccl. Rec.*, XVI (1920), 507.

Vich, DIOCESE OF (VICENSIS, AUSONENSIS; cf. C. E., XV—405d), in Spain, suffragan of Tarragona. The present bishop is the Rt. Rev. Francisco Muñoz y Izquierdo, b. at Burjasot, 28 April, 1868, ordained in 1862, elected 5 May, 1916, consecrated 15 Oct., published 4 Dec. following. He succeeded the Rt. Rev. José Torras y Bagès who died 7 Feb., 1916. A congress of the Marian Congregations of Cataluña and the Balearic Islands was held at Vich, 1 May, 1921. The following distinguished clergymen have died since 1912: Rt. Rev. José Torras y Bagès, Bishop of Vich, a learned and cultured scholar who was honored by Pius X and Benedict XV, died 7 Feb., 1916; Very Rev. Juan Collell y Cuatrecasas, founder of the Congregation of the Little Servants of the Sacred Heart of Jesus, died Oct., 1921. In 1921 the diocese contained: 280 parishes, 580 churches, 21 convents for men, 97 for women with 573 Sisters, 823 secular priests, 151 regulars, 1 seminary with 370 seminarians. The educational institutions are: 200 schools for boys (220 teachers); 250 schools for girls (270 teachers); 4 high schools (18 teachers); 1 training school (6 teachers, 25 students). There are also in the diocese 6 asylums, 10 hospitals, 4 settlement houses. Numerous periodicals are published in the diocese.

Victoria, DIOCESE OF (VICTORIENSIS IN INS. VANCOUVER; cf. C. E., XV—412c), in British Columbia. The present administrator is the Rt.

Rev. Alexander MacDonald, b. at Malbou, Canada, 18 February, 1858, ordained 8 March, 1884, elected 1 October, 1908, consecrated 3 January, 1909. In 1921 the diocese contained 12 parishes, 27 churches, 21 stations, 4 convents for men, 8 for women with 109 sisters, 13 secular priests, 9 regulars, 2 seminarians, 2 industrial schools, 2 hospitals. One Catholic periodical is published in the diocese.

Victoria Nyanza, VICARIATE APOSTOLIC OF (cf. C. E., XV—413), in Africa. In 1911 Kwanda was separated from the vicariate of Southern Nyanza and in August, 1915, its name was changed to Victoria Nyanza. The present vicar is Rt. Rev. Joseph Sweens of the White Fathers, who succeeded Rt. Rev. John Joseph Hirth 12 December, 1912. In July, 1921 the vicariate apostolic contained 19,000 Catholics, 27,000 catechumens, 25 churches, 14 stations, 4 convents for women with 23 Sisters, 6 native secular priests, 36 regulars, 6 Brothers, 2 seminaries, 85 seminarians, 270 elementary schools (300 teachers, 18,000 pupils), 14 industrial schools (14 teachers, 80 inmates) and 14 hospitals. Owing to the hardships of the climate the following zealous missionaries have died since 1914: Revs. Joseph Fimbel, Leon Ulrich, Herman Tongerius; also, Sisters Ludwina, Roberta, and G. van der Sanden.

Victoria Nyanza, NORTHERN, VICARIATE APOSTOLIC OF. See UGANDA

Vienna, ARCHDIOCESE OF (VINDOBON; cf. C. E., XV—409b), in Austria. The present administrator is His Eminence Cardinal Frederick Gustave Piffl. He was b. at Königgratz, 15 October, 1864, entered the Order of the Canons Regular of St. Augustine, elected Archbishop of Vienna, 2 May, 1913, consecrated 1 June, created cardinal priest 25 May, 1914. In 1921 the archdiocese contained 2,596,212 Catholics, all German except a small number of Czechoslovakians, 533 parishes, 1089 churches, 68 monasteries for men, 266 convents for women, 3 abbeys for men, 982 secular and 700 regular priests, 4 seminaries, 1 university, 11 professors, 137 students, 1 college for men with 8 teachers and 220 students; a large number of secondary schools, academies, normal and industrial schools and charitable institutions exist throughout the archdiocese. The schools and institutions receive some support from the government. The following distinguished clergymen have died since 1912: His Eminence Francis Cardinal Nagl (q. v.), Very Rev. Hermanns Tschokke, professor of Biblical Studies at the University of Vienna, and for twenty years a staunch defender of the ecclesiastical matters under the Austrian Monarchy. During the war 33 priests joined the army and many others cared for the spiritual needs of the soldiers in the hopsitals. Both clergy and laity contributed generously to the war loans.

Vigouroux, FULCRAIN, Biblical scholar, b. at Nant-d'Aveyron in the Diocese of Rodez, France, on 13 February, 1837; d. at Saint Sulpice, Issy, on 21 February, 1915. Probably no one in the last half of the nineteenth century did more to spread a true and scientific knowledge of the Holy Scripture than Fulcran Vigouroux. He studied at Rodez and Paris and after his ordination on 23 December, 1861, he became a Sulpician. He subsequently taught philosophy at Autun and Issy, and lectured on Biblical exegesis with great success in the seminary at Paris, and after 1890 in the Institute Catholique (Paris). While holding this position he undertook the compilation and publication of a biblical dictionary, and with the assistance and collaboration of a corps of scholars like Pierre Battifol, Corluy, Delattre, Hyvernat, Jacquier, Mangenot, Many, Turmel and Vacant he produced his "Dictionnaire de la Bible" (Letouzey et Ané; Paris, 1895–1913). This monumental work fills five quarto volumes numbered in 10,926 columns. It is not controversial, though it refutes error by exposition; it treats in separate articles of each book of scripture, each name of person or place, and the entire field of biblical archæology, the exegesis being based on the Fathers, the standard Catholic Scripturists, and the ascertained results of modern sciences. In addition to this work, Vigouroux is the author of "Le Manuel des sciences bibliques" (in collaboration with his brother-Sulpician Bacuez), which has run through over a dozen editions and has been translated into Italian, Spanish, and Russian; "La Bible et les découvertes modernes en Palestine, en Egypte, et en Assyrie" has been reprinted six times; "Les livres saints et al critique rationaliste," a refutation of the objections of unbelievers against the Bible, in five volumes, ran through five editions; his "Bible polyglotte" in 8 volumes, with the Hebrew, Greek, Vulgate Latin and French (Glaire) versions is a popular rather than an erudite compilation. In 1903 Leo XIII, who held him in high esteem, appointed Vigouroux consultor of the newly-established Biblical Commission, a guarantee of the orthdoxy of his exegetical opinions. In addition to his reputation as a scholar, it may be noted that Vigouroux was highly esteemed at both Rome and Paris as a director of souls.

Virgin Islands. See AMERICA

Virginia.—The area of the State is 42,627 square miles. In 1920 the population was 2,309,187, an increase of 12 per cent. since 1910. Of this, 29.2% was urban, 70.8% was rural. The average number of inhabitants per square miles was 57.4 as against 51.2 in 1919. Virginia has 22 cities, of which the largest with their respective populations are: Richmond 171,667; Norfolk 115,777; Roanoke 50,842; Portsmouth 54,387; Lynchburg 29,956; Petersburg 31,002; Newport News 35,596; Danville 21,539; Alexandria 18,060; Staunton 10,623; Charlottesville 10,688; Bristol 6,729; Fredericksburg 5,882; Winchester 6,883; Clifton Forge 6,164; Hampton 6,138; Radford 4,627; Buena Vista 3,911; Williamsburg 2,462.

The compostion of the population in 1920 was as follows: whites 1,617,909; negroes 690,017; Indians 824; Chinese 278. The native whites numbered 1,587,124, of whom 1,534,494 were of native parentage; 30,514 of foreign parentage; 22,116 of mixed parentage. The foreign-born, numbering 30,785 came chiefly from England (3752), Russia (5421), Italy (2435), and Germany (2802). Of the population ten years of age and over, 195,159 or 11.2 per cent were illiterate. Of these, 122,322 were negroes (23.5 per cent.). The negroes who in 1910 formed 32.6 per cent. of the population formed 29.9 per cent in 1920.

ECONOMIC STATUS: The total value of the farmlands with buildings, implements, machinery, and live stock in 1920 was $1,196,555,772, an increase of 91.4 per cent in a decade. The farms embrace more than 70 per cent of the total land area or 18,561,112 acres; over one-half representing improved acreage. The number of farms was 186,242, of which 54 per cent are free from debt, the average value of each farm, including equipment, being $6,425, and of farm land per acre $40.75. The trucking has increased 550 per cent in forty years. The State stands first in peanuts (output 4,416,000 bushels, value $6,006,000); third in tobacco (output 177,390 pounds, value $42,574,000). In 1920 the yield of other crops was: corn 42,302,978 bushels, value $78,260,514; wheat 11,446,027 bushels, value $26,-

783,702; Irish potatoes 12,263,374 bushels, value $26,979,423; sweet potatoes and yams 5,981,348 bushels, value $9,570,164; oats 1,958,609 bushels, value $2,154,475; rye 456,689 bushels, value $822,039; buckwheat 232,507 bushels, value $360,390; barley 229,301 bushels, value $332,490; and in tons of hay and forage 1,989,282, value $41,847,594. The cultivation of alfalfa is increasing and covers 24,348 acres. The value of crops in 1920 was $262,252,283 from 4,579,367 acres. The number of dairy cows in the same year was 509,305, valued at $28,596,179. Since 1910 the number of sheep has decreased from 438,719 to 342,367. The value of live stock in 1920 was $121,969,281.

Manufactures.—According to the latest census of manufactures (1919) there were in the State 5,603 manufacturing establishments, with an aggregate capital of $464,517,000, employing 119,400 people; the cost of raw material used $372,041,000 and the value of the product to $641,810,000.

Mining.—The mineral ouput of Virginia in 1918 was worth $37,639,368. About 10,087,000 tons of coal and 1,304,000 tons of coke was mined, also 472,337 tons of iron ore and 562,299 tons of pig iron. Norfolk alone exported 17,500,000 tons of coal. There are 50 accredited mineral springs.

About 855,000,000 feet of lumber were cut in 1918. In September, 1919, there were 147 banks (national) with total resources of $430,241,000. The resources of the State banks (June 30, 1919) amounted to $177,814,000. The bank clearings in Richmond alone equalled $4,875,418,760; deposits $94,669,440; loans and discounts $102,049,839. The total valuation of real estate was $645,144,646, divided as follows: counties, $329,873,554; cities, $315,271,112. Of the total the whites owned $612,699,391; negroes, $32,475,255. The building operations of the city of Richmond were $4,118,688. The gross insurance risks written in Virginia in 1919 were as follows: fire insurance $633,887,306; marine insurance $75,442,221; life insurance $435,668,431.

The bonded debt of the State amounts (1919) $22,912,216; the assessed value of property for the same year was: real estate, $797,414,198; personal $535,859,124; total $1,333,273,322. The total mileage of the State is 4677. There are 12 electric companies with 433 miles of track extending between cities.

RELIGION.—The church membership (1916) was 949,136, of which the Baptists numbered 406,387; Methodists 258,785; Presbyterian 52,564; Protestant Episcopal 33,593; Disciples 34,220; Lutherans 16,040. The Catholics are given as 36,671. The value of all church property is $29,480,547; the debt $2,081,152.

For Catholic statistics see the articles on the dioceses of RICHMOND, WHEELING, and WILMINGTON.

EDUCATION.—The compulsory education law applies to children between the ages of eight and twelve years and requires attendance for 16 weeks each year. Two weeks' attendance at half time or night school equal one week at day school. The receipts from the permanent funds in 1918 were $106,749, the receipts from appropriations and taxation were State: $2,486,456; county, $1,200,197; local, $3,747,086; making the total revenue receipts $8,788,842. There was a balance on hand in the school year 1916-17 of $1,034,496. The total expenditure in the State for instruction in 1918-19 was $9,155,363. There are a total of 210,278 colored pupils enrolled in the public schools. Statistics of public schools (1918) show a school population of 658,926; total enrollment, 480,139; in high schools 29,157; average daily attendance 326,296 teachers 13,904; number of school houses 6,743; school revenue $8,788,842; salaries of teachers $5,162,470; annual cost of building $1,085,690; libraries and class equipment $1,676,918; total value of school property $18,862,254, an increase in six years of over 100 per cent.

In 1920 the University of Virginia had 88 professors, 18 officials, 931 students, and including the summer school, 2737.

In 1919 women were admitted to the College of William and Mary and Laurel Industrial School was transferred to the State. The laws governing private and parochial schools include the following: the State Board of Health shall have the power to enforce rules and regulations from time to time, requiring and providing for the thorough sanitation of all schools. No appropriations shall be made to any sectarian institutions.

RECENT LEGISLATION AND HISTORY.—Several important Acts were passed in 1912, to provide for a new State institution for the feeble-minded, also surgical aid for the indigent, crippled, and deformed, the establishment of the first juvenile court in the State, primary elections for all except presidential electors, segregation districts for the residence of white and colored people. On 1 November, 1916, state-wide prohibition went into effect. In the same year, in order to extend the usefulness of agricultural high schools the Legislature voted to offer liberal terms to school districts which wished to borrow from from the State's Literary Fund for the erection of schools. Provision was also made for a public defender in cities of 50,000 people, for two years. Judges were authorized to substitute jail sentences in misdemeanor cases. It was decided at that time that the father and mother were entitled to the custody, services, and earnings of legitimate children. Mothers' pensions were adopted in 1918. In 1918 the legislature decided that marriage, when either party is a habitual criminal, idiot, or insane, or is affected with specific diseases, is under the circumstance prohibited. In 1896 there were 525 divorces; in 1906, 1074; in 1916, 1886. The Federal Suffrage amendment was defeated by the Virginia Legislature on 12 February, 1920, but the Prohibition Amendment was ratified on 10 January, 1918. During the European War, an artillery camp was established at Lee Hall (Camp Eustis), Camp Humphreys for the engineers at Accotink; and two embarkation camps at Newport News (Hill and Stuart). Virginia furnished to the United States Army 73,062 men (1.94 per cent). The Virginia members of the national guard were for the most part incorporated into the 29th Division at Camp McClellan, Alabama; those of the National Army with the 80th Division at Camp Lee, Virginia. The summary of casulaties among the Virginia members of the American Expeditionary Force is as follows: deceased, 71 officers, 1564 men; prisoners, 3 officers, 40 men; wounded, 196 officers, 4256 men.

Visit ad Limina (cf. C. E., XV—478a).—If the year appointed for the visit of a bishop to the Holy See falls wholly or partially within the first two years of the episcopacy, he may omit the visit and the diocesan report for that occasion. Bishops residing outside of Europe may limit their visits to every tenth year. Vicars apostolic, but not prefects apostolic, are bound to visit Rome; however, if it is very inconvenient for them to do so personally they may fulfil their obligation by a procurator, even one residing in Rome. However, both vicars and prefects apostolic must send in quinquennial reports, giving a full account of their pastoral work, the condition of their missions, and whatever relates to the welfare of their people; the account must be signed by the vicar or prefect and by at least one member of their council. In addition they have to forward to

the Congregation of Propaganda at the end of each year, a statement showing the number of conversions, baptisms, and receptions of the sacraments during the year together with anything else worthy of notice.

On 4 November, 1918, the Sacred Consistorial Congregation published a Decree setting forth a list of questions to be answered by local ordinaries in the quinquennial diocesan reports to the Holy See. An earlier series of queries for the same purpose had been drawn up in 1909, but owing to changes made by the Code it was necessary to modify them. The new formula did not, however, come into effect until 1921. The report is to be written in Latin, dated and subscribed to by the ordinary; the first report is to contain full careful answers to all the questions; later reports may omit referring to the material conditions of the diocese if it is unchanged. The formula is divided into ten chapters comprising a hundred questions, many of them being multiple. The first chapter asks for data concerning the ordinary personally, the residential see, the civil statistics of the diocese, the number of Catholics and non-Catholics the diversity of Rites, the number of priests, clerics, seminary students, whether there is a cathedral chapter or a body of diocesan consultors; the number of deaneries, and parishes, whether any parishes are based on language or nationalty, and not on territory, and if so by what authority; the number of churches, oratories, celebrated shrines; the statistics of religious institutes. The second chapter has twelve main questions concerning the observance of specific canons governing the administration of temporalities, inventories, and the archives. The third chapter concerns the Faith and Divine worship; heresy, modernism, superstition, theosophy, spiritism, freedom of worship, cemeteries, observance of the liturgical rubrics, pictures, statues, number and condition of the churches, works of art therein, whether entrance into the churches during services is, as commanded, always and absolutely free, custody of and reverence to the Blessed Sacrament. The fourth chapter concerns the ordinary himself; his income, residence, administration of temporalities, administration of confirmation, ordinations, confessions, observation of regulations on preaching, mixed marriages, canonical visitation, diocesan synods, relations of the civil authorities towards them and the Church. The fifth chapter treats of the diocesan curia in three queries; the sixth deals with the spiritual and temporal aspects of the seminary in five questions. The seventh chapter has nine questions treating in detail of the observance of clerical obligations as laid down in the canons; the eighth has nine questions dealing with the cathedral and other chapters; the ninth chapter in fourteen questions is concerned with the deans and parish priests, especially in regard to their homilies, sermons and catechisms and to the administration of the sacraments; the tenth chapter in seven questions deals with religious, their reputation, usefulness, observance of the canons governing admission, enclosure, confessions, canonical visitation; the eleventh chapter has sixteen queries treating of the faithful, public morality, Christian lives, reverence of the clergy and the Pope, attendance at Mass, fast and abstinence, infant baptism, Easter communions, frequent communion, the last sacraments, Catholic burials, religious marriages, proportion of mixed marriages, religious education, especially of pupils attending public schools; spiritual care of those just out from school, confraternities; Catholic social service centers, refuges, workshops; character of the press; forbidden societies; Socialism; attitude of Catholics towards anti-religious education: the twelfth chapter directs the ordinary particularly, in his first report to state summarily what he thinks of the material and moral condition of his diocese, his hopes and his anxieties; while in later reports he will tell how and with what result he has carried out any advice or orders he may receive from the Holy See in reply to his earlier report and whether in the matter of faith and morals the diocese has improved or falling away, or whether it is practically unchanged, and to what he attributes this condition of affairs.

Acta Apostolicae Sedis (1918), 487–503.

Visitation. CANONICAL (cf. C. E., XV—479d).—Bishops are bound to visit their diocese each year either wholly or in part, but so that the entire diocese shall be visited at least once every five years. This is a personal obligation, but for just reasons the bishop may depute the vicar general or other priest to carry it out. The bishop may select any two priests he desires to assist him in this work, all privileges or customs to the contrary being now reprobated. If a bishop neglects to make his visitation, his metropolitan notifies the Holy See and on obtaining its approval carries out the visitation. Exemption from the bishop's jurisdiction does not imply exemption from episcopal visitation; for the latter a special apostolic rescript is required. However exempt religious are subject to visitation only in the cases laid down in the Code. Thus the bishop must visit every fifth year monasteries of nuns subject to regulars, but only to enquire about the observance of the enclosure; however, if the regular superior has omitted the canonical visitation for five years, the bishop is to make it for him. So, too, is he to visit pontifical clerical congregations, even exempt to examine the church, the sacristy, and the confessionals; or if the institute is lay, to enquire into its internal discipline also. Parish priests or vicars, who are religious, are subject to his visitation, except in the matter of regular observance; moreover, he can visit the churches of exempt orders to see if the regulations concerning unlawful or incongruous devotions are being carried out. If a charitable foundation is by prescription or apostolic privilege exempt from episcopal jurisdiction or visitation the bishop may nevertheless supervise its moral condition, its exercise of piety, and the administration of the sraments therein.

An archbishop may not make a canonical visitation of one of his suffragan dioceses, except when the bishop has neglected this duty, and even then he must first obtain permission from the Holy See. The visitation need not be authorized by a provincial council as was formerly the case.

Vitoria, DIOCESE OF (VICTORIENSIS; cf. C. E., XV—489c), in Spain, suffragan of Burgos. The present bishop is the Rt. Rev. Leopold Eijo y Garay, b. at Vigo, 14 April, 1878; ordained 27 December, 1900, elected bishop of Tuy, 28 May, 1914, transferred to Vitoria 22 March, 1917, took possession 16 July following. He succeeded the Rt. Rev. Melo y Alcade who was transferred. In 1921 the diocese contained 712 parishes, 967 churches, 1 abbey for men, 89 convents for men, 203 for women, 4138 professed sisters, 380 novices, 5 seminaries with 407 seminarians. The educational institutions are: 1 free university, 50 professors, 350 students; 3 normal schools; 1070 elementary schools, 1184 teachers, 67,408 pupils. The following institutions exist in the diocese: 14 homes for the aged and infirm, 30 asylums, 59 hospitals, 8 refuges, 12 settlement houses, 10 day nurseries. All the public institutions admit the ministry of priests. Five Catholic papers are published in the diocese.

Vives y Tuto, José CALASANZIO, Cardinal, theologian, b. at San Andres de Llevaneras, in the Diocese of Barcelona, Spain, on 15 February, 1854; d. at Monte Porzio Catone, Rome, on 7 September, 1913.

After studying at Mataro he entered the Guatemalan province of the Capuchins on 11 July, 1869, but three years later he was driven into exile during the revolution, and took refuge first with the Jesuits in California and later with the Capuchins at Toulouse, France. He was sent to Ecuador, but ill-health compelled him to return in 1876 to Toulouse, where he was ordained. He was then named guardian of the convent in Perpignan, but when the French government began its anti-Catholic persecution in 1880, he with the other Spanish Capuchins withdrew to Spain. He took an active part in arranging the union of the Spanish Capuchins with the body of the order from which they had been separated for nearly a century, and displayed such ability in the negotiations at Rome that his superiors called him there permanently in 1887. Subsequently he was appointed Consultor of the Holy Office and other congregations, examiner of the Roman clergy, and a member of the Commission on Anglican Orders, and general definitor of the Capuchins. He took a prominent part in the Plenary Council of Latin-America, held at Rome in 1899, and was raised to the cardinalate in the same year. When the Roman Curia was reorganized in 1908, he was named Prefect of the Congregation of Religious by Pius X, whose confessor and confidential adviser he was. To him are due most of the legislative reforms in religious life introduced during the reign of Pius X; and the Modernists attributed to his inspiration the vigorous unmasking and condemnation of their heretical theories. Cardinal Vives was universally esteemed as a man of exemplary piety, mortified life, kind to the poor and filled with zeal for religion. In spite of his executive labors he found time to write a course of dogmatic theology, which enjoys considerable popularity in Spain, and a number of ascetical works.

Viviers, Diocese of (Vivarium; cf. C. E., XV—493c), in France, suffragan of Avignon. The present administrator is the Rt. Rev. Joseph Michel Bonnet, b. at Langogne, France, 29 September, 1835, ordained December, 1859, elected 26 June, 1876, consecrated 24 August, made assistant at the pontifical throne 28 March, 1879. The auxiliary is the Rt. Rev. Paul Nègre, titular bishop of Cybistra. In 1921 the diocese contained 365 parishes, 328 succursal parishes, 37 vicariates actually existing, 1 monastery for men (Trappists), 2 monasteries for women (Carmelites and Poor Clares), about 500 secular priests, 1 seminary (67 seminarians), 1 preparatory seminary (160 students), several teaching orders of Brothers. The educational institutions are: 2 secondary colleges for boys (25 teachers, 300 students), 373 parish schools entirely supported by the Catholics (20,000 pupils). During the war 280 priests were mobilized. Of these 10 were killed, 2 injured, 1 received the medal of the Legion of Honor, 1 the *médaille militaire*, 60 the *croix de guerre*. Of the seminarians, 85 joined the army, 19 were killed, 3 injured, 1 received the *médaille militaire* and 10 the *croix de guerre*. The Union Diocesaine for cooperative buying has been established among the clergy and an association called the Jeunesse Catholique is flourishing among the laity. Six Catholic periodicals are published in the diocese. In 1921 the diocese contained 254,308 Catholics, mostly French, with a few Spaniards and Italians and 40,000 Protestants.

Vizeu, Diocese of (Visensis; cf. C. E., XV—496c), in the north central part of Portugal, suffragan of Braga. The see is filled by Rt. Rev. Antonio Alvès Ferreira, born in Sardoal in the diocese of Portalegre in 1864; he studied at Portalègre and Coimbra, was ordained in 1886, served as rector of the seminary of Santarem, was made a canon, then vicar general and later, a canon of Lisbon, was named an honorary chamberlain in 1899, prelate of the Holy See in 1902, and prothonotary apostolic in 1906, and appointed titular Bishop of Martyropolis 19 December, 1907, and coadjutor to the bishop of Vizeu, whom he succeeded 2 July, 1911. The diocese comprises 209 parishes, 1218 churches, 312 secular priests, 1 seminary with 10 professors and 48 seminarians, 1 college for boys with 12 teachers and 120 students, 1 college for girls with 8 teachers and 58 pupils, 1 home for the aged, 1 asylum for boys and girls and 1 asylum for boys only, with a training school connected with it, 2 civil and 1 military hospitals, and 1 settlement house. A number of societies are organized among the laity and 6 Catholic periodicals are published. During the World War four priests from this diocese served as chaplains and one of these died in Africa.

Vogüé, Charles-Jean-Melchior, Marquis de, distinguished Oriental scholar and archæologist, b. at Paris on 18 October, 1829; d. there on 9 November, 1916. At an early age he entered the French Department of Foreign Affairs and was sent to Russia, where in 1851 he wrote a notable study on Russian goldwork. He left the diplomatic service the following year and travelled in Greece, Syria, Palestine and the Orient, returning again in 1861 to Syria. In 1871 he was ambassador at Constantinople and in 1875 at Vienna. Among the honors conferred on him were: the cross of Commander of the Legion of Honor, membership in the Society of Antiquarians of France (1860), in the Academy of Incriptions (1868), and in the French Academy (1891). Among de Vogüé's great works are "Les églises de la Terre Sainte"; "La Syrie Centrale" (3 volumes, Paris, 1865–77), a veritable monument of Oriental science, vols. I and II dealing with architecture, and vol. III with the Semitic inscriptions of Palmyra and Safa; "Le Temple de Jérusalem"; and "Mélanges d'archéologie orientale." But his interests were not confined to Oriental antiquities; he was a prominent cultivator and president of the Agricultural Society of France; edited the "Mémoires de Villars" in a masterly way; wrote "Une famille vivaroise," a charming account of his family; and was prominent in the Red Cross work in France during the War. An outstanding feature in his career was his zeal for the Christians in the Orient. In 1856 with Augustin Cauchy and Charles Lenormant be founded L'Œuvre des Ecoles d'Orient, of which he became president in 1900; in 1860 he cooperated with Abbé (later Cardinal) Lavigerie in succouring the Maronites when the Christians were being martyred in Syria; while ambassador at Constantinople he was an active protector of the Catholic missions in Turkey in Asia; and during the European War he inspired the Holy See to intercede with the Sultan to spare the Syrians who were being deliberately starved to death.

Jalabert in *Etudes*, t. 149 (1916), 709-40; and Paris press (November, 1916), *Figaro* (11 Nov.), *Temps* (12 Nov.), *Echo de Paris* (15 Nov.).

Volunteers of America. See Salvation Army

Vows (cf. C. E., XV—511a).—The only private vows now reserved to the Holy See are a vow of perfect and perpetual chastity, and a vow to enter a religious institute having solemn vows, provided these vows have been made unconditionally and after the completion of the party's eighteenth year. Formerly a vow to visit the Holy Land, Compostella, or the Tombs of the Apostles in Rome was likewise reserved to the pope. While solemn religious profession still dissolves an unconsummated marriage it is to be noted that a religious profession is invalid unless it has been preceded by a valid novitiate, ar-

that unless a dispensation has been granted by the Holy See no married person can make a valid novitiate while his or her marriage remains undissolved.

Clerics in sacred orders, and regulars or nuns with solemn vows incur excommunication reserved simply to the Holy See, if they attempt marriage, even civil marriage; the penalty is likewise incurred by their partners; formerly the censure was reserved only to the ordinary.

W

Wagga-Wagga, Diocese of (Corvopolitanien-sis), separated from the dioceses of Goulburn and Wilcannia and erected into the new diocese 28 July, 1917. It is bounded on the south by the Murray River to a point ten miles west of Tocumwal; on the west by a line extending from that point on the Murray, to the western boundary of County Cooper; on the north by a line about 25 miles north of the South-West Railway, including the irrigation area, 4 miles north of Yenda and 7 miles east of it to Ullabo; thence in a southeasterly line to Khancoban and the Murray. The first bishop, Rt. Rev. Joseph Wilfred Dwyer, was born in Maitland, N. S. W., 12 October, 1869, and was consecrated 13 October, 1918, by the Apostolic Delegate, Mgr. Cattaneo, assisted by 12 archbishops and bishops, and thrity priests. The episcopal residence is at Wagga-Wagga. During the past year (1921) the diocese was greatly stirred by the Ligouri case, in which Bridget Mary Partridge, otherwise known as Sister Ligouri, brought suit against Bishop Dwyer for slander. Having run away from her convent and taken refuge with a Protestant family, she later brought suit for £5000 damages. The court, however, wholly exonerated the bishop after a long trial lasting several days. The Catholic population of this territory comprises 20,000 Irish, 200 English and 1000 of German descent. Latest statistics credit the diocese with 18 parishes, 53 churches, 100 mission stations, 2 convents for men, 15 for women, 24 secular clergy, 8 teaching Brothers, 132 nuns, 2 colleges for girls with 12 teachers and 158 students, 4 high schools with 24 teachers and 230 pupils, 18 elementary schools with 70 teachers and 2600 pupils, and 1 orphanage for girls with 73 orphans, conducted by the Sisters of Mercy. The priests minister in 7 public hospitals and 1 jail. The only aid any of the Catholic institutions receive from the government is an occasional gift of £50. The Hibernian-Australian Catholic Benefit Society, the Australian Catholic Guild and the St. Vincent de Paul Society are established among the laity.

Waghadugu, Vicariate Apostolic of (de Ouagadougou), erected by a decree of 2 July, 1921, through a division of the Vicariate Apostolic of Sahara. It includes all the territory east of a line drawn from 5° west to a lake south of the River Niger in the city of Timbuctu, from here to the boundary line of the three civil provinces of Bandiagara, Dedugu and Babodiulasso, included in this Vicariate. It is entrusted to the White Fathers, the first vicar Apostolic being Rt. Rev. Joanny Therenoud, appointed titular Bishop of Sitifis 18 July, 1921, having been named vicar on 5 July previous.

Waitzen, Dioces of. See Vacz

Wales, Church of England in. See Anglicanism

Walsh, William J., Archbishop of Dublin; b. there on 30 January, 1841; d. there on 9 April, 1921. He was educated at St. Lawrence O'Toole Seminary and at the Catholic University, when it was directed by Doctor (Cardinal) Newman. He then went to Maynooth, and after his regular course spent three years in higher studies in the Dunboyne Establishment. In 1867 at the age of twenty-six he taught dogmatic and moral theology. He became vice-president of the Maynooth College in 1878, and at the death of Dr. Russell succeeded him as president. He was an authority on the social, economic and educational questions of the day and a strong advocate of the claims of the Irish tenantry, and in 1881 gave his support to Gladstone's Land Bill. His "Plain Exposition" of the Bill was published at the time; in 1883 his book entitled "The Queen's Colleges and the Royal University of Ireland" challenged public attention. On the death of Archbishop McCabe of Dublin in 1885, Dr. Walsh was named his successor, in spite of the opposition of the Government, which sent Sir George Errington to Rome to protest against the appointment. From the beginning, he identified himself with the cause of the people, in public meetings, the pulpit and the press. He was present as a witness in the Parnell trial and gave evidence of the utmost importance; and was many times mediator in trade disputes and strikes. In recognition of his services, he was given the Freedom of the City of Cork in 1890. With all these multiplied activities he was also a writer even on such subjects as "Gregorian Music" and "Bimetalism." During his entire episcopal career he was deeply interested in the cause of education, especially in the matter of university training, in which the Catholics labored under grave disabilities. As early as 1883 his treatise, "The Queen's Colleges and the Royal University of Ireland" on this question had challenged public attention. At a later date his "Trinity College and the University of Dublin" and "Trinity College and Its Medical School" proved very effective. When the new National University of Ireland was chartered he was appointed its first Chancellor. In regard to recent history in Ireland he pointed out in 1917 that the National Party had in effect agreed to partition Ireland, and he openly supported the Republican candidate at the general election in 1918; subscribed to the forbidden Dáil Eireann loan in 1919; and was vigorous in his denunciation of the excesses of the British forces in Ireland.

Wang, Erik A., pioneer missionary, b. at Kongsvinger, Norway, on 29 August, 1859; d. at Bergen in 1913. He was of Lutheran parentage, but in his childhood became a Catholic. After studying in Denmark, Norway, the Faroe Islands, Belgium (at Thielt), and at the College of Propaganda, Rome, he was ordained in 1882, and returning to his native land, founded numerous Catholic stations and churches there. He was stationed at Christiania as curate (1882–83) and as rector (1886–99), and at Tromsö as rector (1883–84); in the latter year he accompanied the Prefect-Apostolic of Norway on his visitation to Hammerfest and Alten. Subsequently he was secretary to Mgr. Fellize, the prefect Apostolic, and was named a member of the Council of the prefecture. In 1899 he was nominated as rector at Bergen, and acted as dean of Western Norway. He was editor of "St. Olav," a Christiania Catholic magazine, and contributed several articles to "The Catholic Encyclopedia."

Ward, BERNARD, ecclesiastical historian, b. on 4 February, 1857, at Old Hall, Herts, England; d. at Brentwood, on 21 January, 1920; son of Dr. W. G. Ward of the Oxford movement. He studied at Old Hall and Oscott and was ordained in 1882 by Cardinal Manning. The greater part of his life was spent in St. Edmund's College, Old Hall, of which he became vice president in 1890 and two years later president, a post he held till 1916. Shortly afterwards he was preconized titular Bishop of Lydda and Administrator Apostolic of the new diocese of Brentwood, to which see he was translated as its first bishop on 20 July, 1917. The development of the college at Old Hall is largely due to his initiative and energy. He wrote a "History of St. Edmund's College" and "A Life of St. Edmund of Canterbury;" these, however, were but as a prelude to "The Dawn of the Catholic Revival in England," "The Eve of Catholic Emancipation," and "The Sequel to Catholic Emancipation," which form a history of the Church in England from 1780 to 1850, and a permanent contribution to English ecclesiastical literature. "The Priestly Vocation" is a volume of "The Library for Catholic Priests and Students," of which he was a joint editor. Mgr. Ward also wrote a "Commentary on St. Luke's Gospel" and contributed articles to THE CATHOLIC ENCYCLOPEDIA.

Ward, WILFRID, biographer and essayist, b. at Old Hall, Herts, England, in 1856; d. at Hempstead on 9 April, 1916; son of William G. Ward, of the Oxford Movement and brother of Bishop Ward. He studied at Old Hall, Ushaw, the Gregorian University, Rome and graduated later in the London University. In 1890 he was called to the chair of philosophy at Ushaw, and in 1906 became editor of "The Dublin Review." Beginning with a study on the philosophy of religious thought, "Witnesses to the Unseen," and inspired by Newman's theory of development, Ward devoted most of his life to bringing Catholic scholars to recognize the legitimate claims of modern science and to inducing the modern world to consider without prejudice the Catholic viewpoint. He was one of the founders of the Synthetic Society (1896-1908), for the discussion of the philosophic basis of religious belief; among its members being Balfour, Haldane, Bryce, Sidgwick, and Bishop Gore. "Men and Matters," "Problems and Persons," "The Wish to Believe," and "The Clothes of Religion" contain most of his best philosophic and apologetic writings. Ward was also a biographer of high standing, his best efforts in this field being the "Life of Cardinal Newman," and the biography of his father, which appeared as "William George Ward and the Oxford Movement" and "William George Ward and the Catholic Revival;" together with the "Life and Times of Cardinal Wiseman" and his "Memoir of Aubrey de Vere."

FATHER CUTHBERT AND G. K. CHESTERTON in *The Dublin Review*, CLIX, (1916).

Warsaw, ARCHDIOCESE OF (VARSAVIENSIS; cf. C. E., XV—555b), in the Republic of Poland. On 14 November, 1918, the city of Warsaw again became the real capital of a free and independent Poland, the seat of Naesebrik Panstwa, Chief of State, the seat of the Diet, of Central Civil and Military Government, and the see of the Polish archbishop and cardinal, His Eminence Alexander Kakowski. Born in Dembina in 1863, he was ordained in 1886, served as a professor and then rector of the upper seminary, became a canon in 1901, rector of the ecclesiastical academy of Petrograd in 1910, a prelate of the Holy See in 1911, and was made archbishop 2 May, 1913. On 15 December, 1919, he was created a cardinal priest. The archbishop is assisted by two auxiliaries, Most Rev. Casimir Ruszkiewicz, titular Archbishop of Nicolia, and Rt. Rev. Stanislas Gall, titular Bishop of Halicarnassus; the latter is also chaplain in chief of the Polish army. The cardinal's predecessor, Most Rev. Vincent Chosrat Popiel, the eighth archbishop of Warsaw under the Russian government, died 7 December, 1912, after an illness of two years. His wise and watchful administration of twenty-nine years was the longest of any incumbent of this see.

On the very day of the outbreak of the Russian Revolution, 11 March, 1917, all the Polish bishops were gathered together to celebrate the centenary of the foundation of the Archdiocese of Warsaw. Since the Russian high officials and most of the members of the orthodox Russian church have now left the city, it has taken on a truly Catholic appearance. The magnificent Russian Cathedral, erected in 1912 out of public funds, has, after some necessary alterations, been turned over to Catholic worship, and some of the churches which had been seized by the Russians have been restored to the Catholics. There now remain only three churches for the Russians, one at Praga being used as the cathedral. A well-known apostle of Catholicism in Poland, Rev. Father Honorat, a Capuchin, and founder of the Sisters of St. Felix of Cantalice, died 16 December, 1916. He was the founder of several other religious organizations, a well-known spiritual director and writer, and an ardent advocate of frequent communion for forty years before the decree of Pius X.

The Archdiocese of Warsaw at present comprises the metropolitan chapter of Warsaw with twelve canons, and the collegiate chapter of Lowicz with its twelve canons. The diocese is divided into nineteen deaneries: (1) Warsaw (inside the city), comprising 16 parishes with 27 non-parochial churches and many private chapels, among the many humanitarian institutions. Total souls 569,934; (2) Warsaw (outside the city), 18 parishes with 97,421 souls; (3) Praga, 17 parishes with 146,040 souls; (4) Biala (Bialla), 9 parishes with 30,407 souls; (5) Gostynin, 16 parishes with 62,935 souls; (6) Goszcyn (Goshchi), 9 parishes with 32,667 souls; (7) Gora Kalwarja, 8 parishes with 26,460 souls; (8) Grodzisk, 11 parishes with 46,995 souls; (9) Grojec, 12 parishes with 43,630 souls; (10) Jadow, 8 parishes with 43,850 souls; (11) Kaluszyn, 8 parishes with 22,953 souls; (12) Kutno, 22 parishes with 80,274 souls; (13) Lowicz, 21 parishes with 90,730 souls; (14) Minsk, 10 parishes with 51,592 souls; (15) Mszczonow (Mshchonov) 10 parishes with 59,563 souls; (16) Radzymin (Radsimin), 8 parishes with 44,310 souls; (17) Rawa, 13 parishes with 45,418 souls; (18) Skierniewice (Skernevitse), 10 parishes with 41,902 souls; (19) Sochaczew (Sohatshev), 18 parishes with 51,670 souls. Total of 244 parishes, with 1,472,751 souls. Non-parochial churches, 68; churches with monasteries, 12; public and semi-public chapels, 171; private chapels, 25; number of secular clergy, 501; regular clergy, 56; alumni of seminary, 104; students of university, 15; nuns, 30; houses of religious orders, female, 28; faithful in Warsaw, 569,934; in archdiocese of Warsaw, but outside of city proper, 902,817; total for archdiocese, 1,472,751.

Washington, (cf. C. E., XV—560b).—The area of the State is 69,127 square miles. In 1920 the population was 1,356,621, an increase of 18.8 per cent since 1910. Between 1900 and 1910 the population jumped from 518,103 to 1,141,990 (120.4%). The average number of imhabitants to the square mile is 20.3, as against 17.1 in 1910 and 7.8 in 1900. In 1920, 5.2% of the population was urban; 44.8% was rural. There are 15 Indian reservations, 1 navy yard, 1 national park, and a tract of unsurveyed land. Pend Oreille County was organized from a part of Stevens County in 1911. There are 69 cities, of which the largest with their respective popula-

tions are: Seattle 315,312; Spokane 104,437; Tacoma 96,965; Bellingham 25,585; Everett 27,644; The composition of the population is as follows: whites 1,319,777; negroes 6883; Indians 9061; Chinese 2363; Japanese 17,387. There are 1,069,722 native whites, of whom 711,706 were of native parentage; 214,618 of foreign parentage; 143,398 of mixed parentage. The foreign-born whites, numbering 149,686, came chiefly from Sweden (34,793), Norway (30,304), Germany (22,315); Canada (42,988). Of the population ten years of age and over, 1.7 per cent or 18,526 were illiterate.

Economic Conditions.—The number of farms in 1920 was 66,288; an increase of 10,096 since 1910. The value of the farm property was $1,057,429,848; of the live stock $82,316,130; and of all crops (1920) $227,212,008. The chief crops were: wheat 41,837,090 bushels, $91,206,642; oats 8,073,481 bushels, $8,073,481; barley 2,249,856 bushels, $3,374,792; corn 901,905 bushels, $1,623,433; potatoes 5,866,710 bushels, $12,320,093; hay 2,013,913 tons, $47,717,065; hops 1,615,761 pounds, $727,092.

The total number of farm animals for the assessment of 1919 was given at 1,787,871 at a total value of $77,572,066, while the dairy industry shows for the same year the following result: butter 5,899,678 pounds, $3,296,726; cheese 84,868 pounds, $28,006; total value of dairy products $27,620,231.

According to the Census of Manufactures in 1919, there were 4,919 establishments, employing 150,482 persons earning for their services, $225,757,000, and producing goods worth $809,635,000. The capital invested was $553,125,000. The assessed valuation of real property in 1919 amounted to 722,761,254; of personal property, $179,764,087. The outstanding bonded debt was paid off in 1911.

The whole fisheries output during normal times amounts to between $10,000,000 and $20,000,000 annually, the wide difference being caused chiefly by the fluctuation of prices and difference in the size of the salmon run from year to year. In 1917 an exceptional year for prices—the total value was $22,654,688. During the past 30 years the value of salmon taken from the waters of the State of Washington has amounted to between $200,000,000 and $300,000,000. In order to encourage the fishing industry both the Federal and State governments maintain hatcheries in the rivers and lakes and plant millions of fry annually.

The total land area of the state is 42,775,040 acres. Of this approximately 11,983,340 acres are included in the forest reserves and closed to entry and over two million acres are untaxed in Indian reservations, and over four million are private timber lands. The lumber, lath, and shingles manufactured in 1918 reached 4,603,123,000 feet. The coal mines produced in 1918 4,082,212 tons of coal. The foreign trade of the State was as follows: (1918) imports, $326,981,279; exports, $258,006,441; (1919) imports, $195,918,797; exports, $292,374,345.

The fourteenth census gives the number of farms in Washington as 66,288 (an increase of 10,096 since 1910), with a total area of 13,244,720 acres, exactly 31 per cent of the land area in Washington. The area of improved land in these farms was 5,520,308 and the value of all farm property was $496,439,617. The area of drained land was 94,924 acres.

The railroad mileage of the State is 8046; the total mileage of navigable rivers is approximately 1200. In 1911 Seattle took advantage of the new port-districting law and created the port of Seattle as a separate muncipality. The opening of the Panama Canal resulted in negotiations by six leading Atlantic steamship companies for docking facilities at Tacoma and Seattle. The Federal Government has large dry docks and a naval depot at Bremerton, on Puget Sound. Garrisons of the regular army are maintained at Spokane, Seattle, Vancouver, and three coast defence points at the entrance to Puget Sound and one at Bremerton Navy Yard.

Religion.—In 1916 there were in the State 97,418 Catholics; 43,293 Methodists; 30,559 Presbyterians; 18,248 Baptists; 20,435 Lutherans; 17,521 Disciples of Christ; 16,137 Congregationalists; 10,881 Episcopalians. Details of the condition of the Catholic Church in the State are given in the articles on the dioceses of Seattle and Spokane.

Education.—The laws that govern private and parochial schools are as follows: All schools publicly supported shall be free from sectarian control or influence (IX–4). Private schools must be approved by county superintendents. American history and government must be taught in all high schools. In 1920 there were 373,108 children between the ages of five and twenty; of these, 257,332 (69 per cent) attended school. In the public schools formal religious teaching or regular reading from the Bible is not permitted, but moral training is given and moral principles are inculcated. Provisions were made in 1919 for the establishment of continuation schools or part-time classes for all children under eighteen, state aid being provided; also for the establishment of a division of agriculture at the State College at Washington, and a new Normal school at Centralia. Education is compulsory for all children between eight and sixteen years old. In 1920 the 2150 schools had 7113 teachers and were attended by 247,688 children, elementary schools and the 281 high schools had 1795 teachers and 1000 students. The total expenditures for the year was $22,414,510. The average monthly salary paid to male teachers in 1918 was $97.38; to women teachers, $69.33. The annual expenditure for each child has been conservatively estimated for that year as $67. Beside the State institutions, there were in 1918, 135 schools under private and sectarian management. The 12 Catholic academies for girls show an attendance of 933 pupils, and the 46 parochial schools with 7773 pupils save the State an annual expense of $520,000. The Catholic charitable institutions housed and supported 56 orphans and 50 aged and infirm persons. The State University had in 1919, 52 professors, 28 associated and 60 assistant professors, 55 instructors, 32 assistants, 16 graduate assistants, together with a music staff of 12 members, and 2,547 students.

Recent Legislation and History.—In 1911 the public service commission was created, and the nomination and election of judges of courts of record, original and appellate, on a non-partisan judiciary ticket were provided for. The initiative, referendum, and recall amendment to the constitution was adopted in 1912. In 1913 an industrial welfare commission was created with power to fix the minimum wage for women. In the same year, mothers' pensions were provided for, juvenile courts created, a State Humane Bureau established to provide for incompetents, children, and minors, hospitals for tuberculosis cases provided for, the death penalty for murder was abolished, teachers' pensions and retirement funds were created, and a department of agriculture established. The Federal Prohibition Act was ratified on 13 January. 1920; the suffrage amendment on 22 March, 1920. Divorce is granted now when the parties are estranged and have lived separated and apart for eight years or more and the court is satisfied that the parties can no longer live together, and in case of chronic mania or dementia of either party, having existed ten years or more. The war with Germany caused a sudden expansion in the state's industrial activities, especially in ship-building. An immense cantonment for the United States soldiers was established at Camp Lewis, outside of

Tacoma. Washington furnished during the war 45,154 soldiers (1.20 per cent of the United States Army). The Washington members of the newly drafted Nationa' Army were incorporated into the 91st Division at Camp Lewis. Especially active was the government cut-up plant at Vancouver, Washington, in the spruce production for war airplanes. The summary of casualties of Washington members of the American Expeditionary Force is as follows: deceased, 42 officers, 835 men; prisoners, 2 officers, 20 men; wounded, 94 officers, 1077 men. After the war considerable labor disturbances marked the State's industrial life. Radical agitators attempted to favor the flame of discontent caused by high prices and inflated currency and the climax came at Centralia on 11 November, 1919, when a crowd of I. W. W. fired several shots into a parade of members of the American Legion. One of the leading agitators was lynched.

Waterford and Lismore, Diocese of (Waterfordensis et Lismorensis; cf. C. E., XV—564d), suffragan of Cashel, Ireland. Bishop Sheehan died in 1916 after a strenuous career as bishop. He reestablished the ancient diocesan chapter and renewed the diocesan synod which had not been held for nearly two centuries. Amongst his other notable works were the introduction of a system of religious school examinations, the compilation of a catechism for diocesan use, the provision of clergy houses and the promotion and improvement of ecclesiastical music and ceremonial. He was succeeded by Rt. Rev. Bernard Hackett, C.SS.R., b. at Dungavan, 1863, ordained 1888, superior of the Redemptorist convent in Limerick when he was elected 29 January, 1916, consecrated 19 March, 1917.

Rev. Dr. Henebery died in 1917. He had been professor of Old and Modern Irish in the National University of Ireland and had much reputation as a scholar. He left no permanent work except a still unpublished treatise of a highly technical character on Irish music. The year 1917 also witnessed the death of Rev. M. P. O'Hickey, late professor of Irish at Maynooth, whose energy and enthusiasm did much to foster a taste for their native language amongst the clergy of Ireland, to his exertions being largely due the provision of essential Irish in the curriculum of the National University of Ireland. The Diocese contains 39 parishes, 77 churches, 10 monasteries, 1 abbey, and 6 convents for men, 29 convents for women, 120 secular priests, 46 regulars, 602 Sisters, 3 seminaries, 2 colleges for men and 1 for women, 6 high schools, 2 training schools, 3 industrial schools with an attendance of 381; the students in St. John's College and Mount Melleray seminary are organized for the relief of foreign missions. There are 10 homes, 3 asylums for the insane, 7 hospitals, 1 refuge. Various religious societies and an ecclesiastical benevolent society are organized among the clergy and among the laity there are various religious and young men's societies.

Weale, William Henry James, antiquarian, b. at Marylebone, London, on 8 March, 1832; d. at Clapham Common, London, on 26 April, 1917; son of J. and Susan (Vesien) Weale. He was educated at King's College, London, and from his youth had a fascination for art and archæology, being especially interested in the antiquities of Belgium. In 1849 he became a Catholic, and after marying Miss Helena Walton settled at Bruges in 1855. Four years later he published "Belgium, Aix-la-Chapelle and Cologne, an Archæological Guide-Book," the fruit of his travels and studies. He continued his studies in medieval Flemish art and was soon acknowledged the leading living authority on the subject; he threw valuable light especially on the work of David, Memlinc, the Van Eycks and other artists of the early Flemish school. He had an expert knowledge also of early book-binding, illuminated manuscripts and monumental brasses. In 1872 he was invited back to England to classify and describe the specimens of Flemish art in the South Kensington Museum, and in 1890 was appointed keeper of the National Art Library. He was an honorary member of the Royal Flemish Academy, and of the Academy of Fine Arts of Antwerp, and an Associate of the Royal Academy of Belgium; in addition he was decorated as an officer of the Order of Leopold. Among his writings in addition to memoirs on the artists mentioned above: may be mentioned "Bruges et ses environs" (1862); "Memoire sur la Restauration de Monuments Publics en Belgique" (1862); "Le Beffroi: arts, heraldique, archéologie" (1863–76); "La Flandre: revue des monuments d'histoire et d'antiquite" (1867–76); "Bibliographia Liturgica" (1886); and "Peintres Brugeois" (1907–12). He also contributed an article on David Gheeraert to the Catholic Encyclopedia.

Weber, Anselm, apostle of the Navajo Indians, b. at New Salem, Michigan, on 10 November, 1862; d. at Rochester, Minnesota, on 7 March, 1921. He was educated at St. Francis College, Cincinnati, and entered the Friars Minor in 1882. After his ordination seven years later, he taught at Cincinnati, and in 1898 was sent as a missionary to the Navajos in Arizona. Two years later he became superior of the mission, and established a school at St. Michael's, which proved very successful and has had great influence among the Indians. He was instrumental in having the reservations of the Navajos extended and obtained much helpful legislation for them. In the course of his missionary labors among the Indians in Arizona and New Mexico, Father Weber became expert in their language, and assisted his brother Franciscans in compiling their "Ethnologic Dictionary of the Navajo Language" (1910). He wrote a Navajo-English "Catechism of Christian Doctrine," and was engaged in writing a Navajo grammar when his health finally broke down. He was a contributor to the "Indian Sentinel" and "Sendbote des Goettlichen Herzens Jesu," and wrote the article "Navajo Indians" for the Catholic Encyclopedia.

Wellington, Archdiocese of (Wellingtoniensis; cf. C. E., XV—580a), in New Zealand. This see has been filled for thirty-eight years by Most Rev. Francis-Marie Redwood, who was appointed bishop in 1874, and promoted upon the erection of the see into a metropolitan see in 1887. In 1913 he was given a coadjutor, with right of succession, in the person of Most Rev. Thomas O'Shea of the Congregation of Marists. He was born in San Francisco in 1870, studied at St. Mary's Seminary, Meanee, New Zealand, and was ordained in 1893, returning to the seminary as a professor. He later served as rector of St. Joseph's, Wellington, was made vicar general in 1907, and was appointed titular Bishop of Gortyna, 9 May, 1913. In 1915 Archbishop Redwood celebrated the golden jubilee of his priesthood, and in 1918 Rev. Dean Binsfeld celebrated the diamond jubilee or sixtieth anniversary of his ordination. A beautiful Gothic church dedicated to St. Mary of the Angels was erected in Wellington City in 1920–21. During the World War this diocese gave about 500 of its young men to serve with the forces, and large numbers fell in action or died from wounds: General F. E. Johnston was killed in France in 1917, and Colonel W. J. Malone was killed in Gallipoli in 1915. From the ranks of the clergy 14 went to the front as chaplains, and one, Father McMenamin, was killed in action, and another, Father Patrick Dore,

died from wounds received. Rev. M. J. Lewis, who served as a military chaplain at home, died at his post during the epidemic of 1918. The diocese has also suffered the loss of one of its oldest missionaries, Rev. Patrick J. Smyth, active in missionary work for thirty years, who died 7 September, 1916, and three prominent laymen, generous benefactors of the Church; Martin Kennedy, K. S. G., d. 1916; Sydney Johnston] d. 1917, and Maurice O'Connor d. 1920. The archdiocese comprises 58,000 whites and 2000 Madri Catholics. Latest statistics credit it with 45 parishes, 127 churches, 3 Madri Missions, 38 mission stations, 2 monasteries of men, 4 convents of men and 50 of women, 48 secular and 53 regular clergy, 30 lay brothers, 520 nuns, 1 seminary, 30 seminarians, 2 colleges for men with 16 teachers and 200 students, 4 colleges for girls with 25 teachers and 390 students, 14 high schools with 56 teachers and a total attendance (boys and girls) of 1100, 57 elementary schools with 210 teachers and 6910 pupils, besides 2 elementary schools for Madri children with 4 teachers and 45 pupils, 3 industrial schools with 14 teachers and 450 pupils and 1 boarding school for Madri girls with 3 teachers and 50 pupils. The charitable institutions include 3 homes, 1 Catholic women's hostel and 1 day nursery; 23 public institutions permit the priests to minister in them and two of the Catholic homes receive government grants. Two societies are formed among the clergy and ten among the laity.

Wernz, Franz Xaver, General of the Society of Jesus, and distinguished canonist, b. on 4 December, 1842, at Rottweill, Würtemberg; d. at Rome on 20 August, 1914. He entered the Jesuit novitiate on 5 December, 1852, and was professed on 2 February, 1876. He was professor of canon law at the Gregorian University in 1883, and its rector in 1904, and was elected to the office of general on 8 September, 1906. He died in August, 1914. Since 1908, he had been consultor of the Congregations of the Holy Office, of the Consistorial, of the Index, and of Extraordinary Ecclesiastical Affairs, and from 25 April, 1904, he was a member of the Commission for the codification of canon law. His obsequies were held at the Gesù six days after his death.

West Virginia (cf. C. E., XV—605a).—The area of the State is 24,170 square miles, of which 24,022 square miles are land and 148 square miles are water. In 1920 the population was 1,463,701, an increase of 19.9 since 1910. Of this 74.8 per cent was rural, 25.2 per cent urban. The average number of inhabitants to the square mile was 60.9 as against 50.8 in 1910. There are 34 cities, of which the largest with their respective populations are: Wheeling 56,208; Huntington 50,177; Charleston 39,608; Clarksburg 27,869. The composition of the population is as follows: whites 1,377,235; negroes 86,345; the native whites numbered 1,315,329, of which 1,232,857 were of native parentage, 56,625 of foreign parentage, and 25,847 of mixed parentage. The foreign-born, 61,906 in all, came chiefly from Italy (14,147), Austria (5115), Poland (5799), England (3433), Russia (3911). Of the population ten years of age and over (1,083,395) 6.4 per cent, or 69,413, were illiterate.

Economic Status.—Although the number of farms in 1920 shows a decrease of farming land, the 87,289 farms in the State were valued at 57.7 per cent more than in 1910. The land in farms is $9,569,790; the value of all farm property, $496,439,617; of live stock, $67,261,153. The production and value of the leading crops in 1920 were as follows: hay 1,099,679 bushels, $23,746,574; corn 17,010,357 bushels, $8,395,097; oats 3,054,668 bushels, $3,054,668; rye 186,709 bushels, $326,749; buckwheat 537,883 bushels, $860,616; potatoes 2,809,398 bushels, $6,461,619; tobacco 7,587,052 pounds, $2,731,338; fruit $9,962,747. The railroad mileage in the State is 3892, exclusive of the electric railways covering 660 miles of track. The assessed value of real property in 1919 was $767,653,310; and of personal property, $372,631,062. The total bonded debtedness of the State was $13,500,000 on 1 January, 1920.

Mining.—In 1918 there were 89,933,839 tons of coal mined; 3,349,761 tons of coke. The production of mineral gas was worth $57,389,161; of clay products $9,608,065. The petroleum wells yielded 8,117,300 barrels, valued at $49,078,000. The State ranks second in the production of coal.

Manufacturing.—A preliminary statement of the 1919 census of manufactures in the State reveals 2784 establishments, with 93,812 persons engaged in manufacture, earning a total of $120,047,000, producing goods valued at $471,982,000. The capital invested was $340,119,000.

Education.—In 1919 the Barnes Educational Code of 1916 was amended and re-enacted. It provides for a State Board of Education, to consist of a State superintendent, *ex-officio*, and six members appointed for six years by the Governor. An advisory council is created to assist in policies for the education of colored youth. The State Board has general control over the State University, normal and agricultural schools, the vocational school, collegiate institute, colored institute and the schools for the deaf, blind, and all State educational institutions. The State superintendent is elected for four years by the qualified voters, also a county superintendent for each county. The district Board of Education consists of three members and as a corporation can hold school property, provide school sites, buildings, equipment, and can appoint one school trustee for each sub-district. The minimum school term is now 130 days, but will be increased ten days each year until 1924, when it will be 160 days. Children not less than seven nor more than fourteen years of age must attend school, also those between fourteen and sixteen years of age who are not lawfully employed. Those who are employed are expected to attend evening or part time school at least 5 hours a week for 20 weeks, if such school is in session within two miles from a child's residence. Any district may issue bonds for sites, buildings, etc., by three-fifths of the votes cast. The laws governing private and parochial schools are as follows: The basic language of instruction in the common school branches in public and private schools shall be the English language only. Private schools, to be lawfully attended by children of compulsory education age, must be approved. They must furnish to district boards reports relative to attendance and instruction. The term of the approved private school must be equal to that of the public school. The property used for educational, literary, scientific, religious or charitable purposes may be exempted from taxation (X.—1).

In 1920 the 6978 public elementary schools had 341,977 enrolled pupils and 10,978 teachers, and the 172 public high schools had 1129 teachers and 18,512 pupils. The six public normal schools had 123 teachers and 2262 students in 1917. The expenditure on education in 1920 was $11,291,536. In 1920 the number of children of school age was 515,423, of whom 321,191 attended school. The value of all property used for school purposes was $20,245,822; while $5,836,335 was spent for maintenance. Included in the State institutions are: 6 State hospitals, an Industrial School for Boys at Pruntytown, a Tuberculosis Sanitarium at Terra Alta, a Colored

Tuberculosis Sanitarium at Denmar, a Children's Home at Elkins, and a Colored Orphan's Home at Huntington.

RELIGION.—The latest (1916) Census of Religious Denominations gives the following statistics: all denominations, 427,865 members; Methodist Episcopalians 82,551; Baptists, Northern Convention, 62,459; Catholics 60,337; Methodist Episcopal Church, South, 53,020; United Brethren in Christ 29,426; Disciples of Christ 10,227; Methodist-Protestant Church 18,948; Baptists, National Convention, 16,238; Presbyterians 27,349. The value of church property was $15,472,996. For Catholic statistics see the articles on the dioceses of WHEELING and RICHMOND.

RECENT LEGISLATION AND HISTORY.—The question of the Virginia debt rose with the formation of Vest Virginia and has been an important issue in recent politics. At the time of its separation from Virginia, the new State agreed to assume a just portion of the public debt of Virginia prior to 1861. Various negotiations failed to adjust it, as there were divers judgments, some in favor of West Virginia and some against. Virginia instituted suit in the Supreme Court, which tentatively fixed West Virginia's share of the debt at $7,182,507.48, leaving the question of interest for later adjustment. West Virginia then created a West Virginia Debt Commission to reduce if possible the amount of the debt, preparatory to contingent arrangements for payment. On 14 June, 1915, the Court issued a judgment against West Virginia for $12,393,929.50, including accrued interest and for 5 per cent thereafter until paid. In June, 1916, Virginia asked the Supreme Court for a writ of execution by levy on public property in West Virginia. This the court denied in order to give West Virginia a reasonable opportunity to pay the judgment. In February, 1917, Virginia filed application for a writ of mandamus against the Legislature of West Virginia to compel a levy of a tax to pay the judgment. On 1 January, 1919, the debt was $14,562,867.16. In March West Virginia agreed to pay $1,062,867 in cash and arranged to pay the rest by an issue of bonds.

West Vlrginia has been the scene of several strikes, those of 1911 at Cabin Creek and Paint Creek and the collieries of Kanawha Valley were serious enough to call out the militia and to cause martial law to be declared. On this occasion the miners won the strike, nearly every one of their demands being granted. Recent legislation includes a state wide prohibition amendment to the constitution (1912), an inheritance tax (1913), the creation of a Public Utilities Commission, a workmen's Compensation Act (1913), the establishment of a State Roads Commission (1915), of a Board of Children's Guardians 1919), to receive and place neglected boys under sixteen and girls under eighteen, a Child Welfare Commission (1921), also a Bureau of Negro Welfare and Statistics (1921), the establishment of a State industrial school for colored boys from ten to eighteen years of age. The age of consent was raised to sixteen in 1921. The marking of the West Virginia-Marylamd Boundary was finished in 1912. Ratification of the Federal suffrage Amendment was defeated on 12 February, 1920; but the prohibition amendment was ratified on 10 January, 1918. During the European War the United States Government completed at an expense of $60,000,000 two great war industries, a projectile plant at Charleston and a high explosives plant at Nitro, sixteen miles down the Kanawha.

At the time of the trouble with Mexico in 1916 the Second infantry regiment of the West Virginia Militia was called into the United States service for duty on the Mexican border and after remaining in the State mobilization camp at Kanawha City, Charleston, West Virginia, until the middle of October, when it was sent to San Antonio (Fort Sam Houston). Here the regiment remained until it was returned to the State and mustered out. When the war with Germany broke out the entire militia was drafted into service, received their training at Camp Shelby, Mississippi, and joined the American Expeditionary Forces. The West Virginia members of the national army were incorporated into the 80th Division at Camp Lee, Virginia. In all, West Virginia contributed 55,777 soldiers (1.48 per cent) to the United States Army.

Westminster, ARCHDIOCESE OF (WESTMONASTERIENSIS; cf. C. E., XV—592d), erected and made metropolitan in 1850 when it comprised the counties of Middlesex, Hertfordshire, Essex and London north of the Thames. In 1917 the county of Essex was formed into the separate diocese of Brentwood. The suffragan sees of Westminster are Brentwood, Northampton, Nottingham, Portsmouth and Southwark.

During the World War Cardinal Bourne in his capacity of Archbishop of Westminster stood forth as the representative and spokesman of the Catholics of the British Empire, and his patriotic services and statesmanlike utterances commanded universal respect. Besides taking the lead in providing the very large number of military and naval chaplains required, he paid personal visits repeatedly to the front and to the fleet. Finally he undertook a journey through the East in which he did much to allay apprehensions and remove misunderstandings. The public position he won himself before the non-Catholic public was shown in the confidence placed in him by the ministers of state, by his election to the Athenaeum Club under special circumstances of honor, and notably on the occasion of his episcopal silver jubilee in 1921, when he received messages of congratulation testifying to the esteem in which he was held by the rulers and representatives of foreign powers as well as those of his own country, men of all classes and creeds joining in this manifestation of good will. Since the war he has carried out extensive works at the diocesan seminary, St. Edmund's College, Old Hall, where he has spent many thousands of pounds in thoroughly repairing and largely remodelling the college buildings, some of which date back to the Eighteenth Century. As his own personal act of thanksgiving to God for the victory won by the Allies he has added to the college church, at his private expense, a spacious and beautiful jubilee chapel. In 1918 he issued a notable pastoral on the Social Question which continues to influence recent Catholic thought and writings on this momentous subject. The same year on 27 August, one of the Archbishop's Auxiliaries died and his successor as provost was Rt. Rev. Joseph Butt, who was consecrated titular Bishop of Cambysopolis 24 February, 1911. The second auxiliary, Rt. Rev. Manuel Bidwell, was consecrated titular Bishop of Miletopolis 8 December, 1917.

Besides the diocesan seminary, St. Edmund's College Hall, and the foreign missionary college at Mill Hill, there are in the diocese: a training college for men teachers in elementary schools, and eight other institutions engaged in secondary education. For girls there are 60 secondary schools and 1 training college for teachers. Public elementary schools number 88, of which 84 (including 151 departments) receive government grants. In 1920–21 there were 27,904 children on the books of these schools, the figures in previous editions of the CATHOLIC ENCYCLOPEDIA for 1890 and 1900 include schools now in the diocese of Brentwood. Amongst residential charitable institutions for children are schools certified by the government, which are under the administration of the Westminster Diocesan Education Fund, and are used

jointly by the two dioceses of Westminster and Brentwood; 1 reformatory, 2 industrial schools, 9 for Poor Law children and 8 schools for opthalmic, mentally deficient, crippled and epileptic children; 4 orphanages under the Rescue Society. Other charitable institutions include many other homes and orphanages for poor children, 5 refuges for penitents, a night refuge, 4 asylums for aged poor, 2 almshouses and 4 hospitals.

Much work is done amongst the poor by the Society of St. Vincent de Paul, the Ladies of Charity and other organizations of the laity. Other societies watch over the interests of certain classes. Such are: the Converts' Aid Society (for converted clergymen), the Catholic Soldiers' and Seamen's Associations, the Prisoners' Aid Society and the International Catholic Society for befriending girls. The Catholic periodicals published include "The Tablet," the "Dublin Review" and the "Catholic Directory."

Among the religious communities of men established in the archdiocese are: Augustinians, Augustinians of the Assumption, Benedictines, Canons Regular of the Lateran, Discalced Carmelites, Catholic Missionary Society, Congregation of the Mission, Dominicans, Fathers of Charity, Jesuits, Marist Fathers, Missionaries of the Sacred Heart, Oblates of Mary Immaculate, Oblates of St. Charles, Oratorians, Passionists, Pious Society of Missions, Redemptorists, Fathers of St. Edmund (Pontigny), St. Joseph's Society for Foreign Missions, Salesians, Salvatorians, Servites, Scheut Fathers, Missionary Sons of the Immaculate Heart of Mary, Alexian Brothers, Brothers of Mercy and Marist Brothers. Women: Adoration of the Sacred Heart, Adoration Reparatrice, Assumption, Bon Secours, Bon Secours (of Troyes), Canonesses of St. Augustine, Carmelites, Daughters of the Cross, Dominicans, English Institute of the Blessed Virgin Mary, Faithful Companions, Filles de Jésus, Franciscans, Good Shepherd, Handmaids of the Sacred Heart, Helpers of the Holy Souls, Holy Child, Immaculate Conception, Our Lady of the Retreat, Jesus and Mary, Little Company of Mary, Little Sisters of the Assumption, Little Sisters of the Poor, Marie Auxiliatrice, Marie Reparatrice, Marist Sisters, Most Holy Cross and Passion, Most Holy Sacrament, Notre Dame, Notre Dame de Sion, Poor Clares, Poor Handmaids of Jesus, Poor Servants of the Mother of God, Poor Sisters of Nazareth, Filles de la Sagesse, Sainte Union, Servants of the Sacred Heart, Sisters of Charity (4 congregations with 17 convents), Sisters of Hope, of Mary and Joseph, of Mercy, of Providence, of St. Joseph, of St. Martha, of St. Martin, of St. Mary, of the Christian Retreat, of the Holy Family, of the Poor Child Jesus, of the Sacred Heart, of the Sacred Hearts of Jesus and Mary, Society of the Sacred Heart, Sisters Misericorde, Ursulines, Ursulines of Jesus, Visitation, Augustinian Sisters of Meaux, Daughters of Providence, Franciscan Missionaries of Mary, Sisters of Our Lady of the Missions, of St. Gildas and of Loreto. According to latest statistics there are in the archdiocese: 487 priests (190 regulars), 150 churches, 41 communities of men, 141 communities of women. The Catholic population numbers 260,000 out of a total population of 4,115,461.

Wettingen-Mehrerau, Abbacy Nullius of; cf. C. E., XV—607b).—In the general chapter of 7 Sept., 1920, the abbot of Wettingen, Mgr. Cassian Haïd (elected abbot August 1919), was elected abbot general of the entire Cistercian Order During the world war 15 clerics and 34 lay brothers served in the army, and 6 priests attended the wounded. Among the recently deceased are: Dominic Willi, professed Prior of Wettingen-Mehrerau, Abbot of the restored monastery of Marienstatt, elected Bishop of Limburg in 1898, died 6 Jan., 1913. Abbot Eugene Rotz of Wettingen-Mehrerau, died 7 Aug., 1917. Abbot Conrad Kolb, professed, elected Abbot of Marienstatt 25 Aug., 1898, died 21 May, 1918. The abbey has 93 priests. and 70 lay brothers; 2 parishes; 3 churches; 1 mission in Birnan in Baden; 2 stations; 3 abbeys for men, and 6 for women; 3 theological seminaries with 10 professors and 20 alumni; 6 colleges for boys with 40 teachers and 360 students; 2 colleges for girls with 20 teachers and 90 students. The 6 colleges include 1 gymnasium, 2 schools for oblates, 1 commercial school and 1 agricultural school. A Catholic periodical is published called "Cistercienser-Chronik."

Wheeling, Diocese of (Wheelingensis; cf. C. E., XV—608a), comprises 21,355 square miles in the state of West Virginia, and 7817 square miles in the state of Virginia. It is under the administration of its third bishop, Rt. Rev. Patrick James Donahue, born in Great Malvern, England, in 1849 and appointed bishop 22 January, 1894. In 1913 the vicar general of the diocese, Very Rev. Monsignor Joseph Mullen died, on 24 November, and he has been succeeded by Very Rev. O. H. Moye. Another influential member of the clergy was lost to the diocese by the death of Rev. John W. Werninger, first president of St. Edward's College at Huntington, West Virginia, 28 November, 1919. In the West Virginia section of the diocese the progress has been especially marked in recent years; a large new church and parochial school have been built in Weston, a new parochial school at Clarksburg has been placed in charge of the Xaverian Brothers, at Moundsville a new parochial school and church have also been built, and a Polish school and church, as well as a church for English speaking people, have been erected at Weirton. A new hospital known as St. Francis Hospital, at Charlestown, is in charge of the Sisters of St. Joseph, and extensive additions have been made to the Wheeling and St. Mary's Hospitals. The Catholic population of this territory, which totals approximately 63,000, is composed of about ten prominent nationalities, the largest proportion being Italians, Germans, Poles and Hungarians. The diocese comprises 71 parishes, 113 churches, 86 missions, 4 monasteries for women, 2 convents of men and 6 of women, 86 secular and 27 regular clergy, 25 lay brothers, 332 nuns, 30 seminarians, 1 college for men with 50 teachers and 40 students, 11 high schools with 54 teachers and 125 pupils, 5 academies with 30 teachers and 720 pupils (girls), 1 training school with 4 teachers and 35 pupils, 31 elementary schools with 125 teachers and 4500 pupils, 1 missionary work, 5 homes and 6 hospitals. Three societies are formed among the clergy, and 17 associations are organized among the laity; one Catholic periodical is published. During the World War four of the clergy of the diocese served as chaplains, and from the large number of the laity who served, about fifty gave their lives in the service.

White, Edward Douglass, Chief Justice of the United States Supreme Court, b. at Lafourche, Louisiana, on 3 November, 1825; d. at Washington on 19 May, 1921; son of Edward and Catherine S. (Ringgold) White, his father being well known as the seventh governor of Louisiana. He studied at Mount St. Mary's, Emmitsburg, the Jesuit College in New Orleans, and Georgetown University; but before graduating he enlisted in the Confederate Army during the Civil War. In 1868, he was admitted to the Louisiana Bar, thus following in the footsteps of his father and grandfather, both lawyers of distinction, and six years later he was elected a State Senator. In 1897, he was appointed to the bench of the Supreme Court, of Louisiana, a position he filled with distinction for thirteen years, when he was elected to the United

States Senate. In 1894, he was appointed associate justice of the United States Supreme Court by President Cleveland, and on 12 December, 1910, was named Chief Justice by President Taft, the first instance in which a president named a chief justice of a different political affiliation. Coming from Louisiana where the civil, not the common, law is the basis of jurisprudence, White is considered to have been the greatest authority on the civil law who has graced the United States Supreme Court bench. In cases involving the Government he was a federalist in his decisions, for instance in the insular cases, though he delivered a minority decision against it in the famous Northern Securities case. He received the Lætare Medal from the University of Notre Dame in 1914, and at the time of his death he was chancellor of the Board of Regents of the Smithsonian Institution.

White Fathers, (MISSIONARIES OF OUR LADY OF AFRICA OF ALGIERS; cf. C. E., XV—613d).—A society of secular priests living in community, and laboring for the conversion of Africa. At present the missionaries have under their care the Prefecture Apostolic of Ghardaia and the vicariates apostolic of Uganda, Victoria-Nyanza, Kivu, Unyanyembe, Tanganyika, Nyassa, Banguelo, Upper Congo, Bamoko, and Waghadugu. The two last were erected in 1921 by division of the Prefecture Apostolic of Sahara. Recruiting houses for the society are in Quebec (Canada), Belgium, Holland, Germany, Italy, Luxemburg, Switzerland, and France, in which are received those not yet ready for the novitiate. Those desiring to become priests are admitted to the novitiate after their philosophical studies and one year of general theology. They complete their studies and are ordained at the scholasticate of Carthage in Tunis. The superior general, Mgr. Livinhac, titular Archbishop of Oxrynchus, resides at Maison Carrée near Algiers. In July, 1921, the society numbered: 15 bishops, 1 prefect apostolic, 645 priests, 225 brothers, 75 novices, with 100 pupils in the theological classes. In the houses of postulants for the novitiate were 90 pupils. The number of neophytes in all the vicariates (June, 1920), was 305,154, and the number preparing for baptism was 120,560. There were 1400 Christians in the mission established by the White Fathers among the Berbers of Jurjura (Algeria), in June, 1921; the regions bordering on the great lakes and the Sudan show the best results. The number of boys and girls in the schools under instruction of the White Fathers in June, 1920, was 64,096 and 38,758 respectively. In 1921 the French Government named Fr. Van der Vliet, missionary in Jerusalem, Knight of the Legion of Honor, in recognition of his services during the World War. Being of Dutch origin, he was permitted to remain in Jerusalem, where he was able to aid the French religious expelled from the Holy Land and to guard from profanation the Basilica and Seminary of St. Anne.

White Sisters (MISSIONARY SISTERS OF OUR LADY OF AFRICA).—A religious congregation established by Cardinal Archbishop Lavigerie of Algiers to aid the White Fathers in their evangelization of Africa. The first eight aspirants from Brittany, France, were trained in the religious life by the Sisters of the Congregation of St. Charles of Nancy, one of whom had brought them safely to Algiers. The rules of their institutes were drawn up by Archbishop Lavigerie, and after a strict novitiate the candidates received the habit from him. Other postulants from France joined them, but some found the life too severe and returned to their native land. The first mission party was formed in 1873 and sent to the village of St. Cyprien des Attafs, where the archbishop had purchased an allotment, intending that the first Arab Christians would settle there under the immediate control of the White Fathers. The Sisters were to teach the women to take care of their new homes and to bring up their children in a Christian manner. In 1876 St. Elizabeth's Hospital was established and there the Sisters still nurse their numerous Arab patients. A year later the station of Ste. Monique was founded nearby; then came the mission of Les Ouad Thias in Kabylia, Beni-Ismail and Djemaa-Saharidj in the same province. In 1882 the Sisters were installed at La Marsa, near Carthage, where they opened a school, an asylum for bereaved women, and an orphanage for European girls. The Sisters were insufficient in number to respond to the many calls for new mission stations, and recruiting houses were opened in Lyons and Paris, at Maestricht in Holland, and Herent in Belgium. At the death of Cardinal Lavigerie in 1892, the congregation was confided to the care of its superior general, Mother Marie Salomé. The mistress of novices had received a special blessing from the cardinal for her little flock.

In 1893 the Sisters were at work in 11 stations. They are under the spiritual guidance of the White Fathers, and have established their works in the following vicariates confided to the care of these missionaries: Upper Congo, Tanganiyika, Victoria-Nyanza, Unyanyambe, Nyassa, Uganda, Kivu, Banguelo, Bamoko, and Waghadugu; and in the prefecture apostolic of Ghardaia. They have established schools, workrooms, dispensaries, hospitals, leper-hospitals, and asylums. In the villages of the Kabyles they have infant-schools and workrooms where women and girls learn plain sewing and carpet weaving and the sick are nursed in the Hospital of Ste. Eugenie. In 1910 the the French Red Cross inaugurated an important dispensary in Tunis and several White Sisters act as nurses. The Sisters also have orphanages, workrooms, and dispensaries in the protectorate.

The congregation has grown and prospered. At present there are 550 professed nuns staffed in 64 posts, the greater number being situated in British East and Central Africa. An aspirant to the order must have completed her sixteenth year and not be over thirty-five. Widows are not admitted. Abnegation of self is the most valuable virtue for a missionary Sister. After a postulate of several months the aspirant is admitted to the novitiate at Algiers, and makes her first vows at the end of eighteen months. These vows are renewed annually for five years, when the Sisters are admitted to perpetual profession. There are no lay Sisters in the community; each and all are employed in manual or apostolic labor according to their strength and aptitudes or the will of the superiors. Common life is a rule, the constitutions prescribing that a community must never reckon less than three members. In distant mission posts there are usually four or five Sisters so as to fill the vacant place in case of sickness or other unforeseen necessity. Though superfluity is obviously banished from the Sisters' livelihood, the necessary has never failed them, and since the inauguration of the railway in British East Africa and elsewhere the means of existence have been greatly facilitated. A simple habitation, and plain, nutritious and sufficient food are provided. The religious costume is composed of a white robe and scapular; a wimple and a white veil indoors and on the mission; in European centres the Sisters wear a black veil and mantle over their white robe whenever they go abroad. They also wear a silver crucifix attached to a red silk cord on the breast, and the rosary beads, black and white, are suspended at the belt. The Sisters undertake deeds of mercy and charity of every kind in behalf of the African natives, and follow daily spiritual exercises.

The mother general, aided by several assistants, rules the congregation and is under the direct authority of the Holy See, though each community, including the mother-house, is under the jurisdiction of the ordinaries in their respective dioceses. A postulate has been opened in Levis, P. Q., Canada, to receive aspirants from North and South America. The congregation received a laudatory Brief in 1887, was conditionally approved for five years in 1888, this approbation being received in 1897 and 1901, and was definitively approved 14 Dec., 1909.

Wichita, DIOCESE OF (WICHITENSIS; cf. C. E., XV—616b), in Kansas, suffragan of St. Louis. Bishop Hennessy died 13 July, 1920, and was succeeded by Rt. Rev. Aug. J. Schwertner, installed 22 June, 1921. The city of Wichita now has a population of 78,000, about 5000 of whom are Catholics. There are in the diocese 85 secular and 25 regular priests, 81 churches with resident pastors, 60 missions with churches, 8 hospitals, 49 parish schools (4 in Wichita), with 4862 pupils, 1 high school with 13 pupils, 3 academies with 470 pupils, and a Catholic population of 37,000. The Redemptorists are now included among the religious orders of men and the Loretto Sisters and Franciscan Sisters among the women. A weekly called the "Catholic Advance" is the diocesan organ. Three of the diocesan priests served as chaplains during the war.

Wilhelm, JOSEPH, theologian; b. at Montzen, Belgium in 1845; d. at Aachen, Germany on 4 February, 1920. He studied at the University of Liège and in the German College and Gregorian University, Rome, and was ordained in 1870. He subsequently taught philosophy for nine years, and was engaged in parish work in the diocese of Southwark, England, for thirty years, being rector at Shoreham from 1886 till 1899, and later at Battle (1900–11). He returned to Aachen in 1911 where he died. He is the author of "The Family of Grace: Pedigrees and historical Records from 1000 to 1911"; "Manual of Dogmatic Theology" (2 vols., in collaboration with T. B. Scannell); "The Catholic's Manual," a translation of Pesch's "Das religiöse Leben"; he collaborated on "The Catholic Dictionary;" the CATHOLIC ENCYCLOPEDIA, and contributed to various Catholic reviews like the "Linzer theologische Quartalschrift," and "Catholic Fortnightly Review" (St. Louis); in addition he assisted in producing the English version of Janssen's "Geschichte des deutschen Volkes," and was editor of the "International Catholic Library."

Will and Testament of Clerics (cf. C. E., XV—626d).—Among the privileges now granted to cardinals is the right to dispose as they list, even by will, of the fruits of their benefices, with the following limitations: If any cardinal domiciled in Rome dies his sacred equipment—excepting his rings and pectoral crosses whether or not containing relics—and whatever is intended permanently for divine worship, no matter by what source of income it was obtained, are to go to the pontifical treasury, unless the cardinal has donated or bequeathed them to a church, a public oratory, a pious place, or to an ecclesiastic or religious. The Holy See, however, expresses the hope that he will make his titular church the beneficiary. If a residential bishop, even though he be a cardinal, dies, his sacred equipment must go to his cathedral; however, this regulation does not apply to his rings or pectoral cross, even if they have relics, though if there are relics of the Holy Cross in his pectoral cross, the relics are to be delivered to his successor—nor does it apply to objects not got with ecclesiastical funds or already turned over as church property. If the bishop governed two dioceses in succession or united dioceses, these objects should be returned to the various cathedrals according to the source of the origin of the money with which they were acquired, or if the united dioceses have a common revenue, they should be divided equally between them. Bishops, therefore, should leave a statement showing what property was obtained through their private funds or by donations, otherwise it will be presumed by the canon law that the property was acquired with revenues derived from the Church. What is said about residential bishops applies also to any cleric who holds a secular or religious benefice.

Novices in religious congregations, before making their temporary vows, must make a will disposing freely of whatever property they have then or may acquire later. After their simple profession they cannot lawfully change this will (validity is not in question) without leave of the Holy See or, in case of urgency, of a higher or even of a local superior; but a change giving the religious institute a notable part of the property, say about 20 to 25 per cent, is forbidden. As the Code does not refer to wills made in religious orders by those having only simple vows, the matter must be decided by the Constitutions of the various bodies which ordinarily allow such religious to dispose freely of their property by will.

VERMEERSCH-CREUSEN, *Epit. jur. can.*

Wilmington, DIOCESE OF (WILMINGTONIENSIS; cf. C. E., XV—646d), including the State of Delaware, nine counties of Maryland and two of Virginia east of Chesapeake Bay. Bishop Monaghan, who succeeded in 1897, still governs the diocese, which now has 31 parishes, 20 missions, 40 stations, 31 parish churches, 1 monastery for women, 19 convents for women, 38 secular priests, 21 regulars, 1 lay brother, 213 nuns, 15 seminarians, 3 high schools, 3 academies, 14 elementary schools with 127 teachers and an attendance of 4988, 1 colored industrial school with 5 teachers and an attendance of 664. There are three asylums and one home for the aged. A diocesan benevolent association and the Priests' Eucharistic League are organized among the clergy and among the laity the Knights of Columbus, the Daughters of America, the Society for the Propagation of the Faith and parish sodalities. The Catholic population of 34,300 includes Americans, Irish, German, English, English-Scots, Italians, Poles, Greeks, Spaniards, Portuguese, Bohemians and Ruthenians. During the war eight priests of the diocese were in the service. One was chaplain at the naval base at Lewes, Del., where he died of the influenza in the service of his men. Four served at the front in France, one of whom, while acting as a chaplain, was wounded; the other three served as regular soldiers in the French army. The remaining three acted as chaplains in the different camps in the United States. Rt. Rev. John Lyons, V. G., died 3 April, 1916.

Winnipeg, ARCHDIOCESE OF (WINNIPEGENSIS), erected 4 December, 1915, comprises that portion of the province of Manitoba, Canada, situated to the south of the line which divides townships 44 and 45, and to the west of Lake Winnipeg and the Red River, except that territory lying south of the line which divides townships 9 and 10, and east of the meridian between the 12th and 13th ranges west of the principal meridian. The first archbishop is Most Rev. Alfred Arthur Sinnott, born in Morell, diocese of Charlottetown, 22 February, 1877; he made his studies in Charlottetown and in Rome and was ordained in Montreal in 1900. Named private chamberlain in 1907 he became secretary to the apostolic delegation of Canada, and was appointed archbishop 9 December, 1915. The Jesuits, Oblate Fathers of Mary Immacu-

late and Redemptorists are established in the archdiocese as well as the Gray Sisters, Sisters of St. Joseph, of the Holy Names of Jesus and Mary, of Mercy, Franciscan Sisters Missionaries of Mary, Benedictine Sisters, and Sisters of Our Lady of the Missions. The territory has a Catholic population of 40,000, and counts 46 secular and 18 regular clergy, 10 seminarians, 38 churches with resident priests, 55 mission chapels, 12 parochial schools, 11 convents, 2 orphanages, 1 hospital, 2 asylums and 2 boarding schools for Indians.

Winona, DIOCESE OF (WINONENSIS; cf. C. E., XV—658b), in Minnesota, suffragan of St. Paul. The present bishop is the Rt. Rev. Patrick R. Heffron, who has administered the diocese since 1910. According to the statistics of 1922 the diocese contained: 86 churches with resident priests, 38 missions, 117 secular priests, 7 regulars, 35 seminarians who are being educated in seminaries of other dioceses, 1 orphan asylum, and 4 hospitals. The educational institutions are: 1 college for boys (205 students), 1 college for women (453 students), 3 academies for young ladies, 28 high schools (1278 students), 40 parish schools (7210 pupils), 1 school for small boys (45 pupils). The Catholics number 68,800.

Wisconsin (cf. C. E., XV—66b).—The area of the State is 56,066 square miles. In 1920 the population was 2,632,067, an increase of 12.8% since the census of 1910. Between 1900 and 1910 the increase was also 12.8%. Of this, 47.3% was urban; 52.7% was rural. The average number of persons to the square mile is 47.6 as against 42.2 in 1910. There are 132 cities, of which the largest are: Milwaukee, with a population of 457,147; Racine 58,593; Kenosha 40,472; Superior 39,671; Madison 38,378. There are four Indian reservations. The native whites number 2,156,810, of whom 1,054,691 are of native parentage, 736,051 of foreign parentage, 366,065 of mixed parentage. The foreign born whites, 460,128 in all, came chiefly from Germany (151,250), Norway (45,433), Sweden (22,896), Russia (21,447), Austria, (19,641), Italy (11,187). There are 5201 negroes and 9611 Indians. Of the population of ten years and over (2,069,567), there were 50,397 illiterates (2.4%).

ECONOMIC STATUS.—According to the Agricultural Census of 1920, there were in the State 189,295 farms, an increase of 12,163 since 1910. The land area in farms is 22,148,223 acres; the value of all farm property, $2,677,282,997: of live stock $322,312,115; of the crops $445,387,868. The chief crops of the State are: oats 68,296,223 bushels, valued at $58,051,788; corn 44,547,398 bushels, valued at $64,593,729; hay $105,006,816; tobacco 52,454,246 pounds, $11,539,932. In 1920 there were in the State 3,050,829 cattle, including 2,763,483 milch cows, 683,364 horses, 479,991 sheep, and 1,596,419 swine. The wool cut was 3,191,940 pounds, worth $1,691,728. The dairy products brought $180,306,599 to the State. The summary of manufactures for the State in 1919 reveals the following statistics: establishments 10,394; wage earners 265,200; capital $1,372,723,000; cost of materials $1,130,835,000; value of products $1,883,608,000. Zinc is the chief mineral product. Iron, granite, limestone, sandstone, and graphite are also mined. The railway mileage is 7632. Milwaukee is a port of entry, its imports in 1919 being $4,367,381; its exports $999,934. The bonded debt of the State in 1920 was $1,935,000; the assessed value of property in 1919, $298,538,152.

RELIGION.—The Federal Census of Religious Denominations in 1916 gave the following figures: Catholics 594,836; Lutherans 233,685; Methodists 65,364; Congregationalists 30,534; Baptists 21,464. For details of Catholic information see the articles on MILWAUKEE; GREEN BAY; LA CROSSE; SUPERIOR.

EDUCATION.—In 1913 the county educational system was reorganized under a county board of education, which had extensive control over rural, elementary, and high schools. Two additional institutions were provided at the same time, an Industrial Home for Women in Fond-du-Lac County, and a Home for Feebleminded and Epileptic in Racine County. The laws governing private and parochial schools include the following: All teachers of private and parochial schools shall keep a record embodying all the data enumerated in this subsection [regarding attendance] and such record shall be open to the inspection of all truant officers at any and all reasonable times. School attendance is compulsory for all children between the ages of seven and fourteen years, in cities for the entire year; in towns and villages for 6 months a year. Children between fourteen and seventeen, who are regularly employed, must attend industrial or continuation schools, 8 hours a week. In 1919-20 there were in the elementary schools, 14,122 teachers and 405,467 students; in the high schools, 3179 teachers and 59,776 students. The total expenditure of the State for educational purposes in 1919-20 was $21,385,791; of which upwards of $17,000,000 was spent on the common schools, high schools, and graded schools. There are 26 day schools for the deaf and in 1918 out of 377 high schools, there were 65 union and 3 consolidated high schools. A State Library Commission maintains circulating free school libraries comprising more than 1,900,000 volumes. There are 8222 school houses. The University of Wisconsin, with a student enrollment of 6872, received from the State in the year ending 30 June, 1918, a total of $1,108,390; this, with the students' tuition fees ($550,000), and other sources of income brought the grand total of university receipts up to $2,901,453. Marquette University has 3000 students. It is estimated that there are over 73,000 children in the Catholic parochial schools in the State. The orphan asylums harbor nearly 1300 children.

RECENT HISTORY AND LEGISLATION.—In 1913 a minimum wage law was passed to be administered by the State Industrial Commission. In the same year all male persons were required to pass a medical examination before marriage. This was declared unconstitutional by the Circuit Courts, but the Supreme Court upheld it, saying that it was a valid exercise of police power. Mothers' pensions were provided for, but are not extended to children of divorced parents. A bonus was given in 1919 to war veterans, $10 a month, also free education in the institutions of the State by means of $30 a month. A law was also passed exempting labor, agricultural, and horticultural organizations instituted for the purpose of mutual help and not having a capital or conducted for profit, from the anti-trust laws. This gave labor unions the right to organize. A State Board of Conciliation was established. The Federal Suffrage Amendment was ratified on 10 June, 1919; the Prohibition Act, 17 January, 1919.

During the European War Wisconsin's draft returns were reported first of all the States. She originated the State and County Councils of Defence and the observation of meatless and wheatless days. The entire Wisconsin National Guard saw service at the border of Mexico in 1916, being stationed at a camp near Fort Houston, San Antonio, Texas. As a result, they were seasoned

soldiers when they were called into Federal Service. The National Guard mobilized at Fort Douglas. Some companies of the infantry were transferred to the 42d Division, Rainbow Division, and as the 150th Gun Battalion, was sent to Camp Mills, Long Island, for preliminary training before being sent to France. The other troops were incorporated into the 32d Division and sent to Camp McArthur.. On the way to France some were lost by the torpedoing of the transport steamer "Tuscania," near the coast of Ireland. The others moved to the front line in Alsace, taking over the entrenchments facing Altkirch and Muhlhausen, then near Chateau Thierry, to relieve the Third Division. They were also at Fismes and Verdun. The Wisconsin members of the National Army were incorporated into the 85th Division and entrained at Camp Custer, Michigan. On the whole the State contributed 98,211 soldiers or 2.61% of the U. S. Army. The summary of casualties among the Wisconsin members of the American Expeditionary Force is as follows: deceased, 111 officers, 2538 men; prisoners, 6 officers, 72 men; wounded, 285 officers, 6801 men.

Wladislaw, DIOCESE OF. See KALISZ-KUJAWY

Wloclawek, DIOCESE OF. See KALISZ-KUJAWY

Wonsan, VICARIATE APOSTOLIC OF (DE WONSAN), in Corea. This vicariate was erected by a decree of 5 August, 1920, which divided the Vicariate of Seoul and took the northeastern provinces to constitute the new vicariate, which became the third vicariate apostolic of Corea. It comprises the provinces of South Hamyong and North Hamyong which have a population of 1,760,000. It is entrusted to the Benedictine Fathers who found only 550 Catholics there when they began their work at the outset of 1921. This small flock is served from two mission stations, one at Wonsan, the other at Naipiong; at the former there is one priest assisted by three lay brothers, while at Naipiong there is only one priest. The vicar, Rt. Rev. Boniface Sauer, appointed titular Bishop of Appiaria 25 August, 1920, returned to Corea in 1921 with six more priests, and they, with 14 lay brothers (5 of them Corean postulants) are still in Seoul, where the Europeans are studying the difficult language, but as soon as possible they will be transferred to Wonsan. The Father at Wonsan has opened an elementary school which is attended by 80 boys and 35 girls, mostly pagans.

World Conference on Faith and Order. See UNION OF CHRISTENDOM

Writers' Guild, CATHOLIC. See CATHOLIC WRITERS' GUILD

Würzburg, DIOCESE OF (HERBIPOLENSIS; cf. C. E., XV—718c), in Bavaria, suffragan of Bamberg. The present incumbent is Rt. Rev. Ferdinand de Schloer, b. at Richelback, 2 March, 1839, ordained 10 August, 1862, named 5 March, 1898, consecrated and enthroned 22 May following, assistant at the pontifical throne 1 July, 1918. In 1917 in presence of the Archbishop of Bamberg and the Bishop of Eichstätt the people solemnly celebrated the three hundredth anniversary of Julis Echter von Meselbrunn, the greatest Bishop of Bamberg. The following distinguished clergymen have died since 1909: Dr. Karl Guido Braun, rector, and canon of the cathedral, distinguished for his activity in the field of social science and for the energetic and spirited stand which he took in combating religious errors; Dr. Adam Gopfert, well known for his work on moral theology; Dr. Henry Kihn, dean of the cathedral, at one time professor at the university and author of several well known works on patrology and canon law. During the war the clergy and laity who were not actively engaged at the front, rendered valuable assistance in all fields of war-work. They nursed the sick in the field hospitals, looked after the soldiers at the railroad stations, assisted widows and cared for young children. Many of the pastors supplied their soldier parishioners with literature and were in constant communication with them. Several homes for children were established and an institution for crippled soldiers. Count Karl zu Lowenstein (q. v.), leader of the German Catholic party and for many years chairman of the central committees of the Catholic Congresses, joined the Dominicans in his declining years and received Holy Orders. He died in 1921. In 1921 the diocese contained 456 parishes, 725 churches (about one in every town), 7 mission stations, 25 monasteries for men, 1 Benedictine abbey for men at Munsterschwarzach, 300 convents and foundations for women, with 2725 Sisters, 886 secular priests, 150 regulars, 190 Brothers, 1 diocesan seminary with 70 seminarians, 6 houses of studies. There is 1 university with a Catholic theological faculty, 8 professors, 14 gymnasia. All the schools are under the supervision of the State, but courses are given in religious instruction by regularly appointed professors. In the primary schools the pupils are instructed by the parish priests. There are also 8 higher educational institutions (*Hohere schulen*), for girls under the supervision of Sisters, several private schools, 1 normal school for teachers, 900 elementary schools, 1750 teachers, 98,000 pupils, 1200 continuation schools, 1397 teachers, 37,500 pupils.

The following institutions exist in the diocese: 1 institution for the deaf and dumb, 1 for the blind, 7 homes for the aged and for apprentices, 1 for cripples, 2 asylums, 2 educational institutions, 3 hospitals (1 at Aschaffenburg, 2 at Würzburg) and aside from these each district has its own hospital, 3 reformatories (1 for boys, 2 for girls), 1 settlement house. Day nurseries under the care of the Sisters have been established in nearly every town. The ministry of priests is permitted in all these institutions. Owing to the hard times, private institutions and schools receive some support from the state. The following associations have been formed among the clergy: Diocesan Association of Priests, Marian Congregation for priests, Apostolic Union, Association for the support of sick and retired priests, Association of the Eucharistic League, Association for Priestly Perseverance, Missionary Association of the World War. The laity have the following associations: Workingmens' Association, Associations for journeymen, apprentices, merchants, men and youths, associations for servants, associations for young women, workingwomen, servants, business women, League for Catholic Women. These last do not include the Bonifacius and mission associations or any society or fraternity connected with the church.

UNIVERSITY OF WÜRZBURG.—The following is a summary of the attendance at the University during the winter and summer term of 1919–1920: 104 theological students, 897 law students (11 of whom were women), 1041 medical students (91 women), 481 students of dentistry (27 women), 635 students of philosophy (65 women), 56 students of pharmacy (5 women). In all 3214 matriculated students. To these may be added 47 male auditors (*Horer*) and 33 female auditors (*Horerinnen*).

Wyoming (cf. C. E., XV—724c).—The area of the State of Wyoming is 97,914 square miles. In 1920 the population was 194,402, an increase of

33.2% since 1910. Of this number 29.5% was urban; 70.5 was rural. The average number of inhabitants to the square mile is 2, as against 1.5 in 1910. There are 21 counties, 7 of which have been organized since 1910. Yellowstone Park is independent of any county organization. There is one Indian reservation. The largest cities are: Cheyenne, with a population of 13,829; Casper, 11,447; Sheridan, 9175; Rock Springs, 6456; Laramie, 8207. Of the whites (190,146), there were 164,891 natives and 25,255 foreign-born. The native whites included 122,884 of native parentage, 25,234 of foreign parentage, 16,255 of mixed parentage. The foreigh-born came chiefly from England (2505), Germany (2292), and Switzerland (2042). The population of ten years of age or more numbered 150,993, of whom 3149 (2.1%) were illiterate.

Economic Status.—*Manufacturing*.—The latest census of manufactures (1919) reveals 576 establishments in Wyoming, 8095 persons employed, earning a total of $12,891,267, and turning out products worth $81,445,394. The capital invested was $82,287,667 and the cost of the materials $42,250,528.

Mining.—The coal output for 1918 was 9,438,688 tons; the iron ore output 543,846 tons. In 1917 2,027,857 pounds of copper, worth $553,605; 8,978,680 barrels of petroleum, worth $11,047,876; and 182 ounces of gold, worth $3,762, were produced.

Agriculture.—Live-stock raising is carried on extensively in the State, the statistics of 1920 being as follows: cattle 869,000 head, valuation $32,640,000; sheep 3,200,000, valuation, $32,640,000; horses 225,000; swine 63,000, worth $1,159,000; mules and asses 4,000, worth $360,000; total value, $87,884,516. The wool product for 1919 was 18,411,773 pounds, valued at $8,064,838. In 1920 there were 15,611 farms (an increase of 43.3% since 1910), having a value of $334,410,590. The crop value in that year was $30,270,630. The railroad mileage is 1924. Ther are 172 telephone systems, covering 3000 miles of wire.

Education.—The general supervision of public schools is entrusted to the superintendent of public instruction; county educational matters are under the care of the district board of school trustees; district educational matters under the district board of school trustees. The state Board of Education, created in 1917, is composed of seven members, at least two of whom are actually engaged in educational work. The state superintendent is a member ex-officio, and with the approval of the governor appoints the other members of the board for six years. The State Commissioner of Education is secretary of the board. The law governing private and parochial schools is: No money shall ever be appropriated to any sectarian or religious institution or society. In accordance with recognized interpretation of constitutional law, Bible reading in the public schools is not practised. School attendance for children between the ages of seven and fourteen is compulsory. In October, 1920, the 1477 public schools had 150 male and 1800 female teachers, and 43,077 enrolled pupils (21,376 boys and 21,701 girls). The expenditure on education in 1919-20 was $4,173,828. In 1918 the district tax revenues were $799,992.71; and the earnings and income from practically all the school lands was $485,252.06. In 1919 the State University had 56 professors and 913 students. In 1917 the State accepted the terms of the Act of Congress providing for Federal aid in vocational education.

Religion.—The United States Census of Religious Denominations (1916), gives the following statistics: Catholics 12,801; Latter Day Saints, Church of Jesus Christ, 9447; Methodist Episcopal 4293; Protestant Episcopal 3890; Presbyterian Church, U. S. A., 2514; Congregationalists 1951; Baptists, N. C., 1841; Disciples of Christ 763; Lutheran, Synodical Conference, 704; all other denominations 301. For further religious and educational statistics see Cheyenne, Diocese of.

Recent Legislation and History.—The initiative and referendum was adopted in 1911 and the nomination of candidates for public office by means of the direct primary provided for at the same time. In 1913 the marriage of white persons with negroes, mulattoes, Mongolians, and Malays was forbidden. The sale of cocaine was regulated, an eight-hour day for workmen on public works provided for, railroads were made liable for injuries to and death of employees. In 1915 were passed the following: a measure placing the husband and wife on equal footing in regard to ownership of property, also an eight-hour law for women, a Workmen's Compensation Bill, and a mothers' Pension law. In 1917 the law authorized cities and towns to purchase land not over 80 acres in extent for cemetery purposes. Full power is granted to improve the land and to sell the plots to private owners in exactly the same manner as private cemetery companies. Any town establishing such a cemetery must be allowed to do so only by a referendum vote. The Federal Suffrage Act was ratified on 28 January, 1920, the Prohibition Act on 16 January, 1919. During the European War Wyoming's contribution to the United States Army was 11,393 men (.30%). The Wyoming members of the national army formed a part of the 91st Division at Camp Lewis, Washington. The summary of casualties among the Wyoming members of the American Expeditionary Force is as follows: deceased, 2 officers, 231 men; prisoners, 3 men; wounded, 14 officers, 426 men.

X

Xaverian Brothers (cf. C. E., XV—728b).—Since 1912 the Xaverians have become prominent in educational matters. Annually several members are sent to the Catholic Educational Conventions, at which some take active part in reading papers, disputations, etc. In 1915 the third superior general, Brother Chrysostom, died in Mayfield, England. As no general chapter could be held during the war, Brother Théophile acted as superior general till 1919, when the general chapter elected Brother Bernard (Gryson) an Englishman by birth and a Belgian by long residence, he having taught classes in the English department at Bruges, Belgium, for twenty-eight years. The same general chapter appointed a committee of the provincials of America (Br. Isidore), England, (Br. Cyril), and Belgium (Br. Adolph), to revive the constitutions and rules in conformity with the new Code of Canon Law. Steps have been taken to obtain the full approval of the Congregation of Religious. According to the revised constitutions the time of postulancy is changed to six months. To the canonical novitiate of one full year, another year's noviceship is added by the rule of the order, and temporary vows of three years precede final vows. The tenure of office of minor superiors is three years, and limited to six. The election for delegates to the general and provincial chapters is also according to the Code. In the United States the Xaverians have opened six new foundations. Catholic high school, Clarksburg, W. Va. (1914); Catholic high schools at Wichita, Kans. (1916); Utica, N. Y. (1917); Richmond, Va. (1917); parochial school, Alexandria, Va. (1918); Holy Cross School, Brooklyn, N. Y. (1920). In 1921 the novitiate was transferred to Old Point Comfort, Va., where all the rules and regulations prescribed by canon law are strictly followed. The Brothers have (1921) a total of 32 establishments in the United States, of which 6 are preparatory schools for colleges, 5 of them accepting boarders, 7 high schools connected with parishes, with a teaching staff of 108 Brothers, 17 parochial schools taught by 92 Brothers. There are also 6 industrial schools and homes in charge of 51 Brothers. The number of Brothers otherwise employed is 13, and there are 6 superannuated and infirm, making a total of 270 professed members, with 29 scholastics and novices. The Brothers are in charge of 6540 boys.

Y

Yap. See Caroline Islands

Yii-kiang, Vicariate Apostolic of (Fuchow or Eastern Kiang-si; cf. C. E., VIII—634d), in China, was formerly erected under the name of Eastern Kiang-si on 25 April, 1885, it was changed into Fuchow on 25 April, 1920; finally, by a decree of 1 June, 1921, at the demand of Mgr. Clerc-Renaud, Fuchow, which is a common name in China, was changed to Yii-kiang. It comprises 4 districts, namely, Fuchowfu, Kienchungfu, Kwamgsinfu and Iaochowfu, covering an area of about 21,621 square miles, has a total population of 8,000,000 and is entrusted to the Lazarists The vicar is Rt. Rev. Jean-Louis Clerc-Renaud, Lazarist, titular Bishop of Elis, b. 18 June, 1866, appointed vicar Apostolic of Kiang-si, 10 August, 1912, consecrated 3 November, vicar Apostolic of Fu-chow in October, 1920 (Yii-Kiang in 1921). He resides at Yii-kiang. There are in the vicariate (1920 census): 29,642 Catholics, 2868 catechumens, 15 European and 4 Chinese Lazarist priests, 13 native priests, 393 Christian settlements where a mission is preached every year, 24 residences, 24 churches, 117 public chapels, 12 oratories, 141 schools of prayer with 2509 pupils, 3 primary schools with 72 pupils, 30 catechists with 1702 students. The Sisters of Charity have a house with 262 teachers.

Young Men's Christian Association.—An international, interdenominational, Protestant, lay organization, founded for a predominantly religious purpose, but aiming now at the spiritual, intellectual, physical and social improvement (a) of its members; (b) of young men in general, and (c) of boys, the young men of tomorrow.

General Description: Government, Character.—Due to the exclusively religious character of its foundation its members were at first Protestants only, but with the expansion of its activities it later admitted persons not belonging to any Protestant denomination, as well as members of those Protestant denominations (e. g. Unitarians) not at first included. Accordingly two classes of members were thereafter recognized: active and associate. Only active members have the right to vote and to hold office in the Association. To be eligible to active membership one must be a member in regular standing of an "evangelical" Church. Any young man of good moral character is eligible for associate membership. While the "evangelical test" for active membership has varied according to country and time the "Portland test" of the United States organization is the clearest definition of what is meant by "evangelical" (Christian in the title being practically synonymously used). This test, so-called because passed at the Portland convention in 1869, states: "That, as these organizations bear the name of Christian and profess to be engaged directly in the Savior's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical; and that such persons, and none others, should be allowed to vote or hold office."

"And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practise, do believe in the Lord Jesus Christ (the only begotten Son of the Father, King of Kings, and Lord of Lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven, given among men, whereby we must be saved from everlasting punishment."

Outside of America the membership qualification varies, the British organization admitting to full membership "any person who gives decided evidence of his conversion to God," while in Holland no restriction is made. A red triangle is used as the insignia of the Association, the color signifying sacrifice, and the three sides, the body, mind, and spirit to be consecrated to God.

The Association is a combination of civic units, each independent, which combine to form state and national organizations. Salaried officers (usually a general secretary and an executive secretary, and other minor officials), conduct the affairs of each unit under the supervision of the Board of Directors, who are elected by the active members. There are also committees of members, composed of volunteers, to whom is assigned supervision over various activities. There are in the United States three training schools for secretaries, one at Chicago, one at Springfield, Mass., and one at Nashville, and four summer schools for the same purpose. National conventions of delegates from the units are held every three years, no unit not observing the laws of the Association, especially that defining the status of active and associate membership, being allowed representation. The National Convention in turn elects the members of the International Committee. There are in addition state organizations meeting annually or biennially, similar in form to the national body, the chief purpose of these two general organizations being the establishment of new civic units.

Each civic unit usually has a home or club-house, as a rule providing a gymnasium, auditorium, and offices for the organization and very often rooming accommodations for a limited number of individual members. While each civic unit naturally does not participate in all the activities, the work of the organization as a whole includes Railroad (railroad workers), Industrial, Student, Army and Navy, Colored Men's, Educational, Physical, Boys', Foreign Work, and Religious Departments. Considerable attention is paid in many centers to immigrants. In the educational department are included general (usually night) schools, vocational and industrial training, while co-ordinated with it are the Bible classes which are a feature of nearly every unit, being conducted almost always by laymen. The expenses of the organizations are met by the membership dues and by contributions from the public, the latter amounting usually to about 25% of the whole, a custom intentionally adopted as a means of sustaining interest in the Association and its work.

History.—The Y. M. C. A. received its name and

definite organization 6 June, 1844, in London, when George Williams, its founder, met with eleven associates to enlarge, and crystallize the work and purposes of an association for Bible reading and prayer which he had organized seven years before. Several societies of a similar nature had existed previous to this time, some as early as the seventeenth century, and some of the pre-existing societies joined the Association in a body. In 1845 the first paid secretary was appointed; in 1847 organized Bible work was started. By 1851 the Association had spread to many places in England, to Germany, Switzerland, France, and had been established in Montreal, Boston and New York in America. The first international meeting (United States and Canada) occurred in 1854, and the first intercontinental at Paris in 1855. The Central International Committee was formed in 1878 with headquarters in Geneva. In 1894 on the occasion of the jubilee of the Association, George Williams, its founder, was knighted by Queen Victoria. The British branch took up educational work in 1864 and in the World War 1914-18 performed welfare work among the soldiers and sailors, while since the war it has been active among the ex-service men.

In the United States the Association had attained a membership of 25,000 by 1860. The Civil War forced many of the units to disband and the life of the entire organization was threatened. However, the leaders turned their attention to the army, and welfare work consisting of devotional meetings, Bible and hymn-book distribution, sermons, and the like, and material aid of various kinds occupied the Association almost exclusively. As a result of their general introduction to the public through these activities the Association took on a new lease of life after the cessation of hostilities. More attention was now paid to the auxiliary works, such as physical and mental education and the organization recorded a rapid yearly increase.

In the meanwhile the question of the membership test was causing considerable discussion. The American organization at first followed the "Paris basis" of 1855 which reads as follows: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men." This was reaffirmed at Albany in 1866 but in 1868 at Detroit the "Evangelical Church test" was adopted. To define more clearly the term "evangelical" the "Portland test," as given above, was adopted in 1869. Gradually the individual units, which had at no time been unanimous in their test, adopted that of 1869, and by 1885 this test uniformly prevailed in the United States, the penalty for its infraction by a unit being exclusion from the conventions. Since 1885 the growth of the United States organization has been rapid, and the scope of its activities has gradually enlarged, till today it includes the various branches enumerated above. In the World War the Association in cooperation with the Government undertook welfare work among the soldiers and sailors, in cities, in camps and overseas. Its conduct of this work, particularly among the overseas troops, brought down upon the Association severe adverse criticism, chiefly because of its methods. Although many have claimed that these charges were unjustified it remains true that the Association was the only one of the various organizations thus engaged to be generally criticized by the soldiers. In distinctively religious lines, apart from its work of conducting Bible classes and devotional meetings and directing drifters back to their church, the Association has in recent years taken an active interest in Protestant proselytizing movements. In 1916 the Pan-Protestant Congress at Panama inaugurated a movement to make Latin America Protestant (see PROTESTANTISM). The Y. M. C. A. gave the fourth largest proportionate donation for this work, while a further active interest is also being taken in the work. In the reconstruction work in Europe after the war both the Y. M. C. A. and the Y. W. C. A. have played a prominent part, the religious side of the work being strongly featured as one of the leading aims behind the material aid which is being given. In 1920 the Association reported 8789 centers; 6250 in Europe, 32 in Africa, 386 in Asia, 23 in Australasia, and 2098 in America. Its total membership in the United States in 1921 was 739,438, of whom 304,399 were active members. The total property and funds in the United States in 1921 was $121,000,000 and its total income $29,000,000.

CATHOLICS AND THE Y. M. C. A.—Attracted by the facilities for physical training and recreation which the Association afforded, and not fully understanding its religious character, Catholic young men in large numbers joined the organization as associate members. In 1914, according to reliable estimates based on statistics furnished by the Association officials (see Garesché infra), out of a total membership of 625,598 in the United States there were about 146,000 Catholics, approximately 23.5%. The total associate membership was 254,830, the Catholics constituting 57.34%. Exact figures are today unobtainable, but if the Catholics still constitute the same proportion (probably they are less numerous now, owing to the increased facilities obtainable in Catholic societies), they number about 240,000 in 1922. In many individual units in 1914 there were more Catholics than members of any other Church and in nearly all units the number of Catholics ranks high in comparison with those from other Churches. The presence of such a large number of Catholics in an association which was founded for a religious purpose under Protestant auspices and which today retains its religious aims and methods, in some points developed far beyond those of its early stages, raises various questions which may be summed up as follows: (a) Is the Association really a Protestant organization? (b) Does it make any difference from the point of view of religion and faith if a Catholic belongs to it?

Before answering these questions it will be well to explain the status of the Catholic in the Y. M. C. A. The fact that he is admitted only as an associate member can only be interpreted to mean that he is not a Christian in the sense in which the word is used in the title of the Association. In point of fact he is equivalently placed by the constitution of the Association in the same religious category as Jews and Unitarians. That this distinction was, as first formulated, intended to bar out Unitarians and that there was no thought of its reference to Catholics has always been asserted by the leaders of the Association and is undoubtedly true. They did not expect that Catholics would apply for admission to such an association. However, the presence of the clause proclaiming the Bible to be the sole rule of faith and practice safeguarded Protestant control when Catholics began to join. In justice to the Association it must be admitted that its leaders repudiate any intention of denying to Catholics the title of Christian: the Portland test, they say, was intended to define *evangelical*, not *Christian*. Granting this, it is clear that then the title of the Association should be *evangelical* or *Protestant*, not *Christian* which is a much more inclusive term than as used in the Association title.

The answer to the question as to the Protestant character of the Association is best given in the words of Association leaders. In 1915 the general secretary of the Chicago Y. M. C. A. said to a Catholic priest

in reply to questions on the subject of Catholic membership, "*The Y. M. C. A. is essentially a Protestant organization*. In my judgment it should remain distinctly Protestant. I will be frank and say that in my opinion the Y. M. C. A. should not include loyal Catholic young men in its *active* membership. They are out of place there. . . . . Indeed, taking into consideration the present [1915] attitude of the Catholic Church toward the Y. M. C. A. it is my belief that a Catholic young man shows a want of loyalty when he enters the Y. M. C. A." In 1919 the general secretary of the Y. M. C. A. International Committee in New York, speaking in behalf of the Inter-Church Emergency Campaign said: "When President Wilson wired the Y. M. C. A. that the United States needed it in the war, before I paid any attention to athletics, to educational work, I proceeded to form a committee on evangelical work in the churches. . . . . The result was the evolution of a religious program. Prior to this evangelical work; the Y. M. C. A. had a few score of clergymen employed as secretaries. Now we have over 3,000 ordained secretaries. Now we have the direct leadership of such men as Clarence Barbour, President of Rochester Theological Seminary; President J. Ross Stevenson of Princeton [Divinity School]; President Henry Churchill King of Oberlin College; more than 200 clergymen, the leading clergymen of every denomination. We sent these 200 men overseas that the boys might hear the best preachers of the country. We sent 5,000,000 copies of the New Testament to the Allied armies. . . . . When the story of the war is written, if the Y. M. C. A., yes, and the Y. W. C. A. are not on record *as the identified Evangelical Church of America*, then I, and many others, will hand in our resignations, for the 'Y' will have lost its interest." These statements make perfectly clear the fact that the Association is essentially a Protestant organization having for its chief aim the furtherance of Protestant principles and ideas. This aim is especially apparent in the co-operation extended to Protestant missionary work in Latin America, already referred to, and in the after-the-war work in Europe. A further indication of the Protestant character of the Association, is the action of the Central Branch at Philadelphia which has adopted a ruling, taking effect in the beginning of 1922, limiting in the future its respective non-Protestant groups to five per cent of the total enrollment.

The reconstruction work of the Y. M. C. A. is a combination of evangelization and material, educational and recreational aid, extended through centers chiefly in France, Belgium and Italy, including Rome. The interdenominational character of the Associaiton leading them necessarily to adopt the "least common denominator" in religion, the spiritual education that they offer is as a consequence not acceptable to Catholics because of the minimizing of of practice and belief which it entails. Yet the leaders of the work went even further and in a pamphlet issued in Italy ("Che cosa la Y. M. C. A. : ciò che si propone, etc."), announced that in addition to physical and intellectual training it proposed to give also a "spiritual education" through free conferences on spiritual and religious problems "characterized by greater liberty of thought and a wide tolerance, *above and apart from any church or creed*." Such a course was in effect a system of proselytizing although the Association in the same pamphlet disavowed any such intention. As a result of such actions on the part of the Y. M. C. A. and other similar organizations, the Sacred Congregation of the Holy Office issued a Letter to the bishops (5 Nov., 1920), warning them against such organizations, their methods, and aims, and their religious indifferentism as constituting a grave danger to Catholics who should accept their ministrations. Although this Letter was directed against several organizations the Y. M. C. A. was the only one to be named specifically. Of the Association the Letter, while acknowledging the material aid which it had rendered "to a large number of unhappy persons in the world war," and while finding no fault with its general material activities says, "this society indeed makes profession of a sincere love for young people, as if it had no dearer aim than to give them facilities for corporal and mental development; *but at the same time it destroys their faith* and declares that it proposes to purify it and to impart a more perfect knowledge of life 'above any church and beyond any religious creed'." As to the attitude toward Catholic members in the United States it is only fair to add that with few exceptions there has been no attempt to proselytize among them. At times lukewarm Catholics on entering the Association have been urged to join their Church again, in accordance with the general policy of seeking to have its members affiliated with some church.

The answer to the second question as to the relation between Catholic faith and membership in the Association has in effect been already given. A Catholic member of the Y. M. C. A. cannot blink the fact that he is enrolled in a distinctively Protestant organization. Even though he utilizes only the recreational features he is constantly in an "evangelical" atmosphere of religious indifferentism (the theory that one church is as good as another), which is of itself sufficient to constitute a perpetual, at least remote, danger to his faith, and he is supporting by his membership and by his contributions all the activities which the Association conducts. There may, or may not be, for circumstances alter cases, any direct danger to his faith, but his connection with their work among the Catholics of South America and Europe, slight though this connection may be personally, is a fact which must be weighed in conscience by a Catholic when enrolling himself as a member of the Young Men's Christian Association.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION, although not officially connected with the Y.M.C.A., nor historically sprung from it, is similar in character and scope in its work for young women. This organization is the result of the uniting of several smaller independent societies originating in various countries, chiefly during the latter half of the nineteenth century. In Great Britain in 1855 two prayer unions with purely spiritual aims were founded simultaneously in different places. These two united in 1877 as the Y. W. C. A., with broader activities but with practically the same purpose. Special attention was thereafter paid to social work, the aim being to remedy conditions through hotels, traveler's aid, factory helpers and the like. The Association spread to the English colonies and also became connected with similar organizations in the United States. In the United States various women's societies were founded in the same period. The Y. W. C. A. of Boston was founded in 1866. A conference of twenty-three similar organizations was held at Hartford in 1871, the oldest unit member being the Ladies' Christian Union of New York. In 1875 this conference adopted the name "International Conference of Women's Christian Associations." In 1891 after a union with some Canadian societies the title "International Board of Women's and Young Women's Christian Associations" was adopted. In the meanwhile there were many other independent organizations, especially student societies in the Middle West. In 1886 nine of such state organizations united under the title "The American Committee," the oldest unit in this union being that founded at the State Normal School, Normal, Ill., in 1873. In 1906 the International Board and the

American Committee united to form the "Young Women's Christian Associations of the United States of America." The World's Y. W. C. A., of which the American association is a member, was organized in 1894, the first world conference being held in 1898 in London. In the world conference in Switzerland in 1920, twenty-eight countries were represented. The location of the World's Association headquarters is determined by each world conference which meets quadrennially. The government of the Y. W. C. A. is essentially similar to that of the Y. M. C. A., and its activities are of the same general nature, there being specific differences because of the fact that their work is for young women and presents problems not arising in the men's organizations. A blue triangle is the insignia of the Y. W. C. A.

In 1921 the Association in the United States numbered 287 city and town units with a membership of 314,219, county units 27, with a membership of 8853, and 740 student units, with a membership of 61,508, the total being 1054 units and 384,580 members. These figures were incomplete and in 1922 there were said to be 1075 units and 559,000 members. According to the incomplete returns of 1921 the value of the real property of the Association in that year was $11,244,369, its expenses were $6,366,349, and its contribution to national, world's and foreign work was over $2,000,000. In 1914 out of a total membership of 342,305 it was reliably estimated on information furnished by various units that there were about 40,000 Catholic members (nearly 7 per cent of the total) in the organization.

The Young Women's Christian Association presents the same religious aspect as the Y. M. C. A. The "basis" of the British organization is as follows: "Faith in God the Father as Creator, and in Jesus Christ His only Son, as Lord and Saviour, and in the Holy Spirit as Revealer of Truth and source of power for life and service, according to the teaching of the Holy Scriptures.

"The aim of the Y. W. C. A. is: To call young women and girls to the allegiance of our Lord Jesus Christ, the fellowship of His Church and the service of His Kingdom.

"To unite them in a fellowship of prayer, Bible study and service through which they may make their contribution to the spiritual, moral and social progress of the world.

"To make avaliable for them all that will minister to character, mental capacity and physical health."

The basis of the World's Y. W. C. A. was at first the foregoing but the Stockholm conference limited it to the first paragraph of the same.

In the United States previous to 1906 the International Board admitted Catholics to full membership, including the right to vote, if a unit so desired. The American Committee granted voting membership to members of the Protestant evangelical Churches only. After the union of 1906 units which were formerly members of the International Board were allowed to retain their basis of membership; but the new body adopted the following specifications which are binding on all units with the aforesaid exception: "After the adoption of this constitution, any Young Women's Christian Association not privileged to become a charter member may be admitted to this organization upon application to the National Board and upon filing with it a copy of its constitution, showing that its active membership—that is, the voting and office-holding membership—is limited to women who are members of Protestant Evangelical Churches."

"By Protestant Evangelical Churches are meant those churches which, because of their essential oneness in Jesus Christ as their Divine Lord and Savior, are entitled to representation in the Federal Council of the Churches of Christ under the action of the Inter-Church Conference held in New York City, November, 1905."

The objective of the American organization is stated as follows: "To advance the physical, social, intellectual, moral and spiritual interests of young women. . . . To bring them to such knowledge of Jesus Christ as shall mean for the individual fulness of life and development of character, and shall make the organization as a whole an effective agency in the bringing in of the Kingdom of God."

The religious and Protestant character is further apparent from the following excerpts from its official Hand Book: "The objective of the Association is the development of Christian character. . . . This is the element which unifies all the work, which makes the cafeteria and the sewing class, the gymnasium and the dormitory, the travel class, and the cross country club, the Hallowe'en party and the warm welcome of the Association building as essentially religious in purpose as the Bible circle or the vesper service. In the profoundest sense of the word all work of the Association is religious work."

On another page the Hand Book, after stating that the Association's definition of Evangelical Churches is that of the Federal Council of the Churches of Christ, states: "In brief, then, the Association is in a position to render the deepest and most fundamental service to young women in that it is directed by those pledged to the fulfillment of its purpose, and voting power is vested in those who are members of the churches listed in the Federal Council of Churches, or eligible to be so listed."

The direct religious activities of the Y. W. C. A. are also practically the same as those of the Y. M. C. A. so that all things considered the question of Catholic membership in this organization is identical in all aspects with that of membership in the Y. M. C. A., even in the units which allow Catholics to vote.

WILLIAMS, *Life of Sir Geo. Williams* (New York, 1906); DOGGETT, *History of the Y. M. C. A.*, I, *Founding the Y. M. C. A.* (New York, 1916); SHIPTON, *History of the Y. M. C. A. in London* (London, 1864); STEVENSON, *Historical Records of the Y. M. C. A., 1844-1884* (London, 1884); IDEM, *The Jubilee of the Y. M. C. A., 1894* (London, 1894); MORSE, *History of the North American Y. M. C. A.* (New York, 1913); IDEM, *Fifty Years of Federation of Y. M. C. A. in No. America* (New York 1905); *Religious Interviews, etc.* (New York, 1916); HURREY, *The Red Triangle in Latin America* in *Pan American Magazine*, XXVI (1918), 255; *Y. M. C. A. in So. America*, loc. cit., XXXI (1920), 297; *Congress on Christian Work in Latin America, Reports* (Commission VII) (New York, 1917); MEREDITH, *The Y. M. C. A. and the Russian Orthodox Church* (New York, 1921); MAYO, *That Damn Y* (defence of the Association's war work); (New York, 1920); HENDRICKS, *Handbook of Social Resources of the United States* (Washington, 1921); *Year Book of the Churches* (New York, annual); *Association Year Book* (New York, annual). The Association conducts a flourishing publication house, issuing many books, pamphlets and magazines. Among the latter are *American Youth; Association Men* (2 editions); *Association Seminar;* the following are issued in connection with work among foreign students in the United States; *El Estudiante Latino-Americano; Christian China; The Philippine Herald; Hindustan Christian Student.* All mentioned except *Association Men* and *Seminar* (monthly) are monthly during school-year.

Information on the Y. W. C. A. can be found in the magazines issued by the press of the National Association: *The Association Monthly; Foreign-Born* (monthly); the following publications are issued at London and New York; *The Y. W. C. A. and Reconstruction; The Y. W. C. A. and Education; The Y. W. C. A. in the 20th Century.*

The best Catholic source on the organizations, on the problem of Catholic membership, and on the question of providing for Catholic young men and women organizations with similar facilities is a series of articles by GARESCHE (ed.), in *The Queen's Work*, II, III, IV, V (1915–16), passim. GARESCHE, *The Y. M. C. A., a Protestant Organization* in *America*, XVII (1917), 289; IDEM, *The Y. M. C. A.'s Protestantism*, loc. cit., 315; IDEM, *Catholic Recreational Centers*, loc. cit., XXVI (1922), 478; *A Profession of Faith by the Y. M. C. A.* in *American Ecclesiastical Review*, LXVI (1922), 297; BEATTIE, *A Great Evangelical Drive* in *America*, XXI (1919), 168; *Epistola ad locorum ordinarios, qua eorum vigilantia excitatur circa nova quaedam acatholicorum molimina contra fidem* in *Acta A. S.*, XII (1920), 595, and in *American Eccl. Rev.*, LXIV (1921), 269; FISHER, *The Holy Office and the Y. M. C. A.* in *America*,

XXIV (1920-21), 450; *The Bishops and the Y. M. C. A. in American Eccl. Rev.* LXIV (1921), 242.—See also articles on various Catholic societies, Catholic social work, social reform, etc.

GERALD SHAUGHNESSY.

Young Women's Christian Association. See YOUNG MEN'S CHRISTIAN ASSOCIATION

Yucatan, ARCHDIOCESE OF (YUCATANENSIS; cf. C. E., XV—737c), in Mexico. The present archbishop is Most Rev. Martin Tristschler y Cordova, who has occupied the see since 1900. He was born in the Diocese of Puebla, 26 May, 1868, studied at the South American College at Rome from June, 1883 to August, 1893, doctor of philosophy at nineteen and of theology at twenty-three, ordained 12 December, 1891, elected Bishop of Yucatan, 28 July, 1900, consecrated 18 November following, first Archbishop of Yucatan 11 November, 1906.

The archdiocese has (1922) 27 parishes, 166 churches, 2 mission groups, 47 secular and 7 regular priests, 42 Sisters, 1 seminary with 16 seminarians, 1 college for men with 16 teachers and 231 students, 4 for women with 26 teachers and 724 students, 6 elementary schools with 26 teachers and 527 pupils, 1 orphan asylum for boys with 20 inmates, 1 charitable centre. Ninety per cent of the population is Catholic. Two societies are organized among the clergy and three among the laity.

On 24 September, 1915, Salvador Alvardo, Governor of Yucatan, sent a group of fanatics to invade the cathedral during the night; they destroyed the sacred images, the altars and even the organ, and desecrated the cemeteries. The Spanish clergy and the nuns dedicated to education in the college of St. Teresa of Jesus and Mary were exiled, their property seized and secularized, colleges, hospitals and institutions were confiscated by the fanatics until there was nothing more left. The bishop' house was converted into an official building. But little by little some of the clergy returned and have ventured to open schools. Finally several Yucatan gentry founded the "Universidad Ibero Americana"; but in this and in the private schools the law of religious prohibition is in force.

Yukon and Prince Rupert, VICARIATE APOSTOLIC OF (cf. C. E., XV—738a), in Canada. The former prefecture apostolic was erected into a vicariate on 20 Nov., 1916. Its area is about 520,000 sq. miles. The present and first vicar is the Rt. Rev. Emile-Marie Bunoz, b. at Sales, France, 24 February, 1864, ordained 28 March, 1891, elected titular bishop of Tentyra and made vicar apostolic of Yukon 13 June, 1917, consecrated at Vancouver 18 Oct. following, published 10 March, 1919. In 1921 the vicariate had 8000 Catholics, 5 quasi-parishes, 37 churches, 32 missions, 10 stations, 3 convents for women with 28 Sisters, 2 secular priests, 12 regulars (Oblates of Mary Immaculate), 2 seminarians, who are being educated in other dioceses, and 1 hospital. The secondary educational institutions are: 2 parochial schools, 1 academy, 1 Indian industrial school, 2 Catholic Indian schools conducted by laymen under the supervision of priests.

Yun-nan, VICARIATE APOSTOLIC OF (cf. C. E., XV—738b), in China, has 37 parishes, 132 churches, 201 stations, 26 European missionaries, 16 Chinese priests, 1 convent for women "Chinese Maidens," 17,500 Catholics, 1 seminary with 40 seminarians, 1 college for women with 3 students, 1 normal school with 3 teachers and 23 pupils, 1 home for the aged poor, 19 orphanages, 1 hospital, 110 schools with 2100 pupils. There is no aid from the government for any of these institutions, and only one orphanage admits the ministry of priests. In several districts the association of the "Bona Mors" is organized. The vicariate is entrusted to the Foreign Missions of Paris, under the administration (1922) of Rt. Rev. Charles-Marie-Felix de Gorostarzu, titular Bishop of Aila, b. at St. Vincent de Fyrosse, France, 6 October, 1860, appointed vicar Apostolic of Yun-nan 10 December, 1907, consecrated 29 March, 1908. He resides at Yun-nan-fu.

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Zacatecas, Diocese of (cf. C. E., XV—740b), in the State of Zacatecas, Mexico, is suffragan of Guadalajara. By a decree of 16 January, 1920, the boundaries of Zacateca and that of St. Louis de Potosi were modified; making an area of about 22,806 square miles. The see is filled by Rt. Rev. Miguel de la Mora, b. 14 August, 1874, ordained 30 November, 1897, doctor of theology, superior and prefect of studies at the seminary of Guadalajara, magistral chancellor in November, 1908, elected 9 February, 1911, consecrated 7 May following to succeed Mgr. José Alva, b. 5 October, 1841; d. July, 1910. There are in the diocese: 26 parishes, 40 succursals, 129 secular and 7 regular priests, 2 congregations of men and 3 of women, and 100 Catholic schools.

Zagrab (Agram), Archdiocese of (Zagrabiensis; cf. C. E., I—225c); in the ancient Kingdom of Croatia, formerly a part of Hungary but now in Jugoslavia. Most Rev. George Posilovic, who filled this see from 1894, died 26 April, 1914, and was succeeded by the present incumbent, Most Rev. Anthony Bauer. Archbishop Bauer, b. in this diocese 1856, the author of numerous works of apologetics and a member of the Southern Slavonic Academy of Sciences was appointed titular Archbishop of Pessinus 20 January, 1911, and made coadjutor to the Archbishop of Agram. His auxiliaries are (1921) Rt. Rev. Joseph Lang, and for the Greek Rite, Rt. Rev. Dominic Premus. In 1916 there were in this diocese 1,572,778 Catholics of the Latin Rite, 3074 Uniat Greeks, 144,-932 Orthodox Greeks; 351 parishes, 622 secular and 75 regular clergy.

Zahm. John Augustine, American author and scientist, b. at Lexington, Ohio, in 1851, d. in Munich, Germany, 1921. He was educated at Notre Dame University, Indiana, and upon graduation entered the Congregation of the Holy Cross, and was ordained priest in 1875. He filled various positions in the Congregation, at one time being provincial from 1898 to 1906. He was the author (sometimes under the pseudonym of Mozans), of a number of books covering a large variety of subjects; among these were: "Evolution and Dogma," "Scientific Theory and Catholic Doctrine," "Along the Andes and down the Amazon," "The Quest of El Dorado." He was an enthusiastic Dante student and assembled at Notre Dame one of the three largest of the Dante libraries in America. He was a scholarly and brilliant writer. He was a member of the Roosevelt Scientific Expedition to South America and on that and other trips collected maps, photographs, relics, curios, etc., which were added to the valuable collection of fifteen hundred volumes of South American history and research work at Notre Dame University.

Zante, Diocese of. See Corfu, Zante, Cephalonia

Zanzibar, Northern, Vicariate Apostolic of (Zanzibarensis or Zanguebarensis septentrionalis; cf. C. E., XV—750c), on the east coast of Africa, comprises the Island of Zanzibar, Piemba, and British East Africa (now Kena Colony), with the exception of the Kena Province, and the provinces north of the Kikuyu Escarpment; it is confided to the Fathers of the Holy Ghost. The population of the vicariate numbers 800,000, of whom 9000 are Catholics with about as many catechumens; the chief languages spoken are Kiswajili, Kikuyu, Kitaita and Kikambu. The present (1922) vicar apostolic is Rt. Rev. John Gerald Neville, C. S. Sp., titular Bishop of Carrhæ, b. in Dublin, Ireland, 29 October, 1859, appointed vicar apostolic 1 September, 1913, consecrated titular Bishop of Carrhæ 28 October 1913.

The mission has 22 priests and 11 lay brothers (members of the Society of the Holy Ghost), 211 catechists, 30 nuns (Sisters of Loreto, of the Precious Blood, and White Sisters), 66 principal and secondary stations, 13 churches, 30 chapels, 72 schools (three of which are high schools), with 3633 pupils; 5 normal schools, with 100 students; 5 professional schools, with 65 pupils; 9 orphanages, with 161 orphans; 2 leper asylums, with 100 inmates; 6 hospitals, 29 pharmacies, 3 asylums for the poor, with 100 inmates, and 1 junior seminary. There is no aid from the State for educational purposes, an annual sum being contributed from the government towards the upkeep of the leper asylum. Nine of the priests were called away during the War; four of the missions were closed, two being within the war zone, and the two others because of the diminished personnel, but at the present (1922), they are in full swing, and new ones have been opened. Three of the priests acted as military chaplains during the African Campaign, one of whom, Father Demaison, was decorated with tne Military Cross; two houses were used as hospital by the government.

Zanzibar, Southern (Dar-es-Salaam; cf. C. E., XVI—85c), Vicariate Apostolic of. Before the year 1888, the Vicariate Apostolic of Dar-es-Salaam and the Prefecture of Lindi were under the jurisidiction of the Bishop of Zanzibar, a member of the Society of the Fathers of the Holy Ghost. In the year the Benedictines of St. Odilia in Bavaria, to whom part of the district was committed, came to Dar-es-Salaam, and settled near the coast at a place called Pugu; the little band counted 1 priest, 9 Brothers and 4 Sisters. The following year during an outbreak of the Arabs, the station was destroyed, some of the missionaries were killed, others captured, but later ransomed at a high price. When at length the efforts of the missionaries bore fruit and the number of stations increased the mission was made independent and called the Prefecture Apostolic of Dar-es-Salaam (1894), with Mgr. Maurus Hartmann as superior; in 1902 the prefecture became the Vicariate Apostolic of Southern Zanzibar, under the government of Mgr. Cassianus Spies, and on 10 August, 1906, the name was changed from Southern Zanzibar to Dar-es-Salaam. On 12 November, 1913, the vicariate was divided into two parts, the northern region retaining the old name while the southern became the Prefecture Apostolic of Lindi, under the rule of Mgr. Willebrordus Ley. In 1905, a new persecution known as "Magi-Magi" broke out among the natives; almost all the stations in the prefecture of Lindi were destroyed and seven of the missionaries, among them

the Vicar Apostolic, were killed, while the others had to flee the country for a time. In 1917, the missionaries of German nationality were prohibited from carrying on their missionary work and in September, 1920, the Vicar Apostolic, Mgr. Spreiter, O. S. B., and all his fellow-Germans were repatriated by the British Government. In the meantime Father Joseph Laaue, with some missionaries, mostly belonging to the White Fathers, have taken over the care of the prefecture and vicariate by order of the Cardinal Prefect of Propaganda. In 1921, the vicariate was entrusted to the Swiss Capuchins and to the Fathers of the Institute of Consolation, and the prefecture to the Swiss Benedictines. In the thirty-three years that have elapsed since the separate mission was founded seventy of the missionaries have laid down their lives there; 1 bishop, 14 priests; 27 brothers and 28 nuns, all belonging to the Benedictine Congregation of St. Ottilien.

The boundaries of the Vicariate together with the Prefecture are: on the north from the Indian Ocean to Mbweni, then the boundary separating the civil provinces of Bagamoyo and Mogoro from Dar-es-Salaam and Rufigi, then the rivers Ruaha and Umerowe as far as the railway from the eastern coast to Lake Tanganyika, then along the railway as far as Kilimatinde; on the west a line from Kilimatinde along the railway as far as Lake Nyasa and 34′ longitude, then along Lake Nyssa to the Portuguese territory, but so as to include the entire districts of Uhehe and Ugogo and Ubena in the Vicariate of Dar-es-Salaam; on the south the river Rovuma as far as the Indian Ocean, i. e., the boundary between the British and the Portuguese territories; on the east the Indian Ocean, the rivers Mbenkuru and Ruhuyc separating the vicariate and the prefecture. The ecclesiastical boundaries are: on the north the Vicariate Apostolic of Bagamoyo; on the west the Vicariate Apostolic of Tanganyika; on the south the Prelature nullius of Mozambique. The mission is entirely within the Tanganyika territory, over which the British have a mandate since the War.

Almost all the natives use the Kisqahil language, though each tribe has its own language as well, the principal ones being Kihehe, Kipogoro, Kigogo, Kingui, and Kinyassa. In the vicariate of Dar-es-Salaam there were according to the census of 1914, approximately 568,800 natives, while the prefecture of Lindi had 485,800. At the end of 1921, the vicariate had 7847 neophytes, 295 catechumens, 69 elementary schools, and 76 catechists; while the prefecture had 14,419 neophytes, 4,802 catechumens, 141 elementary schools and 161 catechists. In the eastern part of the vicariate there are 9 Swiss Capuchin priests, 6 Brothers, and 9 Sisters; while in the western part there are 6 priests of the Institute of Consolata of Turin. In the prefecture of Lindi, there are assigned to the mission 13 Swiss Benedictines (8 priests and 5 Brothers), and 6 White Fathers. While awaiting the separation of the three missions just mentioned, Father Joseph Laaue of the White Fathers is administrator general.

Zemaiti, Diocese of (Samogitiensis; cf. C. E., XIII—421), in Lithuania. The present incumbent of this see is Mgr. Francesco Karewicz, b. at Masiady, in this diocese, on 17 September, 1861; chancellor of the cathedral of Mohileff, and appointed bishop of Zemaiti on 20 February, 1914, in succession to Mgr. Cyrtowt, who died on 20 September, 1913. This diocese was erected in 1417 by the Council of Constance at the request of Witold the Great, with its see at Varna or Medininki, and was confirmed by Pope Martin V in 1421. In 1849 it comprised the provinces of Kauna (Kovno) and Kiron, with an area of about 23,800 square miles. In 1864 the episcopal see, diocesan seminary, chapter, and consistory were transferred by the civil authorities from Varna to Kauna, and in 1895 the Chruch of St. Peter and Paul was declared the cathedral church of Leo XIII. On 26 April, 1921, the cathedral church on the five hundredth anniversary of the foundation of the diocese was made a minor basilica, the solemnities of the erection being held at Kauna on 11 September, 1921. The diocesan patron is St. John the Baptist, the external celebration being held on the Sundy before the feast of St. Peter and Paul.

In 1921 there were in the diocese: 360 parishes, 415 churches, 1 monastery of monks, 1 convent of nuns with solemn vows; 649 secular, 6 regular priests, 17 lay brothers; 1,300,000 Catholics; 1 seminary, 14 professors, 109 students; 1 university; 1 boys' college, 7 professors, 98 students; 1 girls' college, 8 professors, 90 students; 10 primary schools, 23 teachers, 500 pupils; 4 industrial schools, 12 teachers, 120 pupils; 12 hospitals and orphanages; 7 day nurseries; priests are permitted to exercise their ministry in all the schools. The Lithuanian Government supports all the Catholic schools in the diocese governed by Catholic associations like the Saulé (Sol) or Ziburys (Faz) or by private persons. Furthermore, in all neutral or mixed schools the doctrines of Catholicism are taught.

Societies.—The clergy have a mutual assurance society, and a diocesan temperance sodality. The following are the societies, among the laity: (a) Catholic Society of Lithuanian Women or "L. K. Moteru Draugiji," founded in 1908. It has 80 branches, publishes a review called "Moteris," and supports or directs about 30 institutions: schools, libraries, orphanages, etc.; (b) The "Motinélé" ('little mother') association, for the support of youths pursuing high studies; (c) Society of St. Casimir, for publishing and distributing good books; (d) temperance societies; (e) the Action catholique; (f) the Christian Democratic Party; (g) the "Lietuvos Darbo Federacija" or Federation of Workingmen; (h) St. Zita's Society, for servants; (i) Our Lady's Society, for servants; (j) St. Vincent de Paul conferences; (k) the "Ateitininkai" association of young students; (l) the "Pavasaris" association of Catholic young men.

There are 1,300,000 Catholics in the diocese, almost all Lithuanians. In the cities and some parts of the country there are groups that speak Polish at home, but they do not amount to over 4 per cent. There are 2 Catholic daily papers and 12 periodicals.

Among the clergy and laity who have died since 1912 mention should be made of Petrus Krauciunas, a layman, a master of theology, noted teacher, philologist, and patriot, who died in 1912; Joannes Balvocius, a priest and a popular writer; Gaspar Cirtautas bishop of the diocese, who restored and adorned the cathedral, and died in 1913; Riauba, Dovydaitis, and Juozapavici the first Lithuanian soldiers to die in the struggle to liberate their fatherland in 1918.

Notable diocesan events since 1912: (1) the preconization of the present bishop Mgr. Franciscus Karevicus in 1914; (2) letter of Pope Benedict XV to the bishop in which he consoled the oppressed people of Lithuania and appointed 20 May, 1917 as the day on which a collection was to be taken up in all the churches in the world for the war victims in Lithuania (Welkollekte); (3) the nomination of Archbishop Achille Ratti, now Pope Pius XI, as visitor Apostolic to Lithuania; he came the diocese in January, 1920; (4) the 500th aniversary of the erection of the diocese; (5) the granting of the title and privileges of a minor basilica to the cathedral church at Kauna on 26 April, 1921; (6) the Bull "Maxime interest" of 9 June, 1920, transferring part of the civil province of Courland, with about 100,000

Catholics from the Diocese of Zamaiti to that of Riga; (7) the repulse of the Russian Bolshevist forces attempting to enter Lithuania in 1919; (8) the erection of a university with a Catholic faculty in Kaunas on 16 February, 1922.

For more than two years after the outbreak of the war Lithuania, and especially the Diocese of Zemaiti, was the scene of the most sanguinary fighting between the Germans and the Russians in which the country was laid waste. Various societies were established to repair the damages and alleviate the sufferings caused by the war. Chief among these are the "Draugija nukentejusiems del karo Selpti" or "Society for aiding the war sufferers," "Litauischer Verein für Kriegshilfe" with 40 branches at Wilna, Kauna, and other places in Lithuania, and 100 branches in Russian territory, where 200,000 persons who had been forced into exile by the war were helped by this society. The society also supported 2 colleges or gymnasia, more than 100 intermediate and primary schools and similar institutions in Petrograd, Moscow, Voronez, and other places.

Zion City. See NEW THOUGHT

Zips, DIOCESE OF. See SPISZ

Zmudz, DIOCESE OF. See ZEMAITI

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